Chapter 4

The doctrine of Ahimsa in Jain philosophy

4.1. Definition- Ahimsa

Ahimsa means non-injury to living being, by all persons to the maximum extent possible. It is further extended like not to deprive a living being of its' life and or give pain knowingly or unknowingly. This act should be free from mental feeling with negligence.

Violence is opposite of non-violence. Violence in Jain philosophy is interpreted in the following ways.

1) Definitions of Violence

(a) Person creates violence by mind, body and speech. This is a physical violence. Person does an act of violence by way of words. This means the quarrel and verbal fights say abusing, use of threatening words and back biting. Actual act of violence is DRAVYA himsa-violence.

(b) Person creates violence by way of thoughts. Person hates, thinks to do harm to others by thoughts. This is mental violence. This is BHAV himsa-violence.

(C) Violence defines as doing injury to living beings through pramatta yoga or subjective disturbance due to passions. The subjective disturbance is your mind, speech and body comes into agitating condition. This disturbance creates vibration in soul. The vibration creates an unstable condition in human and than human hurts the living being. Here the degree of passion-"mental position"- is important. The karma comes into existence due to vibration of soul and attracting the karma pudgal. The intensity of passion will decide the Pradesh, Stithi, anubhag and bandh of karma. These four things are the determinant for karma formation. These four things are discussed in detail in the chapter of karma.
(2) Another classification of violence

Violence is distinguishable in the four ways.

(1) The Sankalpani or intentional violence

(2) The Virodhini or a return violence in self-defence
(3) The Aarambhani or the act of violence
(4) The Udyogini or industrial violence.

The Sankalapini or intentional violence: - Here the act of violence did intentionally to harm the living beings. Here the person is involving body and mind together. The reasons of violence are beyond ones' imagination. This type of violence is not encouraged in any circumstance. Violence is done in an intake of intoxication of passion. This form of violence is beyond hate limit. The civilized society will not encourage and/or support this type of violence.

The Art of War: - War is a kind of intentional violence. Computations made on an electronic computer by a former president of the Norwegian Academy of Sciences, aided by historians from England, Egypt, Germany, and India, have produced some astounding figures on the frequency and severity of wars. Included in these findings is the fact that since 3600 B.C. the world has known only 292 years of peace. During this period there have been 14,531 wars, large and small, in which 3,640,000,000 people were killed. The value of the destruction inflicted would pay for a golden belt around the earth 156 kilometers in width and ten meters thick. Since 650 B.C. there have been 1,656 arms races, only sixteen of which have not ended in war. The remainders have ended in economic collapse". (RAND Internal Publ., 1961).

The Virodhini or return violence: - The virodhini or return violence is in self-defence. This is for self protection against any kind of violence. All living beings are protecting themselves by their nature. Society is making law for human. The two senses to five senses living beings other than human,

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1 RAND Internal Publ., 1961
animals and vegetation are not protected. They protect themselves against their enemy. Jain philosophy believes in six kinds of living beings and giving protection to all of them. Human has to establish suitable laws to protect rest five types of living being in the name of environment. Jain says Virodhini is a milder form of violence. It could transform itself into sankalpani with providing justification and not in strict requirement of self-defence.

The Aarambhani violence: - Here the daily acts of minored violence are accommodated. Householders are doing various types of acts-cooking, sweeping, washing, to light the fire for various purposes. These acts injure daily innumerable living organisms. This is a kind of violence but unavoidable due to requirements.

The Udyogini or industrial violence: - This is the requirement of twenty-first century. The violence is undertaken purposefully for human society. The industries are—the agriculture, milling, chemical, textile, petrochemicals, steel, mining, and many more. One can take lots of precautionary measures to minimize violence. People put huge industrial complex surroundings with all type of trees, flower beds and decorative plants in the vicinity to defend themselves saying that they take good care of environment but in fact they NEED PURE AIR, MORE OXYGEN AND COOL ATMOSPHERE. They are the most selfish one. Second thing; it is not as sankalpani or virodhini in which the act of violence is done with intention or self-defence. The economic supremacy has given rise to killing. Technology has taken a Himalayan leap. Unfortunately, the rapid technological development has not recognised “COMPASSION” factor.

The third and forth type of violence is as good as second type with strict minimum demand for survival. The third and forth type violence is milder than first one. The first one-sankalpani violence is to be prevented at any cost and as early as possible.

(3) The very appropriate and perfect definition of non-violence in Jain philosophy is as follows. I with equanimity firm in soul and take a vow of samyaktva and with consciousness and by way of body; mind and speech
stop any activities of violence and have repentance for full life. I do this with three KARAN – (1) I will do not do the act of violence (2) I will not endorse the act of violence by others and (3) I will not consent any act of violence by others and three YOGAS – (1) Body (2) mind (3) Speech.

Acarya CHANDANAJI of Virayatana says “Ahimsa is a true and unconditional surrender of our own identity for the welfare of others, ahimsa is not mere a principle of a particular religion, and it is in consonance with true nature of all living beings.”  

Tattvarthasutradhigam of Shri Umaswatiji described, “The killing which is done through the careless action of mind, speech and body is violence.”

(A) Nine ways of violence

Jain philosophy divided the human activities in three parts (1) Mind (2) Speech (3) Body. The technical word is yoga in Jain philosophy. When the action takes place, (a) it may be, done by you, (b) Act done by others and supported by you, (c) Act done by others and consented by you. These three types of acts are known as KARAN. When you do violence, it can be in nine ways. There is a multiplication of Yoga 3 X karan 3 = 9. You are responsible in nine ways for violence.

(B) Violence done in 108 ways

The real cause of violence is FOUR types of passions–kasayas (1) Anger-krodh (2) Greed-lobh (3) Deceitfulness-maya (4) Conceit-ego of man. These four types of passions are indulging in violence. Violence is done with the help of instrument in three ways (1) To prepare for violence is called SAMRAMBH (2) To collect the instrument for the act of violence is called SAMARAMBH and (3) To perform the act of violence is called ARAMBH.

