Chapter 7 - Conclusion

After doing intensive research, I have come to the conclusion that the Jain code of conduct is conducive to environmental preservation. Jain Ethics in essentially spiritual. Environmental preservation is intrinsic, innate and inherent in Jainism. Jainism has considered every aspect of the environment, various causes of its degradation and also suggested remedies for its sustained maintenance. So, let us revisit the Jain concept of non-violence with a review of the various standpoints in environmental ethics, suggesting the relation of man and nature in order to evolve the best possible alternative, to enable man to solve the environmental problems in the most desirable manner. The other Jain concepts such as non-possession, reverence for life and six forms of life are also surrounded by the Jain concept of non-violence. These unique concepts help in building up a sound value system which facilitates and establishes an eco-friendly lifestyle around the globe. I have tried to establish the thesis that the Jain viewpoints are significantly related to environmental ethics.

Today the continuous degradation of the environment is a serious problem. If not checked and restored, it will be harmful for the survival of human beings and all forms of life. The pollution levels have already crossed the limit, and it will result in global warming, water scarcity, erratic rains, droughts, floods, diseases and miseries of all sorts. The transformation of the individual, society and the world’s economy to a sustainable level present the most significant challenge to the 21st century. These are the problems faced by the whole planet. It requires a fundamental shift in consciousness as well as in action. It calls for fresh vision, a new dream and new approaches for shaping an evolving new reality. Perhaps Jainism can help us. Jainism offers a pragmatic solution.
Now human beings are living in the age of science and technology. There is tremendous growth of knowledge. It is the era of information revolution. At the same time, it is the age of anxiety and mental tension. Human beings are passing through a value crisis. Man has known much about the atoms but not about the values needed for a meaningful and peaceful life. In the contemporary world, the need for Jain values has become more pressing than ever before. At present, either man has to establish peace through non-violence and other Jain practices or he has to face destruction.

7.1. Environmental Crisis

The present environmental problem also lies in our prevalent model of development, which has established consumerism as an index of development. The mad race for consumerism gives more importance to sensuous pleasure and ignores the fundamental principle of sustainability.

In fact, in a broad sense, the environmental crisis is a part of the problem of development. The impact of rapid economic growth is responsible for the environmental destruction we see today. The first thing man has to realize is the fact that he is a part of nature. Any destruction of nature implies his own destruction. The earth is endowed with the environment that supports life forms. The human being is interfering with the law of nature by exploiting it. Violation of natural laws only leads to trouble for human beings.

Environmental changes such as deforestation, increasing pollution of air, water, and soil, global warming, etc. have taken a toll; industrial growth has destroyed ecosystems and it all is being termed as development. Man has haplessly succeeded in destroying nature. The effects of man’s quest
have been are disastrous, and have merely marched him towards his own
destruction. The main problem is conservation of natural resources,
implying the management of the human use of environment.

The global ecological crisis cannot be solved until a spiritual and moral
relationship is established between humanity as a whole and its natural
environment. The worldwide crisis, which human beings are facing, is
complex. In fact, it is a crisis having moral dimension. Considering the
gravity and global extent of his current crisis, there is every possibility
that the future may not be optimistic unless man changes his lifestyle and
his attitude towards nature. The root cause is man’s unethical activities
towards nature. It seems that humans have reached the limits of their
wrong deeds, stemmed out of violence. Hence the importance of non-
violece directs that one needs to be careful.

Today man is unable to value the life and beauty of nature. His life is
locked in his own egocentric perspectives and shortsighted needs. So this
thesis attempts to evaluate different views as regards the man-nature
relationship.

a. Role of Religion in the Environmental Crisis

Religion remains an important source of the moral-spiritual awareness,
which is based on responsibility and accountability for the individual as
well as collective good. What is the relevance of religion to the
perception and resolution of environmental problems and how it is useful
in today’s world are important questions. We live in the midst of one of
the greatest transitions in Earth’s history.

An environmental crisis is not only the result of certain economic,
political, and social factors. It is basically a moral and spiritual crisis. It
will require broader philosophical and religious understandings of man as a creature of nature, who is dependent on ecosystems. Religions, thus, need to be re-examined in the light of the current environmental crisis. This is because religions always help to shape man’s attitudes towards nature, in both conscious and unconscious ways.

Religions also suggest how man should treat other humans and how he should relate to nature. These values make up the ethical orientation of a society. Religions thus generate common or general ethics which highlight fundamental attitudes and values. This is true especially as far as Jainism is concerned.

All the religions of the world have traditionally expressed an ethical concern for the environment and its creatures. They have suggested some moral significance to other creatures, and proposed some ethical responsibilities on the part of humans. The world's religions have understood the Earth to have some kind of religious significance, which is based on moral values. The humans have some religious obligations to care for its creatures. These shared ethical concerns are found in historical teachings of all religions.

