

CHAPTER – 6

CONCLUSION

This thesis sets out to reinterpret the main themes of Buddhist and Jaina thoughts concerning in relation with the notion of Non-violence, which occupy the supreme important in ethical sphere of both these traditions. 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 is 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. From the above discussion it can be put a concise conclusion that 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. A new social ethical aspect of life means human behaviour for the well being of all, peaceful co-existence and true non-violent order of society of classless and casteless.

The thesis highlights to discuss the changing scenario of the world and crises threaten to human life. Today, the whole world is facing a total chaos, confusion and tense creating our future uncertainty. It further attempts to examine basic concepts of non-violence in Jainism and Buddhism from the standpoints of karma and its ethical approach. It also provides hindsight into the problem and rational of the study. We are replete with conflict and violence activities. 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.

Jainism is a system of human origin based on rational thought. It aims at the elevation of man to the state of perfection and free from bondage. It affirms the immortality of ever soul and insist upon the very highest rectitude of life, into final perfection, as a necessary meant to permanent happiness. According to Jainism, the soul is absolute and permanent and is the possession of consciousness. The consciousness, which is the cognition of all things having forms or no forms, is the essential quality of soul. This consciousness is eternal. The soul can acquire both the indeterminate and determinate kinds of knowledge. The concept of soul is the most fundamental of the Jaina metaphysical aspects. The soul is the doer of acts and reaps the fruit of those actions. It is the soul which suffers or enjoys the fruit of its deeds. The entire ethical code of Jainism is based on the principle of non-violence. The Jaina ethics emphasis more important to make an individual a worthy social being, who can live as a responsible person with well-behaved within its environment and outside. Liberation from misery is possible when the soul is isolated from the bondage of karma. The accumulation of karmic particles with soul has foiled the liberation of the soul. The total release of the soul from operation of karmic forces can be brought through the self control, penance and following the path of non-violence. Violent actions invite the flow of karma. It should be put into action the thought of non-violence in order to abandon the karmic obstacles.

Buddhism is also a purely humanistic system based on the principle of life and moral values. Buddhism does have values within it and its philosophical analysis become a recognized part of the common cultural heritage of man. Its ultimate aim is to cultivate the attitudes of good-will, compassion, sympathy and poised equanimity so as to win inward peace. Buddhism origins as an ethical movement with the purpose to solve the problem of the suffering associated with human life. To deliverance from the suffering of life is its simple approach. It deals with various concepts, problems related and connected with human life in its varied aspects. Various types of suffering are associated with human life. Buddhism strives to find out the means to way out all suffering coupled with human. The Buddha, the founder of the trend of the philosophical thought of Buddhism attempt to solve the issue of

pain and suffering in human life by pointing out that craving, uncontrolled and unregulated desire, which is the root cause of suffering, is our need to be extinguished. The path of right is essentially a discipline to extinguish craving. It is a way of self-deliverance, carried on with the recognition of the theory of karma, the theory that good and evil actions have their corresponding and inevitable fruits. For Buddhism, suffering is coupled with ignorance. Suffering is equated with ignorance. These are the two sides of a same thing. One cannot be found without the other. Suffering is at the heart of the Buddhist teaching in the Four Noble Truths. A man lives out of harmony with his fellow beings gets suffer and pain. Buddhism equates the way of ultimate and final liberation with the path of common, day-to-day morality. The ethics of Buddhism 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.

Both Jainism and Buddhism give more importance 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 *nirvāna*. It is non-violence which can transform an individual morally to a noble being. Through following the path of non-violence one comes to know the true meaning of love and achieve the permanent happiness in life. 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.

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 also includes the whole creation. It is therefore emphasizes good-will towards all life. Non-violence in its active form means the willingness to treat all being 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 breeding, 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 existence of all. 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.

For Jainism, non-violence is considered as supreme moral virtue and it is a wider term comprehending all the virtues. It is non-violence which can fight against all kinds of evils and misfortunes. Suffering is an evil, and to impose suffering is to impose evil. Unless and until we are conscious of the vicissitudes of the soul, its transmigrations, we are not on the proper path. Suffering is a fact which is too obvious to overlook. The world is afflicted, decrepit, difficult to instruct, and ignorant. In this agonized world, see how the afflicted ones are causing pains, here and there, by various means. Injurious activities inspired by self-interest lead to evil

and darkness. To do harm to others is to do harm to oneself. We corrupt ourselves as soon as we intend to corrupt others. We kill ourselves as soon as we intend to kill others. Unmindfulness and attachment to sensuous objects are the spring of violence. Jainism points out the natural mechanism between the soul and matter; the body is the prison of the soul, and flesh its bitter enemy. Owing to the dominion of the flesh the soul is undergoing suffering in a number of ways, and all its rank and power have been lost. Immortal by nature, it is now living terror-struck with death; though omniscient and blissful in its own right, it is ignorant and miserable. Its conscious nature has not been altogether destroyed; only its perfection in that regard has been curtailed and imposed upon, as if its wings were sown up, and it has been reduced to the condition of vulnerability. The evil influence of the flesh can, however, be destroyed, and the soul released from its power. And non-violence is the one which can actually bring about this devoutly wished for consummation. Whenever non-violence has been put into practice, it has speedily cut the bondage of flesh, and restored the lost divinity and perfection of the soul. Therefore, Jainism lays all the stress it can on the practicing of non-violence, under all circumstances. It is applicable to all the stages evil doing-intention, preparation and the actual commission of the wrongful deed. It should be refraining from employing other to harm other and encouraging other to involve in doing so.