Four passions x three instrumental ways 4x3=12 type of violence.

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2 N.P. Jain, Ahimsha – ultimate winner, page no. 23.

3 Umaswatiji, ‘Tattvarthasutradhigam’ commentary by Pt. Sukhialji Chapter no.7. Stanza no.8 page no.260
The act of violence is by three yogas (1) Body (2) speech and (3) Mind. Earlier 12 types x 3 yogas = 36 types of violence.

The act of violence done in three ways (1) Done by self, (2) Encouragement to other to do the act of violence and (3) To give consent to violence. This is known as karan. This way, earlier 36 ways x 3 karan = 108 ways violence will take place.

4.2. Violence in Jain Agamas

(A) AACHARANG SUTRA

The first chapter is known as SASTRA PARIGNA. Lord Mahavir had given the details of various types of instruments used to kill the six types of living beings.

Stanza No. 11 -“People knows this act of karma (Violence), they should know it and avoid it.”

Lord Mahavir had described in detail in Acharang sutra about one sense jiva known as Earth, water, fire, air, vegetation. Lord Mahavir said the specific thing about them. Lord Mahavir had described the types of instruments use for violence to them.

Earth is physically unconscious but in subtle state, it is conscious. Earth supports other living beings. The greedy person does the act of violence to earth. Here along with earth, other small insects and other living beings also get killed. The greedy person does the act of violence to sustain himself, for praise, honour or worship, to get rid of the cycle of birth and death and to get out of the difficult situation. One, who does an act of violence, gets it done by others or gives consent for the act of violence, is doing harm to one self. Some people realized that this is an illusion, death and hell. Earth feels pain like unconscious person on doing various types of injury, unhappy like old person on doing violence to it. The “SUMMUMBONUM” person will not

4 'AYARO' Narrated by Acrya Tulsi and edited by Muni Nathmal Chapter1, udashyak-one, stanza 11, page no.7.
act as well as not endorse other's act and not give consent to the act of violence to earth. The person is ascetic.

In case of **Water**, life of water should make free from all danger. One, who accepts the existence of water life, is accepting the existence of self. One, who does not, accepts self existence is denying the existence of water life. Some ascetics are claiming that they have left house and lived controlled life. They can use water in many unwanted ways. They are doing violence to water life. One who does violence by three karan is ignorant person and doing harm to one self. The water life feels pain like unconscious person on doing various types of injury, unhappy like old person on doing violence to it. The "**SUMMUMBONUM**" person will not act as well as not endorse other's act and not give consent to the act of violence. This person is ascetic. **Water** is life-sustaining element for all. One should avoid violence to water.

In case of **Fire**, one, who accepts the existence of fire, is accepting the existence of self. One, who does not accept self-existence, is denying the existence of fire. Fire body living being feels pain like unconscious person on doing various types of injury, unhappy like old person on doing violence to it. The living being are getting shrink due to hit and they become unconscious, fall in fire and died. The "**SUMMUMBONUM**" person will not act as well as not endorse other's act and not give consent to the act of violence. This person is ascetics.

In case of **Vegetation**, one, who accepts the existence of it, is accepting the existence of self. One, who does not accept self-existence, is denying the existence of vegetation. **Vegetation** is like blind, deaf and dumb and without legs. Vegetation is static. The vegetation feels violence exactly like person who is blind, dumb and deaf and without legs. One who does violence to vegetation is doing the violence to the other small and big living being too. One must avoid the violence to vegetation. You should not cut and harm with sharp instrument to the vegetation. You should not make the vegetation in the state of unconscious to kill them. You should not put fire in forest. **Vegetation has the same symptoms as living being has.**
"SUMMUMBONUM" person will not act as well as not endorse other's act and not give consent to the act of violence. This person is ascetic.

The Movable living beings are from two senses to five senses. They are of various types as per birth. They live in different type of bodies. They are peace loving. They are frightened from all directions. They should not torment as they have the same feeling of violence as a blind, dumb and deaf person has. They are not too lamented as they feel tremendous pain and not to be killed. The person kills them to get skin, meat, blood, heart, stomach, fat, wings, tail, hair, horn, tusk, teeth, nail, bones, etc. Some people kill intentionally; some people kill with a thought that they had killed my kin in past and some feel that they will kill my kin in future, some feels that they will get attacked by them. The "SUMMUMBONUM" person will not act as well as not endorse other's act and not give consent to the act of violence. This person is ascetic.

The person sees the terror of hell will be away from violence to air borne living being in self-interest. One who knows spirituality knows the world and one who knows the world knows the spirituality is ascetic. (Aacharang sutra, first adhyana, seventh udesak, stanza no.147). The ascetics knowing the violence towards the air borne living beings, does not make use of fan. The greedy person does the act of violence to air borne living beings. Here other small insects and other living beings killed along with air borne living beings. The greedy person does the act of violence to sustain one self, for praise, honour or worship, to get rid of the cycle of birth and death, and to get out of the difficult situation. One, who does an act of violence, gets it done by others, or gives consent for the act of violence is doing harm to one self. Some people realized that this is an illusion, death and hell. Air borne living being feels pain like unconscious person on doing various types of injury, unhappy like old person on doing violence to them. The "SUMMUMBONUM" person will not act as well as not endorse other's act and not give consent to the act of violence. This person is ascetic.
A wise person and ascetic will take these things into account in their mind before doing any acts of violence. Lord Mahavir preached like this to protect six types of living being. Lord Mahavir said, first you should obtain the knowledge about violence and there after do not act for violence. This is a symbol of “SUMMUMBONUM” person.

LOK VIJAY is the second chapter of Aacharang sutra. The meaning of Lok Vijay is one who wants to win a prize to get out of transmigration - the cycle of birth and death. Lok means to be born and reborn in this world. Here the cause of transmigration is the passions- (Kasayas). If you know how to overcome passions you are winner. The person should not make use of violence to fulfil his smallest desire. The person has to give up intense desire for any thing. Person should control himself. Person should not be lazy for a single moment. He should abandon the idea that no one can do what he has done in connection of violence.