All religions have always condemned greed and destructiveness of human beings. The religious concerns for the environment are now fading with the rise of modern society. The traditional religious attitudes towards nature have largely disappeared in modern societies. Now there is the need of today’s world that is in an ecological crisis to study and recover their pre-modern religious environmental teachings which will present them as religious environmental ethics. This is a global, trans-religious phenomenon. The overall goals of religion is on developing ecological consciousness, which are as follows:
➢ To identify and evaluate the distinctive ecological attitudes, values, and practices,
➢ To describe and analyze the common concepts that exist within religious traditions with respect to ecology,
➢ To identify the common ground for constructive understanding of ecological consciousness and concentrated action in diverse locations across the globe.
➢ To highlight the specific religious resources that comprise such fertile ecological ground: within scripture, ritual, myth, symbol, cosmology, sacrament, and so on.
➢ To highlight means of respecting and valuing nature, to note what has already been actualized, and to indicate how best to achieve what is desirable beyond these examples,
➢ To outline the most significant areas of religion which is related to ecology,

b. Role of Jainism as a Religion in the Environmental Crisis

The essence of Lord Mahāvīra’s teachings is that religion sustains the world. I have tried to highlight the Jain contribution for the solution of environmental problems. One of the greatest challenges to human beings is how to respond to the environmental crisis. This crisis is made by unrestrained materialism, and industrialization in contemporary societies. It can be possible to search for solutions through spiritual discipline and a change of attitude.

So I have highlighted how Jain philosophy appears particularly amenable to environmental ethics. Many notable Jain leaders articulate the environmental concerns with moral responsibility. The concept that arises
is fundamental in Jain philosophy. Through ecology and spirituality of
the Jain religion, man can achieve the following:-

- Understand and respond to interconnected global ecological crises
- Gain facility with ecological principles and practices
- Develop knowledge and wisdom to respond to the ecological
devastation from healing integral and trans-disciplinary
perspectives
- Acquire skills and insight to transform practices, worldviews, and
consciousness in service of a more just, sustainable, and flourishing
future

Jainism forms an integral part of India’s rich, philosophical, cultural
heritage. It is an ancient religion belonging to *Sravan* thought in Indian
tradition. *Sravan*ism constitutes a system of universal, rational and
ethical religion. The extreme emphasis on non-violence distinguishes Jain
tradition from other traditions.

Jainism has added a new dimension in Indian Philosophy by propounding
certain universal and eternal principles like non-violence, non-possession,
tolerance etc. It is religion which has always stood for the welfare of all.
It has a rational system of philosophy and also a spiritual discipline. It is
rightly called ethical realism as it lays stress on good conduct. It is a
religion of compassion and ecology and preaches mutualism or
symbiosis.

In the Jain religion, the moral force found combines with a deep
understanding of ecology. Humanity will find it in the very centre of Jain
religion. According to Jainism, the ecological crisis represents a crisis of
human consciousness. It requires a fundamental revision of religious and
ethical values. It also calls for more enlightened ways of thinking and explains how humans should relate to one another and to an earthly life.

By following the path of right faith, right knowledge and right conduct, human beings can identify the solutions that will help them overcome the ecological crisis. Lord Mahāvīra’s life has been the most profound example that has set the restoration of ecological balance in public view. Jain ethics prescribes vows for spiritual progress. It advocates that behind all prohibitory and educative action is the avoidance of injury to life from a micro to macro level and violence in all forms. An attempt is made in this thesis to expound Jain ethics which upholds nature-centered values.

The challenge facing the world today is environmental destruction. The crisis caused by the complicated wasteful systems can be resolved by simple ways. The solution will involve a total transformation of man’s values, ideals and attitudes. A complete reorientation of the way of life is necessary. There should be a radical shift in the relationship between man and nature. The Jain world-view has enormous implications for the emergence of a non-violent culture which is necessary for environmental protection. It will give a new outlook to today’s age of globalization. Ahimsā is not merely an ideology, it is an existential concept, imperative for sustainability.

Here, the Jain declaration on nature is significant. The message of the Jain perspectives, its relevance to all life forms, its commitment to the progress of human civilization and to the preservation of the natural environment, and not strictly its motives, continues to have a pervasive influence on human life and outlook across the whole globe.
Ahimsā is an aspect of dayā which means compassion, empathy and charity. It is described by the great Jain teacher as ‘the beneficent mother to all beings’, and ‘the elixir for those who wonder in suffering through the ocean of successive rebirth’. Jīvadayā means caring for and sharing with all living beings, tending, protecting and serving them. It entails universal friendliness, universal forgiveness and universal fearlessness.

Jain cosmology acknowledges the fundamental natural phenomenon of mutual dependence, and that it forms the basis of the modern day science of ecology. It is relevant here to recall that the term ecology was coined in the latter half of the nineteenth century from the Greek word ‘oikos’-the root word of ecology. In theory, ecology is that branch of biology that deals with the relationships of organisms to their surroundings and to other organisms.

In Jainism, ecology is the vision of seeing things as a whole. Jainism contains certain concepts which are ancient and yet quite modern, which can have an influence on sustainable development and the preservation of the environment. An effort is made to highlight the relevance of the Jain ecological concepts and bring out their utility for today’s environmental problems, in which the Jain approach of non-violence is unique. The Jain views on nature, conservation, unity and global consciousness, are remarkable. I have tried to show that a successful application of these concepts can result in creating an environmentally safe and clean globe, thus promoting human welfare and an eco-friendly atmosphere. Thus, the Jain concept of non-violence can help to overcome the worst environmental crisis that the world is facing today.