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.

As Jainism concerns, all living beings have equal right to lead a peaceful life. Though violence is unavoidable yet it can not be the directive principle of our living,

it goes against the judgments of our faculty of reasoning. If I think that nobody has any right to take my life, on the same ground I have also no right to take the life of other whether it is human, animals, insects or plants. The directive principle of living is not to kill or injure other life for our own living. It is not the violation of other's life to live and enjoy life. It is to live together with other or live for others. All living beings, irrespective of their size, shape are equal. Every living being has the right to exist and it is necessary to live with other living being in perfect harmony and peace. It is required to outlaw any type of violence. Jainism believes that all living beings have the capacity to feel and experience pain and pleasure at different degrees. Everybody has the potential of developing himself freely so as to attain the highest goal of life. All have equal opportunities to pursue their respective goals of life and preserve existence. Jainism presumes infinite capacity for spiritual progress in every individual. The ethics of non-violence enhances the status of existence. Life is to follow the constructive direction, not the destructive direction. Non-violence, according to Jainism, is the very essence of religion and the way to the achievement of the ultimate goal of human life or the fulfillment of human destiny. Jainism carried the concept of non-violence to an absurd limit so as to make it yield the recommendation of the observance of all kinds of austerities, including self-mortification. The point that needs to be borne in mind in this connection is, however, that once the concept of non-violence is misdirected and carried to an extreme in the manner of the recognition of the all-importance of self-mortification, its real purpose, which would consist in its being brought to bear upon the establishment of interpersonal relations between oneself and one's fellow, is more likely than not to be defeated. For the field of human interests is, after all, subject to the operation of the principle of economy; so that if a man is led by the concept of non-violence to be unduly interested in self-discipline through such rigorous means as self-mortification, then he would naturally, if not necessarily, lose interest in making use of this idea in the establishment of strictly human relations between himself and others of his kind. But then, the result need not be confined to such a state of negation.

According to Jainism, in actual practice, the operation of non-violence varies with the circumstances of each individual soul. It is not possible to avoid all forms of violence at once as the living beings are bound with circumstances. Jainism understands it and takes it fully into account in the formulation of the rules of conduct. Abstaining from unnecessary harm is to be practiced, when a layman enters the path which leads to Perfection and Bliss, restricting his desires and want. Achievement of *nirvāna* is possible when the powers of the soul are developed, giving up all kinds of desires. The complete mastery of lower nature is obtained. The observance of absolute non-violence becomes easy and natural. The development of the soul results in the manifestation of those subtle and powerful forces which enable it to defy all sorts of adverse influences. The soul is affected only by thought and feelings. Therefore, when the mind is not tinged with cruel inclinations there can be no harmful evil consequences. Thoughtfulness, selfishness and merciless with no sympathy are the greatest obstacles that the soul encounters on the path of spiritual enfoldment. Jainism lays all the stress it can on the observance of non-violence. With the spirit of non-violence one can attain the state of *nirvāna*, perfect knowledge and bliss. The immediate effect of the strict observance of non-violence, according to Jainism, is the ennobling of life. The ethics of non-violence brings an end to all forms of hatred and prejudices and fill all hearts with love for other as it is the one form of all virtues.

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 in Buddhism and form 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 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 reestablished 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. The concept non-violence in Buddhism 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 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. The concept of non-violence in Buddhism has a tremendous significance to establish a new perspective in the ethical consciousness which changed the focus from the traditional form of morality as consisting of mere duties and obligation to a compassionate partaking in the suffering of others.

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 not 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-violence. 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 human mind is so aggressive and unsatisfied with conventional and traditional violence. The aggressive approach of worldly possession can maintain no peace in society. It causes to involve in immoral activities leading to violence and conflicts.

Kindness and tolerance are important features of Buddhism. It stresses on a kindly attitude towards all forms of life has set a standard of ethical conduct for mankind. It is commonly accepted that Jainism, before Buddhism, had given more emphasis on the observance of non-violence towards every living being. But the concept of non-violence in Buddhism has made an integral part of Asian culture by the observance of tolerance towards other religions.

It is widely accepted that both Jainism and Buddhism was against the cruel destruction of animal life performed in the cult of *Vedic* sacrifices. The attribute of compassion towards all living beings influence the human conduct of taking life or causing harm to other. The cruelty towards others, act of oppression to others are against the principle of life. The observance of non-violence at all levels is the principle of life. Buddhism considered non-violence as a universal application as life is dear to all. Kindness to others, love for others no longer remains confined to an abstract idea or a mental state, but amounts to the alleviation of the suffering of others by the actions of mercy, sympathy and solace. Non-violence is a rational, mightier and spiritual force to curtail the suffering and pain of the whole of mankind. True peace emanates from non-violence. The unconditional observance of non-violence is life-affirming, which contribute to the human unity, progress and peace. It promotes fellowship, co-operation, immense happiness and mutual understanding and peaceful co-existence, which can never be accomplished by treading violence.