Stanza no. 63 and 64 gives very important message to the mankind. “All living being like to live. All living being are interested to have pleasure. They do not like pain. They do not want to get killed. They want to live. They want the life. All living being wants to live the life”.  

Lord Mahavir had clear vision for medical treatment for ascetic. A doctor will say that I will give you a medicine for your health, which is not given to you by any one. A doctor will do killing, tormenting, making disable and doing all sorts of wrong things to tree, animal, and other living being to prepare medicine. The ascetic, who uses this medicine or getting treatment, is child. The true ascetic does not indulge in this type of medical treatment. Lord Mahavir said, you should know all types of violence and leave it permanently. Modern giant pharmaceuticals companies of world are carrying out all types of experiment in the laboratory on rabbit, mice, monkey and other birds and animals to find out sure cure for various kinds

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3 Ibid, Stanza 91 page no29.
6 Ibid, Stanza 63 &64 page no 83 & 85.
of pains and diseases likely to occur to humans. This is a very crude method. It is a CRUELTY on these animals and birds. This increases the feeling of vengeance in the animals, who are suffering the laboratory pain. They are not able to speak in our language but the danger on their faces and hatred in their hearts and mercy in their eyes and trembling of their bodies are the hidden message to mankind to stop such activities. This should be stopped in the name of medical science. The research medicines are not giving full proof results.

The third chapter is SITOSNYA – hot and cold. Lord Mahavir said all souls are equal. By knowing this, one should avoid violence. Violence is the root cause of pain. Violence is the cause of karma. Karma gives you transmigration. One should avoid the acts of violence. They should avoid it by three karans and three yogas. Ascetic should not act for any violence.

The forth chapter is SAMYAKTVA. The forth chapter is for Ahimsa sutra. Lord Mahavir and all Tirthankar said that any animal, living being, soul and matter are not to be killed. You should not rule upon them, do not make them slave, do not trouble them, and do not kill them. This is pure, eternal religion. The religion of non-violence is science, faculty, perception and opinion. The person who is keen for violence will go in the transmigration. The Vedantin Brahmin had encouraged the violence in the name of yagna is not correct. They were ANARYA. One, who practices the non-violence, reduces his karma.

The fifth chapter of Aacharang sutra is LOK SARA. The person does an act of violence knowingly or unknowingly due to unlimited desires. He kills all six types of living beings with much cruelty for this purpose. He always remains in the circle of birth and death. The person does the violence because he loves violence in his life. The pain is the cause of unlimited desires. The unlimited desires are the causes of violence. So, one must keep himself away from the violence. Regarding violence, it is said that, if you kill, torment, make disable, make slave is going to affect you in the next birth, as
you are transmigrating in this world. You look at the person, who controls all
his senses. One should not show the desire of violence for a second; to
whom you are thinking fit to kill that is you. To whom you want to keep
in obedience, to make slave or to give trouble and to kill, that is you. 8
The ascetic will not do this. You are the sufferer of your karmas.

The sixth chapter in Aacharang sutra is on DHUYAM. Dhuyam means
dissect and vibrate the living being. The mining, digging and any other
activities done on earth is violence to one sense, non moving, living being.
The dissect thing is in connection to animals and birds too. This is in
connection for medicine, pleasure games, cruelty and other things. There is
nothing much about direct killing.

The seventh chapter of Aacharang sutra is lost and no reference is available
in any agamic literature.

The Eighth chapter in Aacharang sutra is on VOMOKSH – regarding non-
violence. It said that people do the act of violence in all directions. The
directions are east, west, north, and south, four directions in between four
main directions of east, west, north and south, upper, lower and slant. Lord
Mahavir was against any type of large scale industries which emit hot air,
hazardous chemicals and poisonous gases and corrupt water sources;
which harms the environment i.e. water, air and vegetation, earth, animal
and human. Subtle living organism and human are killed due to this. This
should not be done by three karan said Lord Mahavir. The wise person
avoids all directional killing. 9 The ascetic is supposed to bear cold and
heat. In case of cold, due to any reason, he should not encourage to ignite
fire. He should save the life of fire borne living being.

The ninth chapter in Aacharang sutra is on UPDHAN SUTRA. Here
Sudharma swami described the glimpses of lord Mahavir's ascetic life. How
he had preserved the Non-violence- ahimsa and religious thinking in his life.

8 Ibid, Stanza 101 page no201.
9 Ibid, Stanza 18 page no.269.
Sudharmaraja said that Lord Mahavir never encouraged the violence toward the six types of living beings and never hurt any animals in spite of trouble created by them. This way Lord Mahavir practiced non-violence in his life time and set an example to follow it. Lord Mahavir preached lots of things for ahimsa by way of giving useful slogan regarding each and every type of living being. Lord Mahavir preached the principle of tolerance and respectiveness of other living being in the life. The compassion was another main principle, from Lord Mahavir, for human being; in a sense that in any way human should not enter into any type of himsa-killing in small or big way. Lord Mahavir’s preaching is applicable to human race irrespective of time. The things, which were relevant, in those days are relevant even to day.

(B) Violence in Jain literature

Learned, intelligent ascetics interpreted agamas and related literature from 5th century to 18th century. The famous work of them are as follows (1) Sutrakrutang sutra (2) Upasakdasang sutra (3) Prasna vyakran (4) Niriyavali (5) Uttradhyayn sutra (6) Aavasyak sutra (7) Dasvaikalik sutra (8) Pravachansara (9) Samyasara (10) Niyamsara (11) Purusharthsiddhiupay (12) Mulachar (13) Ratnakarandupaskadhyayan.

I do not go into details of all of them. The salient features about violence are as under.

(1) One who kills or supports to kill animal is increasing the enemy feeling in them.

(2) One who kills or gives trouble to animal certainly goes into hell.

(3) If you trouble to another living being, it is violence. This is an immoral act. In moral sense, killing is a one kind of vice and accepted by all.

(4) Person remembers the pain of hell than person stops violence with a fear of pain which person shall suffer in hell, in future.