Lord Mahāvīra represents the Jain tradition of India and that of non-violence. The teachings of Mahāvīra has universal and abiding influences.
even in modern times. Lord Mahāvīra was a great environmentalist. Today the world is facing a global ecological crisis. The consciousness of humankind towards the environment has awakened during last few decades. The present crisis of civilization is moral and spiritual. Perhaps, Jainism may be instrumental in addressing the moral dilemmas created by such environmental crisis.

Jainism advocated philosophy of ecological balance through its principle of non-violence. Jainism can provide ethical directions. It is worthwhile to note the Jainism and its contributions for its sustainable development. Jainism offers physical, moral and spiritual rules for healthy living. It is a system of good act and attitudes. It establishes the harmony between independence and ecological interdependence.

The Jain’s views on nature, conservation and unity are remarkable. A few key concepts of Jainism which can lead to environmental protection are as follows:

1. Non-destruction of life forms because even the earth, water, air and fire have life
2. Recognition of the right to live which insists on the preservation of biodiversity
3. Interconnectedness of life forms and support of programs that educate others to respect and protect living systems
4. Jain path of self-purification – vows of restraint *Ahimsā, Aparigraha*. It is an individual who by changing himself can change world.
5. Code of conduct
The fivefold Jain code of conduct outlined in the declaration on nature is deeply rooted in its living ethos. Jainism offers the world today a time tested anchor of moral imperatives. It includes a viable route plan for humanity’s common pilgrimage for holistic environmental protection, peace and harmony in the universe.

Jainism offers a world view that in many ways seems readily compatible with core values associated with environmental activism. According to Jainism, non-violence in all its aspects is the remedy for all miseries, suffering and cruelties of life. Non-violence in its manifold aspects has found a full treatment in the Ācārānga Sūtra, the earliest text in the Jain set of canons.

Non-violence in Jainism is a universal law, a rational maxim designed to govern man’s actions. Contemporary environmental thinkers in the developed world, particularly within the last decade of the 20th century, have come to emphasize the interconnectedness of life as the foundation for developing an environmental ethics. The Jain philosophy of environment can inspire an ecological vision and eco-friendly lifestyle.

By the practice of Jain ethos, a psycho-spiritual change may be effected which can bring new ways of thinking and acting in order to achieve ecological-balance. Jain ethics implies self-restraint and the avoidance of waste. Wants should be reduced and consumption level should be kept within reasonable limits. Using any resource beyond one’s needs and misuse of any part of nature is considered a form of theft. Indeed, the Jain faith goes one radical step further and declares that waste and creating pollution are acts of violence. Non-violence in Jainism means ‘harmlessness’.
7.2. Jain Ethics and Environmental Ethics are Synonymous

One needs to realize the relevance of environmental ethics in today’s world. It has recently taken the attention of philosophers and scientists as mankind’s responsibility to nature has assumed great significance today. Though there is no such term coined as environmental ethics, it can be developed by the following steps. I would like to assert emphatically that environmental preservation is inherent in Jainism. It is integrated in every concept of Jainism. The doctrine of non-violence, non-consumerism, six life forms and the principle of reverence for life describe and investigate the process of Jain understanding of nature and the place of humanity within nature. This process of both explicit and implicit investigation define the nature of Jain environmental ethics.

Environmental ethics studies the basic concept of environmental values as well as attitudes, actions and polices to protect bio-diversity. Biocentrism views earth as a living system of interdependent species. This approach and the ‘do not harm’ principle provides an adaptable model of decision making. It takes a holistic view in which ethical and environmental considerations enter into all kinds of decision-making. It sees the planet as a community of interdependent life forms. The field of study of environmental ethics is thus a protection of biodiversity and the ecosystem.

Our behaviour towards the environment should be rational and it has to pass from being anthropocentric to eco-centric. Anthropocentrism is the human-centered view. Meanwhile, Jainism subscribes to non-anthropocentrism, which is the nature-centered view. Jainism accounts for the ecological world views as it aims at respecting species and the ecosystem. There are newer scientific fields devoted to environmental
protection and ecosystems and they may be described as normative science. Achieving sustainability is imperative for science and society in this century.

Today’s environmental crisis is not a natural crisis but a manmade one. So, the answer to this is that man must reestablish a healthy relationship with nature. To achieve this, Jain environmental ethics may be useful.

**a. Concept of Nature in Jainism**

In Jainism, there is a descriptive and investigative process of understanding nature and the place of humanity in it. This process of investigation includes the Jain concept of nature. It includes the Jain attitude towards the environment. Jainism stands unique in assigning equal status, same as that of human beings, to all constituents of the environment. The main constituents, the most important life-supporting natural resources, earth, water, energy, air and plants are as living as human beings are.

In the Indian tradition, the material world is created from five gross elements - ether, air, fire, water, and earth - because the manifestation that the universe arises from subsists on and disintegrates into these five elements. Jainism accepts this philosophy. However, the big difference is that excluding ether, the remaining four elements in their natural forms are considered to be bodies of living beings, occupied by souls, similar to the soul in any other body form. This indicates that the earth-bodied, water-bodied, fire-bodied and air-bodied are all living beings.

Mahāvīra established this principle in the Ācārāṅga Sūtra as Sadjivanikaya- meaning six body forms of life, where he summarized all life forms into six types – earth form, water form, energy form, air form,
plant form and all higher forms from microbes to animals and human beings. The Jain cosmology recognizes the fundamental natural phenomenon of symbiosis or mutual dependence of all these elements, and regards it as the basis of the modern day science of ecology. One who neglects or disregards the existence of earth, air, fire, water and vegetation, disregards his own existence, as it is characteristically entwined with them. Life and all aspects of nature belong together and are bound in a physical as well as a metaphysical relationship, with mutual support and interdependence, according to Jainism.

b. The Jain View and Gaia Hypothesis

The unique Jain view of nature resembles the concept of nature in modern science. The concept of Mother Earth - Greeks called her Gaia long ago - has been an important place in Jaines Lovelock’s research work. His work led to the development of the Gaia hypothesis, which claims the resident life forms of the host planet coupled with their environment. This theory holds that:-

- All organisms on a life-giving planet regulate the biosphere.
- There is a connection between the survivability of a species and its usefulness for the survival of other species.
- All organisms co-evolve with their environment.
- It states that the evolution of life and its environment may affect each other.

According to the Gaia theory, earth is a symbiotic organism where the entire biomass of the Earth is a single organism. Earth is a self-regulating complex system involving the biosphere, the atmosphere, the hydrosphere and the pedosphere, held together as an evolving system. There are
numerous examples of mutualism in the biosphere between different life forms, big and small.

The environment is like an organism where harm to any part of the organism affects the whole. The principle of ‘interconnectedness’ is accepted by modern environmental thinkers in order to build an environmental ethics. Jainism recognizes the intrinsic interdependence of all substances in the universe.

In social science, the Gaia theory views the role of humans as that keystone species that could accomplish global homeostasis. The Gaia philosophy may be a way to explain the human-nature interconnections. Like Lovelock and many other thinkers, environmentalists too accept this concept of nature. They also believe that nature takes care of itself, and that nature is free to undergo self-regulations in her own way. So human interference can create an unwanted imbalance to only disturb nature.

This exactly is the view of Jainism, it is interesting to know that Jainism is in agreement with the Gaia hypothesis. Significantly, the Jain principle of mutualism as depicted in Tattvārtha Sūtra, ‘Parasparopagraho jīvānām’ resembles the Gaia hypothesis. All life is bound by mutual support. The interdependence is mentioned in the Ācārānga Sūtra also. In the Jain tradition, non-violence is equaled with a deity and is described as a protector of the whole universe. In Prasnnavyakarana, the concept of Ahimsā is described as a divine female goddess - ‘Bhagavati’. Violence is described as the creator of trouble, which is the result of greed and lack of self-control. It is also described as Mahāti, that is inclusive of all vows which indicates the comprehensive nature of non-violence.
c. Deep Ecological, Bio-centric and Eco-centric Approach of Jain Environmental Ethics

A creative interaction that the Jain approach has with current environmental ethics is based on Jain principles and environmental practices that will form a distinctive base for Jain environmental ethics. I have emphasized that Jain environmental ethics is bio-centric. Biocentrism is an ethical point of view which gives more importance to the inherent value in non-human species. Advocates of bio-centrism often promote preservation of bio-diversity, animal rights and environmental protection. In Jain bio-centric environmental ethics, one has to reconsider the relationship between human beings and non-humans. The Jain biocentric world view suggests six kinds of living beings, and human beings are simply one among them. All species in Jainism have inherent values.

In fact, Jainism advocates ‘deep ecology’. Jainism teaches avoidance of violence in any form towards all creatures in nature. The concept of non-violence is unique and is based on reverence and respect to all forms of life. The term ‘deep ecology’ was invented by Norwegian philosopher Arne Naess, to describe the way in which environmental issues are fundamentally questions of ethics and philosophy. It insists that –

- Natural diversity has intrinsic value.
- Species should be saved for their intrinsic value.
- Decrease of pollution has priority over economic growth.

In Jainism, it is very important to remember that every living being not just human is basically a Jiva. So the term biodiversity refers to a variety of species and entities present in the biosphere. Each species has its own
characteristics, features and pattern of lifestyle. It has its unique place and role to play in the universe.

Jainism endorses biodiversity based on the principle of equality of all life forms and also the principles of non-violence and non-consumerism. It describes that water, air, earth, soil and all material that comes from earth have living beings embedded in them and interconnected to all other living things. So if anything is disturbed, it causes a rippling effect on many other things. Natural diversity which is explained in Jainism as biodiversity has intrinsic value which is to be preserved for the ecological balance of environment.

According to Jainism, the five main elements of nature are living creatures and must be treated as living beings i.e. Prthvi (land, soil stone etc.), Jala (water resources including cloud), Agni (fire), vāyu(air) and vanaspati(vegetation, trees, plants including fungi). Again based on the deep ecological concept of environment, Jainism has proven life in the green plants and trees as they are an essential part of the environment.