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10 Ibid, Stanza 17 page no.325.
The householder, who observes non-violence, certainly goes into heaven.

The other schools of Indian philosophy do condemn the violence in a big or small way in any form. The other schools of Indian philosophy did not accept killing as violence for religious purposes. They consider it as a part of ritual in their religion.

The suffering is considered as a himsa-violence.

It is understood that, if person gives trouble, torment, keep hungry, kill the other living beings than as per rebirth theory, those living beings will act in the same way as person acted with them in past. Therefore, ascetics are living the life of non-violence. This is an advice to human that better he should refrain himself from such acts.

Violence can be defined still in another way. Violence means cruelty. The act of cruelty is sin. One should save himself from sin. One should have meditative attitude for all acts of violence.

Ahimsa–non-violence defined, as not to give any trouble to any living beings. This is a principle of Ahimsa. This is a supreme knowledge. The philosopher will not give any kind of trouble even to smallest insects. Ascetic is supposed to put into practice the principle of non-violence by body, mind and speech.

It said that the truth, if it is going to hurt or giving suffering to other living beings, it should not be said directly. It should made mild, not to hurt his feelings and told in pleasant way to a person and other living beings. This is non-violence.

(C) Tirthankar Aristnemi and ahimsa

Tirthankar Aristnemi was a king and getting married princess Rajemati during his worldly life. Prince Aristnemi heard the hue and cry of birds and animals, which were kept in cage and tied in nets. Merciful prince Aristnemi enquired about noise and cry. These birds and animals will be slaughtered to prepare cuisine for the prince Aristnemi and his courtier. Prince Aristnemi
thought for a while about VIOLENCE done in his name and decided not to marry. He spontaneously accepted the ascetic way of life. Rajemati heard the news of Prince Aristnemi left without marrying her and became ascetic. She accepted the ascetic life without any regret. This is the greatest transformation of mental thinking.\(^{11}\)

**(D) Lord Parsvnath and act of non-violence**

There is famous story in agamas regarding the life of male and female serpent saved by prince Parsvanatha. Tapas Kamat was performing the yagna. Prince Parsvnath went to see tapas kamat along with public. Prince Parsvnath saw a big log burning in the yagna. A pair of serpent was taking shelter in it. Prince Parsvnath told his attendants to remove the burning log from yagna and break it carefully. On breaking the log, a male and female serpent came out in half burnt position. Prince Parsvnath recited the NAVKAR MANTRA in their ears. The pair of serpent died peacefully in meditative position.\(^ {12}\)

**(E) King Ashoka and Non-Violence**

King Ashoka of Magadh had a great mental transformation like prince Aristnemi. Magadh had a war with Kalinga. King Ashoka won the war. King Ashoka saw the devastation of land, animal, human and understood after war effect. King Ashoka’s heart felt a great shock. King Ashoka accepted Buddhist religion and spread the message of non-violence in his state as well as far in the East and west. He engraved number of inscriptions on stone giving good advice how to behave in human life.

\(^{11}\) Uttradhyayana Sutra, Edited by Dhiraj Muni, Chapter no.22, stanza no 14 & 15, page no. 138.

(F) King Kumarpal and Non-Violence

King Kumarpal developed vegetarian culture under the influence of Jain religion. Hemchandracharya was his master and his teaching was the main cause for this mental transformation. Hemchandracharya gave religious preaching to King Kumarpal about non-violence and made him to accept Jain religion.¹³

Importance of Lesyas in Violence

There is another important psychological effect reflects in term of colour which is known as “Lesya”. Lesya is the aura of human being which encircled around the body. Lesyas are of six kinds. They are as follows. (1) Krasna-Black (2) Nila-Blue (3) Kapota-Brown (4) Pita-yellow (5) Padma-Moderate yellow (6) Sukla-White. ¹⁴ The very first black colour lesya represent the intense desire to kill and perform an act of killing, speaking lies, do prostitution, merciless and having all sorts of vices. One who does violence is DURLAB BODHI—will not gets right knowledge. Blue colour lesya is an improvement on black colour lesya. Brown colour lesya is further improvement in blue colour lesya. The first three lesyas are not good. Yellow colour lesya has some virtue in human. Yellow colour lesya has more virtue and vices are in traces. Here passions are very negligible. White colour lesya is passion less and person concentrating only on soul with no karma. Soul is in purest form and shines brighter than sun. The brightness is due to absolute knowledge. This is a siddha status. The last three are gradually improving the purity of soul. Man can improve from first lesya stage to last lesya stage (sixth) and became Siddha.

4.3. Six Duties of House Holder

¹³ N.P.Jain, Ahimsa – ultimate winner, page no. 143.

¹⁴ Edited by Dhiraj Muni, Uttradhyayana Sutra, Chapter no.34, stanza no.3, page no. 233.
Six duties are prescribed in Jain Religion daily for house holder. Pratikraman is one of them.

Pratikraman: - Pratikraman is the daily duty to carry out by male and female laity. It is described in ‘Aavasyak Sutra’, 4th adhayaya. Pratikraman is to come back from sinful activities. This is a daily act in which person remembers sins, including the act of killing, which he/she did during the day and repents for it and resolves not to do it again. Lastly, a prayer sung. The meaning of prayer is to give and accept pardon. Lord Mahavir said- “I forgive all souls, let all souls forgive me, I harbour friendly feelings for all. I have animosity towards none.”

The very important point is, as soon as you think of any violence, that very moment you are committing sin. The sin converted into karma and sticks to person’s soul. It is unimportant that whether you had acted or not acted, at that very moment.

In religion, (1) non-violence (2) control-sayam and (3) asceticism are three things. Non-violence is first and to be followed thoroughly in life. SAKALA charitrya-character knew as the absolute prohibition of violence. Ascetics are coming in this category. In case of householder, it is DESH charitrya-character. Here the person is observing partial non-violence.