Ecology is a study of the relationship between the environment and living organisms. It is a reciprocal relationship that every phase of ecology emphasizes upon and the wider perspectives would encompass not only the living creatures such as men, animals, birds, insects and vegetation but also the entire planet including mountains, oceans and rivers, the forests, the trees etc.

Ecological balance will be maintained if nature is left to itself. The entire eco-system today is upset by human interference with nature. The technocratic human mentality which tries to conquer nature has to be abandoned. It has been felt that there is an urgent need for sustainable development. Obviously, the approach should be humanistic. The need of
the hour is the philosophy of life based on a cordial relationship between man and nature.

The Jain way of life is integral and its purpose is welfare of all. Jainism believes in the basic laws of ectopia, namely, interconnectedness and nature has life. The subtle Jain concept of non-violence may be compared with the basic tenet of Deep Ecology. It believes in the sacredness of nature, and is explicitly positive in its concern for the natural world. Hence to the Jain seers, the idea of exploiting earth to fulfill man’s ever-increasing desires has been incomprehensible.

In a shallow view of ecology, all living beings in their natural diversity are perceived as resources useful for humans. Deep ecology respects all life forms for their intrinsic worth irrespective of their potential usefulness to humans. It recognizes man’s responsibilities to nature as moral agents. Its prime concern is to develop a holistic view, which implies integration. The Jain approach is that of deep ecology. It insists on not causing unnecessary harm to others. This vision is influenced by interdependence.

d. Jain Principles of Environmental Ethics

Jainism has developed its own unique environmental ethics inspired by Jain values. There is a close relationship between the Jain world view and environmental protection. I have focused on the outstanding characteristics of the Jain practical ethics.

- Jain environmental ethics is non-anthropocentric.
- The basic principle is equality of all souls.
- Members of all species are equal.
➢ Hence the human being should not be considered as superior to members of any other species.
➢ Human welfare and welfare of non-human nature cannot be distinguished.

Thus Jainism subscribes to the view that all lives are intrinsically and equally valuable. Consequently, aggressive actions or harmful actions are not permissible. The Jain principles are eco-centric and bio-centric which is against ‘human centric’. With this ethics we can set all things right. The solution consists in realizing that man should exercise self-control while dealing with nature. If we analyze these principles and act accordingly, the result is preservation of biodiversity. We should not kill animals or destroy plants otherwise we will destroy our ecosystem. The wasteful lifestyle of man should change. An alternative model of non-violent lifestyle should be adopted. A practical life should be manifested as a way of living in harmony with nature.

Every creature has its place in the environment with its own specific role to play. Its principal rule is that everything is connected to every other thing for mutual benefit and sustenance. All life is bound together by mutual support. It implies harmonious coexistence of life forms. This is the fundamental principle of environmental philosophy. In this connection, the Jain declaration on nature excellently summaries the philosophy of Jainism in the preservation of nature and environment protection. This sense of interconnectedness is manifested in Jain philosophy. There is harmony between personal independence and ecological interdependence. ‘Parasparopagraho jīvānām’ or the principle of interdependence interrelationship is the hallmark of Jainism.
We have to amend our lifestyles to render it sustainable. This path consists of committing to harmlessness towards all life forms. The following guidelines will be helpful for this:

Human greed should be avoided.

- Man should avoid excessive materialism, egoism and misuse of nature. He should behave with mindfulness and avoid wastage of natural resources.
- Man should adopt a caring attitude towards animals, vegetation, etc.
- Man should recognize biodiversity and that his existence is intrinsically bound with the existence of other living beings.
- Man should leave nature to itself.
- Man should practise non-violence.

Lord Mahāvīra has loudly proclaimed, there is nothing so small and subtle as the atom, nor any element as vast as space. Similarly there is no quality of soul more subtle than non-violence and no virtue of spirit greater than the reverence of life. All life is sacred. All living beings have an intrinsic right to life. A synthesis of spirituality and practice may be effected. Jainism can generate that liberal outlook in life situations to help taking practical decisions that protect the environment.

Environmental problems have arisen as negative effects of the very process of development. Hence sustainable development is the central issue and one of the main challenges of the 21st century. The technique of non-violence can be used with a great advantage to resolve the crisis. The Jain view about the relation between man and nature based on the principle of non-violence is perhaps the profoundest ecology.
Man has to find a solution going beyond technology. There should be profound change in his worldview from mechanistic and materialistic to ecological or holistic. He should not confuse the means for ends. It is possible to design a development programme which makes sustainable development possible.

It is man’s moral responsibility to help, build the framework of such a world. It may be noted that he has to redefine his relationship with nature, which will keep respect for life. This respect should be uppermost in his scale of preferences. He should perceive all planetary life as one family.

Sustainable development is the characteristic of the progressive world. It is based on mutual co-operation among humans and their environment where man has to redefine his role in the interdependent universe.

e. Sustainable Development based on the Comprehensive Concept of Non-Violence

A definite solution of the problem lies in the Jain’s concept of non-violence. The time has come to recall the wisdom of Jainism. The Jain tradition has put before us the time-tested model of sustainable development. The basis of this tradition is the doctrine of non-violence, which manifests in practical life as a way of living in harmony with nature.

The non-violence based model of life can reconcile the ideal of development and protection of life and environment. Destructive actions are violent actions. Jainism provides an alternative model with the help of which it is possible to avoid disaster. A non-violent lifestyle implies a fundamental change in man’s sense of values. It is also means of appreciation of the importance of the natural environment from the
survival point of view. Nature must be saved from human encroachment. Ultimately, the environment can be protected only by men through their participation with the non-violence based model of lifestyle. It will result in development which is healthy and sustainable. Jain philosophers have attached great importance to both life and the welfare of plant and animal life. In fact, it includes the whole of nature.

This must not mean an end of the scientific enterprise. It is a careful directing of science and technology, which insists only on improving the quality of human life. Mortality remains the greatest measure of human limitations. A spiritual-moral culture must find ways to help people to overcome their suffering.

The spiritual and physical environments face constant challenges from human behavior. So the awareness of moral dangers should be created. This creates a sense of urgency which warns the human being that excessive materialism will damage the spiritual environment. Pollution of the physical environment also must be treated as a matter of ultimate significance. Creation of a pollution-free environment should be the goal.

The doctrine of six kinds of life forms states that there is existence of life in earth, water, fire, air and vegetarian. Hence any injury to these forms of life is an act against nature. *Ahimsā* in Jainism as extended beyond humanity to all forms, has significance from the point of view of ecology. It also implies the principle of interconnectedness. *Ahimsā* or self-restraint is the practical application of the great truth of unity through which sustainable development is possible. It reflects the cosmic way which is at once, natural and moral. Non-violence literally means freedom from passions, as said in one of the Jain texts. It is compassion – it implies reverence for life which means reverence for nature.
7.3. Jainism and Environmental Protection

Environmental problems may have ethical implications. Jainism has an important role to play in proposing ethical direction in such a crisis. Jaina ethics and practices are important for the awakening of environmental consciousness.

Jainism is a religion which is essentially related to the mundane concerns of men. It can generate a vision and help in the right conduct of life. Jainism has been described as an ecological religion or religious ecology. The ethical principles of Jainism prescribe a code of conduct which requires an individual to be an ideal person, with non-violence as the foundation of his life. It preaches universal love aiming at the good of every being in the world. Its ethics is the ethics of harmlessness.

Jain ethics shows the direction in which life is to be followed in our day to day life. On the basis of Jain vision, certain guidance can be formulated.

- The development process should be taken up but it should be eco-development by respective natural laws.
- Distorted development should be reduced by minimizing violence.
- The cause of environmental degradation can be prevented by following the Jain code of non-exploitation of natural resources, etc.
- Practice of the virtue of non-violence implies preservation of the bio-diversity. An ecological lifestyle is the answer to environmental issues.
The new ethico-spiritual model for environmental protection can be sought after by exploring the enormous potential of the Jain concept of non-violence to take sustainable development further.

Humanity has an ethical responsibility. Human beings have been given the gift of intuitive reasoning. This means that human beings are responsible for their actions. For this, the right action and purity of thought is most important. The role of human beings is not only to benefit from their surroundings, but they are expected to preserve, protect, and promote their fellow creatures.

Jainism has been a staunch protector of nature. It is the religion of nature. Jainism paves the way to understanding nature's utility. It emphasises on the essential nature of plants, worms, animals, and all sorts of creatures. They have their own importance for maintaining ecological balance. Jainism therefore says that the function of souls is to help one another.

Spirituality is essentially an individual endeavor. Individuals create collectivity on the basis of discipline and practice. Every basic reality of the universe is integral. Jainism has reconciled the parts of reality with the whole by means of the relativistic approach. Spiritual relationships, from an ecological perspective, can be understood with the help of some of the basic tenets of Jainism:

1. injure no creatures,
2. avoidance of greed and exploitation;
3. limiting one’s wants and material possession, etc.

Jainism asks us to avoid greed as it leads to the exploitation of natural resources. Here it emphasizes that purposeless activities need to be avoided. The Jain layman is supposed to not indulge in obnoxious habits.
which make life disastrous. They are: gambling, racing, meat-eating, consuming alcoholic drink, prostitution, hunting.

With the implementation of the Jain principles, we can save our environment and the Mother Earth. The Jain layman also practises truth, non-stealing, refraining from all illicit social activities and non-possession. Through the concept of Aparigaha, Jainism advocates non-acquisition, non-possession and non-consumerism to promote social harmony and also to stop the unbridled exploitation of natural resources. Non-consumerism is thus an effective measure to strengthen and facilitate the observance of the vow of non-violence. So the one who is contended within the limited needs and their acquisition does not desire more, and also does not commit several types of violence.