Jain householder prohibited making use of Madhya-wine, Makhan-butter and Madhu-honey. This is known as three Makars. These three words are starting with "M" in Sanskrit language. The consumption of three things is instigating passion in you. Passion is the cause of violence. Householder prohibited using eight types of fruits, which contains many seeds. Each seed can grow into a tree and therefore it is containing many lives. When you consume such fruits, you commit violence. Simultaneously, householder supposes to observe the vow of “RATRI BHOJAN TYAG”, not to eat, drink after sunset. Technically, physical position of the parts of body, the heart which is in downward position and stomach which is in upward position get closed after sunset. As a result the food did not get digested. Another reason behind this is you cannot see the minutes living organism with naked
eyes during night. Jain religion has thought very deeply in term of non-violence.

Ascetics put into practice samities and gupties. Ascetic is supposed to sweep floor or place before seat or sleep and even before walk to avoid the killing of tiny insects and other living things. Ascetics use RAJOHANA – made out of woollen threads tied on piece of wooden stick. Ascetics are advised to use the broom of peacock feathers to avoid killing of small insects before seating, sleeping. This is in a particular Jain sect only. Ascetics do the act of repentance for any violence unknowingly done by them.

Non-violence in relation to Living beings

In case of six types of living beings, all are interlinked and dependent on each other. There is a famous sentence of wisdom in agamas "PARASPRO GRAHO JIVANAM". When person kills one sense living being earth, water, air, vegetations then the other two to five senses living being also gets killed as they are dependent on them. There is a special reference in Jain literature about fire. It said that when you lit the fire than you are killing living being, who had taken the shelter in it. When you extinguish fire, than also you are killing fire living beings.

4.4. Non-Violence from Jain point of view

When we know what violence is, automatically we will come to know what non-violence is. In Jain religion violence is prohibited to all six types of living beings.

Earth, Water, Air, Fire and Vegetation are static and have only one sense. In one sense, again a division like Badar-Gross and Suksma-subtle. The other types of life system are moving. (1) Two sense living being (2) Three sense living being (3) Four sense living being (4) Five sense living being. In five senses, there are two divisions (1) With Mind (2) Without mind. All living beings are divided into sufficient and non-sufficient organism categories.
This way it is fourteen types of living beings with main and subsidiary categories. This is a unique and all together unusual type of classification.

Jain philosophy considers ten types of pranas-life sustain elements. They are as under (1) Touch sense (2) Test sense (3) Smell sense (4) Vision sense (5) Hearing sense (6) Body (7) Speech (8) Mind (9) respiration (10) life time-Aayusya. One sense have four pranas, two sense have five pranas, three sense have six pranas, four sense have eight pranas, five senses with out mind have nine pranas and five senses with mind have ten pranas. Here the human with mind is **supreme** in nature. Jain philosophy clearly believes in psychological and physical factor of living beings. Accordingly, the dravya prana is substance and bhav prana is feeling. There is a strict rule in Jain religion that killing from four pranas to ten pranas are included in violence. Violence is the act of killing without fail.

We can put substance prana and feeling prana in quadruple form. The quadruple of violence is as follows.

(1) Violence done in the form of substance and feeling.

(2) Non-Violence done in the form of substance but violence done in form of feeling.

(3) Violence done in form of substance and non-violence done in form of feeling.

(4) Non-violence done in the form of substance and feeling.

**Exemptions for violence**

The living being hurt is not violence in following cases.

(1) Person tries to kill all six types of living beings.

(2) Person does not hurt by body but mentally hates the person.

(3) (A) The doctor operates upon seriously ill person. Operation takes place. As a result lots of cuts, bleeding, stitching, and pain to patient. The operation part is definitely "intentional" violence. Here the intention for
operation is more important than violence during operation. This is an act of MERCY and not violence.

(B) The school teacher gives punishment to students, who are not regular in doing their lessons or not attending the classes regularly and properly. The punishment may be some time verbal warning or a word of advice or mild physical punishment. The intention of teacher is to improve the students. This is in larger interest of students than temporary act of violence. This is done with good intention.

(C) Some time mother gives child a mild punishment to administer the dose of medicine in case of sickness. This is an act of violence. Here the selfishness of mother is nil, on the contrary, she sacrifices her good emotion, feeling and love. She feels sorry for her act. The punishment is for the betterment of children. This is not an act of violence.

(4) Person does not get moved or agitated in a situation, where other person does himsa by body and with full anger.

Mental stage for violence

Your mental status is the reason of violence. The non tolerant person engaged in the act of violence. The person, who performs an act of killing on six types of living beings, is violent. He argued that from one sense living being to five-sense living being, consciousness develops gradually. Degree of violence increases from one sense living beings to five sense living beings. One can kill lower sense living being. The answer is here one sense or five senses living being killing, is not important. Ultimately, any sense living being killed is the most important factor in case of violence.

There are four types of meditation. Out of four types, two are good and two are bad. Arta meditation is first and of worst type. This represents the worst mental condition. The person is in cycle of doing bad things. Person does the act of violence due to this. The passions instigate person to perform the act of violence. The intensity of passion will decide the degree of violence. When you do an act of violence for one sense living being than
your degree of intensity will be lowest. When you do the act of violence for five sense living being than the degree of intensity will be the highest. This fact has following reasons.

(1) Person requires more CRUEALTY in his mind to perform an act of violence on five sense living beings. The pitiable condition of the five sense living beings may bring compassion in the action.

(2) Person may fear the retaliation of five sense living beings for his act of violence. Person takes more precautions and protection.

(3) Person has to collect and make use of precise instrument and precise method to perform the act of violence.

(4) The five sense living beings may try to escape and will have tremendous movement for safety, will cry, the body will be trembling and have feeling of compassion in its eyes.

Intelligent argument for violence:

One important interpretation is, you kill the living being but it is not killing on your part. Living being died due to its Aayusya-life span is over. This is as per Ayus karma. This is total ignorance. This is a foolish argument in the name of life span. **No one can take life of other at the same time no one can give life.**

One can argue that the possibility that more than one person can do the act of violence. Say two. Here, one who has intense passions will suffer more for the act of violence out of two. There are various interpretations on the ground of various possibilities. The very interesting point is, in case of war, the solders are not responsible for violence but who give them command to fight war is responsible for total violence.

A normal person will not do the act of violence consciously knowing the benefit of non-violence. Unconscious or person with passions will do an act of violence. Jain religion classifies all activities into main eight categories. They are known as eight karmas. Violence is a cause and to bind soul in these eight karmas is effect. As per Jain philosophy, every act (karma) will
give you good or bad effect. In the same way, violence will definitely give its effect in the form of karma. Violence done by man will result in negative zone. You are victim of effect in present life or in future life. People who indulge heavily in the act of violence; definitely will have rebirth either in hell or in Tiriyanch living beings. Tiriyanch means birds, animals.

Mercy or compassion

Mercy or compassion is not substitute for non-violence. These words can be a one of the aspects of non-violence. Mercy is of four types (1) Substance mercy (2) Feeling mercy (3) Own-self mercy (4) Mercy to others.

Mercy is having degree. Mercy can be discriminative. Mercy does not mean a total killing. Total killing or death means the living being is out of its consciousness. Compassion is used in a limited and unlimited sense. Limited sense means up to human being only. It is important that in case of one sense living beings, the compassion cannot be unlimited. It is unlimited in a sense all six types of living beings. If selfishness increases, compassion will decrease. If compassion increases than selfishness will decrease. It should be in balance. Mercy and compassion are not that strong force which will come in every human being on seeing a pitiable scene. You can say that both are part of positive non-violence.

Donation and non-violence

Charity is another aspect of non-violence. Donation can help non-violence in four ways. Some eminent thinkers in Jain philosophy have given all to gather different categories to donation. They are four in number.

1) Knowledge donation 2) Not to kill and/or protect a living being, one who comes under your shelter—ABHAYA DAN 3) Donations of things for religious purposes 4) Compassion

The donation number TWO, Abhaya Dan considered the BEST. This is synonymous of non-violence with slightly less in degree.
Nurturing non-violence

The question is WHY non-violence? What are the substances nourishing non-violence.

I repeat, Lord Mahavir Said "NO one likes to get killed nor wants to kill some one. Every living being wants to live full life with peace and freedom".

When a person adopting a vow of non-violence, it is a good cause & will lead him/her on the path of emancipation. It will be an obligation on other living beings. The better understanding of human for non-killing other living beings, they are not killed.

Non-violence in terms of philosophy is a pure and best step for self-purification and self-uplift. It is a character-building step. This is for self. Non-violence in terms of non-absolutism is a very strong principle of Jain religion. The meaning and scope of non-violence became wider and wider. Its scope well interpreted. Its fine analysis reaches to the depth of non-touchable in end. Non-violence has different form at different time and at different place.

4.5. Five transgressions of non-violence Vow

First five vows, greater for ascetics and lesser for householder and other seven vows have a certain prohibitive orders. You should not transgress twelve vows.

The infringements of non-violence in first vow are as under.

1. Bandh: - Person should not tie the animals, birds with hard knots. This is equally applicable to slave or bonded labourers. In present time, slave factor is redundant. The persons serving under your control should not be the victim of any of inhuman treatment. The people in position are taking undue advantage of their position. This is violence.

2. VADH: - Laming the animals. VADH as per Sanskrit language, it is to kill. The Prakrit word vadh means to give trouble to birds, animals and slaves by
beating with stone, to beat with wooden stick, or any other thing. Person does this act of violence for negative pleasure.

(3) Chavichiya: - A person in anger cripples the bird, animal under his control. Person will give body injury to the people working under him. He will pay less to labourer; give less grain then agreed as per term against cash remuneration, not to give proper facility to work and leisure. These are act of violence.

(4) Aibhare: - Heavy load. A person will put more load than ones carrying capacity. He will ask labourers to carry more loads on their head. He will load more load on animal than its carrying capacity. He will ask his subordinate to work more than prescribed time limit. This is violence.

(5) Bhattpanvochhoya: - Person will not give enough fodder to animals, and food to human. He will not allow eating and drinking in time. This person will suffer from the ANTRAI karma in next birth. This is violence.

4.6. Comparison of non-violence between Jain religion and Thoughts of Gandhi

(A) Gandhi inspired by Count Leo Tolstoy, Ruskin and Shrimad Rajchandra. Gandhi changed his mind from violence to non-violence before going to U.K. for round table conference.

Gandhi firmly believed that the act of non-violence is SUPREME.

Gandhi believed that non-violence is conscious and it is a virtue of soul.
Gandhi believed that act of violence can be by body, mind and speech.
Gandhi believed that ego and ego related activities are violence.
Gandhi described non-violence as a mental stage from which the man comes out of selfishness, ego and passion for worldly things and sacrifice for the benefits of world. Person sees his own development in the development of world.
Gandhi thought that a person should develop such strength of non-violence that he can love to dreaded animal like lion and tiger and make friendship with them.

Gandhi was of the opinion that every soul having body is doing violence in one or another way. Non-violence is a mental stage.

Non-violence is supreme human religion. The benefit of non-violence is equal, to men as well as nation.

Non-violence is limited up to human in western thought. They make use of violence for things to be used by people. Against this, in east, a non-violent person will die himself rather than to kill the man, animal or other living being. The believer of non-violence principle wishes the benefit for all in this world.

The feeling of non-violence is an act of soul. Soul is not active. Where as mercy and compassion are active virtues of men. Mercy is seed and non-violence is a tree. Pity for living being is a virtue of soul but it works in limited sense.

A non-vegetarian person makes a limit of consumption of non-vegetarian items due to pity, compassion. This is an act of limited violence and from that very point starts the spread of non-violence. This is admirable thing for such people. More and more people should think and act in this way to make world peace full, coherent and worth living.

The social barrier for lower class people should remove; Gandhi wanted class of untouchable should abolish. This is a great work of non-violence in society.

Gandhi told truth is biggest religion and non-violence is biggest act of mankind. The truth is ultimate aim and non-violence is instrument for it. The balance sheet of non-violence is ZERO in terms of profit as well as loss.
Jain religion and non-violence

Violence prohibited in Jain religion, by nine ways. Such thought is not there in Gandhi's non-violence philosophy. Gandhi agreed only for three, yog-body, mind and speech but not three karan.