**a. Spiritual Attitude in Jainism based on Non-violence**

The spiritual dimension of non-violence must be recognized. The implication is that the spiritual law expresses itself through activities of life. Destruction of the environment is an act of violence. In fact, the Jain world view manifests a distinctly Jain vision of environmentalism. I intend to consider the spiritual dimension of non-violence. Non-violence is the crux of wisdom. In my opinion, ecological problems are due to the apparent lack of moral knowledge and sensitivity. Thus an attempt is made in this research to revisit Jainism and discover gems of Jain wisdom. The perspective is to value the thought which needs to be regulated by auspicious meditation and giving up inauspicious meditation like violent thinking.
Let us now turn to the spiritual dimension of the problem. How can one stop indulging in evil thinking and violent activity? The answer is through the Jain path of purification.

- Jainism offers physical, moral and spiritual rules of a healthy life strategy for the non-violent model of life style.
- Self-control or control over passion
- Attitude of love, respect and friendliness to all living beings
- Preservation of biodiversity
- Tolerance
- Attitudinal change- Understanding that not to kill is the law of life, friendly relations with all is the guiding principle of life.
- Change towards a non-violent lifestyle by adopting good habits, holistic world view self-restraint etc.

b. Ethico-spiritual Model of Jainism

From the psychological point of view, a man is made up of emotions. For attitudinal change and behavior modification, the transformation of emotions is required. The practice of meditation can help to overcome negative emotions, for instance, in scriptures it is said that one could overcome greed by means of non-greed.

As is already said, to protect environment, the ethico-spiritual model is offered. The model is truly global and relevant universally. In this research, I have highlighted a comprehensive framework for the practice of the non-violence virtue for eco-balance. The ethico-spiritual practices may improve human relationships with the environment. Ecological awareness is inherent to Jainism.

Auspicious thoughts and actions are necessary for the awakening of ecological awareness in modern times. Words and actions are external
expression of thoughts and attitudes. Hence the core of the issues is thought. The attitude of an individual affects the modification of behavior. We have to go beyond ecology to ecosophy. What is required is

- Wisdom to abandon selfishness
- To control limitless needs and greed
- To practise non-violence in thought, word and deed

Right from ancient philosophers and psychologists to the modern thinker Acarya Mahaprajnya, all have stressed on the importance of pure thought. Meditation is one of the techniques for attitudinal change offered by Jainism.

c. Concept of Leśyā for Preservation of Nature

According to Jainism, nature is intrinsically valuable. Nature should not be seen in a utilitarian and instrumental perspective. We need to change our attitude towards nature. The Jain code of conduct is a pointer in that direction. While exploring the distinct Jain vision, it is hoped that Jainism with its philosophy of friendliness to all can offer an effective alternative to the present day material view of reality. There should be an understanding of theoretical rules and then the practical part is amazingly simple.

Today, environmental concerns are on top of the human agenda. Jainism is inter-woven with life. It presents ancient wisdom which genuinely respects the intrinsic rights of diverse species to exist. We need to reestablish values of non-violence. It is necessary that we consider the entire ecological system with love and compassion. Reverence, tolerance and sympathy are required for attitudinal change, which can be brought about by meditation. Jainism insists on the need of sound morals for a happy living and peaceful coexistence. The sense of kinship with all
forms is the essence of Jainism. Jainism might provide new ethics for the
development of an eco-friendly lifestyle. Jainism recommends a lay person to behave with mindfulness. The ethico-spiritual model insists on
a particular lifestyle.

The concern for preservation of nature is emphasized by the doctrine of
Leśyā of the soul. It represents the spiritual level of the individual based
on psychology of internal thought. Leśyā is a tendency of mind, speech
and body influenced by thoughts. If there are kasayasor evil thoughts the
action will be evil.

In this connection, it is appropriate to discuss the concept of Leśyā. The
concern for preservation of nature is emphasized by doctrine of the Leśyā
of the soul. Leśyā is the soul-colouring aura around the soul. One engaged
in auspicious meditation is possessed of Leśyā namely yellow, pink and
white, which are pure. Leśyā means passionate inclinations of the mind,
speech, and body. As a rule, the Leśyās are mentioned to be of six types.

- Auspicious Leśyā- Golden Yellow, Lotus Colored (Pink) and
  White.
- Inauspicious Leśyā- Black, Blue, Grey.

In the Jain text, the doctrine is illustrated by the story of six travelers-six
persons who are travelers see a tree and think of eating its fruit. One of
them uproots the entire tree to eat fruits, the second one cuts the trunk of
the tree, the third one cuts the branches, the fourth one cuts the twigs, the
fifth one thinks of plucking the fruits only while the sixth one thinks of
picking up only the fruits that have fallen down. The thoughts, words and
actions of each of these six travelers related to eating fruits are different
and respectively illustrative of the six Leśyās.
A person involved in sin-like violence, has no control over – mind, speech and body, performs violence towards the six kinds of beings such as earth, water, air, fire, plant and vegetation, is the one having the black aura. The point is one has to limit his necessities. The person who wants to pick up the fallen fruits is the best having no thought of causing injury. He is the person with the highest spiritual level and he has concern for the environment. He cares for the preservation of nature and an eco-friendly attitude is reflected in him, whereas the first person should avoid eco-terrorism. So non-violence towards nature is not merely aesthetically beautiful but also eco-friendly.

The person with white lešyā is the person with the highest spiritual level. He has concern for the environment and cares about the protection of nature. So he does not destroy, create waste or pollute nature. He is self-restrained and motivated. His pure thought inspires pure conduct.