Jain religion talked about six kinds of living beings, Gandhi agreed for man, fire and vegetation.

Jain religion gave sixty names for non-violence and more than 30 names for violence where as Gandhi compared with selflessness, welfare of mankind.

Gandhi and Jain religion, both believed that (1) Truth (2) Non-stealing (3) celibacy and (4) non-hoarding are essential for non-violence.

In Jain religion, the non-violence vow is TOTAL for ascetic and partial for house holder. There is a clear and distinct demarcation. Gandhi thoughts were not that deep, precise and clear.

Jain religion did not believe in god and made men solely responsible for the act of violence as well as an act of non-violence. Gandhi believed in god and believed that by prayer and belief in god, non-violence will work.

Jain religion very broadly discussed the donation aspect in detail and form various angles; Where as Gandhi is in favour of donation to disable human.

Jain religion is in favour of TOTAL prohibition of violence from one sense to six sense living beings. Gandhi advocated violence, if animal is suffering from acute pain than that animal should given freedom from pain by way of violence.

Gandhi pleaded the case of hand spun cloth–KHADI in favour of non-violence. This non-violence is in comparison of mill made cloth and exploitation of labourers.

Gandhi pleaded non-violence for society in the form of welfare and in politics by way of non-cooperation and SATYAGRAH means science to oppose thing with the act of non-violence.
In India, Jain, Buddhist, Sikhs, Vedantns and other religions believe fully in non-violence. These religions are pedestal on strong foundation of non-violence.

4.7. NON-VIOLENCE AND ENVIRONMENT

Cyanide sprayed in coral waters to scoop up tropical fish. Fun farms breed confine, strangle or asphyxiate foxes, minks and rabbits, cosmetic industries squeeze or scrape openings near the reproductive organs for perfumes, which harpoon whales for lipsticks, rouge and other products, which kill musk deer for scent. This involves enormous cruelty, violence and environmental devastation and to what end? We talk of human rights day in and day out but choose to ignore the rights of the mute animals!

In order to quench our selfish desires and ambitions, we are sincerely and painstakingly moving towards self-destruction. George Bernard Shaw: “When a man wants to murder a tiger, he calls it sport; when the tiger wants to murder man, he call it ferocity.” The evolutionary journey from being an animal to becoming a human being has been long but that from human to animal is very short.

4.8. Philosophy of Welfare of Ahimsa in Jain Religion

“Ahimsa parmo dharma” - Non-violence is the supreme religion. Jain religion considers violence as a sin. It is very difficult to practice non-violence by mass having heterodox of race, religion, climatic conditions, sociability and countries, having certain principles and values. In Jain religion, ascetics are prohibited form all types of violence. Jain ascetics are very particular about religious preaching and they follow lord Mahavir preaching thoroughly. They advise the Jain religion followers not to commit violence. The non-violence will save the person for himself and opponent too. Non-violence will help to resolve quarrel amicably. The positive side of non-violence is as important as the negative side but it is something not fully appreciated. The

15 N.P. Jain, Ahimsha – ultimate winner, page no. 145.
positive aspect implies forgiveness, kindness, charity and service. The greatest welfare of men lies in their happiness.

Jain philosophy prohibits the violence in nine ways. Here body, mind and speech are three ways as well as by three instrumental ways, -1) doing the act of violence by self, 2) encouraging others for the act of violence and 3) giving consent for violence. This way it is nine by multiplication of three and three. Ascetic is bound to practise non violence by nine ways. House holder is bound to non violence by six ways (Two karan and three yoga).

The effect of karma in violence is tremendous. This is at personal level but have far reaching effects in the society. There are four things comes in kasaya-passion. They are (1) Krodh- Anger (2) Man-Pride (3) Maya-Deceit (4) Lobh-greed. Each person try to control and gradually progress in controlling passion than there will be an atmosphere of peace in society. This will give boost to have full development of their spiritual capability. The subsidence and or reduction of passion in them are a great help to person to become mild, soft, straightforward and fearful of bad activities. It suggests not having intense desire for any thing. Passion will be a cause of doing wrongful act like, violence & suffering. Intense desire is a part of passion, which is negative and never positive. Passion covers following four vices.

**KRODH-Anger:** - Anger is the main cause for violence. Men should learn to control it. The partial control of anger will play an important role at personal level and to control it at full level is an important achievement. Anger makes men blind as far as his sense of understanding is concerned. Anger will make men to go to any extent. **The last limit of anger will result in death of opposite person.** The man in anger is not supposed to take the life of other man. It is heinous crime. When man comes into senses, he will realize that what great offence he committed. On his part, it is impossible task to make a dead person alive.

**MAN-PRIDE:** - Ego is a part of Charitra Mohniya karma-character deluding karma- as per Jain philosophy. Pride is a negative virtue in one's character.
MAYA-DECEIT: - Deceit means an ownership of any thing. **Here deceit is not in term of fraud or cheating.** Deceit is a mental stage, in which person wish to have control on each and every thing.

LOBH-GREED: - Greed is another enemy of men. Greed has polluted the habit of men all over the globe. Greed means a limitless desire of possession. This is a very serious incurable mental feeling. Human greed had made havoc in the field of mining of earth, in the field of environment, in the field of making deforestation and polluting water, air. Greed breeds corruption.

All religions preach to limit the passion to their followers. Jain religion preached that passion is the strongest enemy of men. Person should control passion in his own interest. Jain religion showed the ways and means how to reduce the passions. This is over all in interest of mankind. The person will be contented due to happiness.

There is a detail account of violence in Aacharang Sutra, in all eight chapters. Lord Mahavir had given detail of violence and its' effect on six types of living beings. **You give importance to other's existence is the welfare.** Such good thoughts will bring peace in society and will create harmony in like minded people.

The earth considered as a single body living being. The wealth of nature is grabbed by greedy, unscrupulous people for their selfish motive and depriving fellow people for their share. Another important point of welfare; earth supports other living being from two senses to six senses. Here the men do the agriculture with the help of soil and gets food grain, fruits and vegetables for mankind. This is a greatest welfare in terms of survival of mankind. Earth supports vegetations. Erath supports the storage of water. Men have enough oxygen to live because of this. Earth supports flora and fauna for birds and small insects to live. This is welfare in a beautiful way.

Water is considered as one sense living being. The unlimited use of water will create a famine in coming days. Water is important life support ingredient. One can understand the value of one glass of water in desert, where scorching sun is on head, no near or far place to get water, man is
thirsty for more than four hours. At this point of time a glass of water is most precious thing in his life. The importance of water is to give life to men, vegetation, birds, animals and all other living beings. Salty water is equally important to get salt. Salt is essential raw material for food preparation, for soda and alkaline base industries. Men processed the salt water and get sweet water for drinking purposes. The sweet water of rain improves the desalination process and converts salty land into productive land. **The NO WAR situation for water is in best interest of mankind.**

Fire is of two types (1) Outer fire on earth (2) fire in body.

An Inner fire is helpful for metabolism for human. An inner fire is necessary for good health and to sustain diseases-free life. The fire on earth is of various types. Fire will help to have heat in cold seasons, for cooking, for industries and other essential services. Fire is essential elements existing on the planet. Fire is having devastating effect therefore it should be controlled. Fire is an angel as well as devil.

Air is a basic thing for mankind. Air contains various types of gases in which oxygen is most important one. An atmosphere is necessary to live the life for all living beings. An atmosphere is a cause of rain, heat and cold which are important items for cycle of life.

The vegetation on the earth is a great help in many ways. (1) It produces the oxygen which is essential for all living beings. (2) Vegetation helps to prevent soil erosion. (3) Vegetation gives different fruits and other jungle products for man kind. (4) Vegetation gives shelter to birds, small animals and various insects. (5) The deforestation had made many species vanished. (6) Vegetation gives green cover to fight against natural heat radiation and excessive rain or chilling cold wind. (7) Vegetation treats the toxic gases and gives pure air. (8) The flora fauna gives sweet fragrance in the atmosphere. (9) Vegetation near residential complex is a good natural beauty as well as help in many ways.

Vegetation has symptoms like living beings. Therefore to cut, hurt, make unconscious, burnt and deprive from water and food to vegetation is a
Vegetation is static. Men should not take advantage of its non moving position.

There are more than one sense living beings on this earth. They need protection and need assurance for all help; in turn they are friendly and cooperative for work or assistance to mankind. There are number of stories in world literature about men and two to five sense living beings for their helping critical time, faithfulness, fight against danger and peaceful living with mankind.

The religion of non-violence is science. Science serves mankind with useful discoveries in all fields. These discoveries will help to mankind to have material benefits. The material satisfaction may bring the spiritual betterment by contented position of human. Science is a slave of mankind to serve in all possible way.

Samyaktva is a faculty of people who understand meaning of violence and adhere too not to commit sin of violence. The non violence is perceptions. One should adopt a rule OR vow in ones’ life. The perception is true to fact and it should nurture fully. The opinion for non-violence will strengthen the moral courage and person will work with ethics in life. This will be a good welfare proposal.

It is important to remember that if any living being is going to create problem to you than you should be calm and quite. You should not get hurt mentally or encourage violence physically. The welfare is to save the other living being’s life due to non-violence. You create a faith and sympathy in living being for you. This is the welfare teaching of Jain religion.

The five sense living being will retaliate. Jain religion considered the killing of five sense living being a most sinful act. As per eastern philosophy, all religions give importance to non-violence. Jain religion gives importance to ABHAYA DANA - life protection - of living being in non-violence. The very idea of non-violence to living being is a reflection of pity, compassion and tender heart of human and his/her feelings. This is a great welfare in terms of friendship of living beings to men. There are number of examples in
history, where person had repented after war is over or an act of massive violence was done.

The hate is another form of violence. In the long run, hate will create feeling of violence in you. It requires a great strength and courage to bear the person who hates you. Here the hate factor will be measured in terms of degree due to your calmness.

Jain religion recognizes the fundamental natural phenomenon of mutual inter- dependence known as “PARASPAROPAGRAHO JIVANAM” - interdependence. **Lord Mahavir said that One, who understand the meaning and merits of reverence for nature, has understood the grave merits and determent caused by destruction of plants and trees.** It means that all aspects of nature belong together and are bound in a physical as well as in a metaphysical relationship. Life is viewed as a gift of togetherness, accommodation. In present circumstances, Jain religion thinks that waste and pollution is an act of violence. This should be prevented in interest of future generation of mankind.

Lord Mahavir said, today’s economics is not of peace or of non-violence at all. Economics talk about the greed and competition. Gandhi talked about the decentralization of industries and trusteeship of wealth. Lord Mahavir was thinking for control, peace and non-violence. Economics is thinking in terms of maximum utility for all. Lord Mahavir was in favour of earning for house holder. Lord Mahavir said in between labour and economics put an element of control. This will dampen the tempo of economics but it is in interest of human welfare.

Lord Mahavir suggested non-violence in three things. 1) Do not produce the war machinery. 2) Do not collect the war machine. 3) Do not give training to manufacturing, storing or using the war machinery. The industries which give rise to killing should be made limited. They should allow manufacturing up to the own defence requirement. This will help to have non-violence. The war making machine manufactures are trying to ignite the war in any part of world to sell their product. They have hypocrisy. On one side they talk for
peace and at backdoor they supply the war machines with latest technology.

Non violence is the strongest message for welfare of mankind from Jain religion.

We have seen the first and most valuable principle of Jain religion named Ahimsa and its' importance in life and welfare of man. We will move on the second doctrine name karma. Karma is the force behind each and every activity and karma is the sole thing for your progress and downfall. You can get out of the illusion of life and death.

16 Acarya Mahapragnya, Mahavir ka Arthasastra, Page no.38 to 49.