Easily one of the best models of protecting the environment, it is important to note here that environmental degradation can be prevented only if we follow the ethical code of conduct which substantially ensures ecological balance. A parallel thought process in human beings ought to be guided by ethical values that are translated into actions. Thus environmental protection can be affected by an eco-friendly lifestyle coupled with spiritualism.

d. Jain Ecology based on Spirituality and Equality

Jain ecology is based on the principles - spirituality and equality- of all souls. Each life form, plant, or animal, has an inherent worth and each must be respected. Seeing other people as connected with oneself develops the spiritual perspective, in which all life takes on sanctity that can and must be protected by observing the principles of ecology.
Jainism accepts that every soul, whether of a man or of a mono-sensed insect, is autonomous and independent. It believes in the presence of the soul not only in animate ones like human beings, animal, insects but in inanimate things also which are deemed as non-living by others like water, air, fire, and earth. These are called 'Sthavara Jīva' in Jain literature.

Jainism does not permit anyone to exploit even the non-living beings. Apart from the philosophy of 'Jīva', one of the most crucial components of Jainism is its theory of non-violence that runs through the Jain tradition like a golden thread. It involves avoidance of violence in any form through word or deed, not only to human beings but to all nature. It requires reverence and compassion for all living beings at every step in daily life.

- The development process should be taken up but it should be eco-development by respecting natural laws.
- Distorted development should be reduced by minimizing violence.

The views of the Jains on nature, conservation and unity are remarkable.

Non-violence implies ‘Right to life for all’. It is an ethically-oriented principle which can maintain ecological balance. Ecology is a study of seeing things as a whole. The view, ‘we are the world and one earth’ may result in the creation of an eco-friendly attitude. Under materialistic influence, man is involved in the unnatural treatment of nature, overlooked ecological values and has thus invited hundreds of problems. As a result, the disorder of nature has drawn the attention to how ecology dominates the society and whether the social events can be controlled through spirituality. In replying to such questions, human ecology has to establish the relationship between man and nature.
The ecological crisis cannot be solved until the spiritual relationship is established between man and the environment on a collective basis. Jainism, one of the oldest indigenous Sramana religions, has been a staunch worshipper and protector of nature.

The Jain concept of non-violence can bring in adaptability in modern lifestyle. It may help to change the attitude of people in today's world of consumerism. Non-violence can be broadly interpreted to mean "harmlessness". Non-violence need not be regarded as a passive attitude. To emphasize its spiritual dimension, let us understand its implications: Spiritual law expresses itself through the activities of life.

- Non-violence is the primary, chief and principal vow and all other rules of-conduct - non-stealing, truth, chastity or self-restraint and limitation of possession are derived from non-violence.
- Non-violence is the principle of interdependence. All souls are bound together by mutual support and interdependence, which is the principle of modern ecology. Thus non-violence is the principle for ecological harmony and excellence. It may be compared with Deep Ecology.
- Non-violence is the basic value in Jainism, which has been extended to fauna and flora, to animal protection etc.
- Tolerance is necessary for resolving conflicts. It can be applied as a creed on a mass scale in the field of politics.
- Non-violence implies vegetarianism, which is supported today by the science of medicine. Food affects the mind, body and soul.

Jainism preaches non-violence as its first and foremost tenet. It considers thought at the root of action. Hence the need to change attitude. What is important is vigilance. Lord Mahāvīra was the greatest environmentalist
when he said, “the one who disregards the existence of earth, air, fire, water and vegetation disregards his own existence which is entwined with them”. All practices prevailing in contemporary society are the results of violence in thought which have translated into action. Violence brings disharmony and pollutes the individual self as well as society.

7.4. Non-Violence in Jain Environmental Ethics

A definite solution of the problem lies in *Ahimsā*. The *Ahimsā*-based model of life can reconcile the seemingly contradictory ideas of development and protection of life, and environment. An *Ahimsā*-based lifestyle implies a fundamental change in man’s sense of values. Ultimately, the environment can be protected only by men through their participation with the *Ahimsā*-based model of lifestyle.

The ecological and environmental crisis that grips us today is of man’s own making. Human beings have ignored the principle of non-violence in the day-to-day dealings. The web of the relationship between humans and non-humans has been disrupted only because man’s behavior towards non-humans is excessively violent. One has to experience the consequences of one’s own *Karmas*.

Religion and spirituality guide the human society as to how one should lead a purposeful life without hurting others. Non-violence and religion are integral and cannot be isolated. Non-violence depends on intuitive experience. None would wish injury to oneself. If no self is different from me, how would I kill anybody? Non-violence in Jain Scriptures is stressed as the final truth and reality. This is non-violence which creates an identity between the self and self. Therefore, Mahāvīra says “Kill no creature”. Negligence is the main cause of violence. Even violence in thought and in view of Jainism is a cause of injury.
Jain ethics implies self-restraint and avoidance of waste. Wants should be reduced, desires curbed and consumption levels kept within reasonable limits. Using any resource beyond one’s needs and misuse of any part of nature is considered a form of theft. The Jain faith goes one radical step further and declares unequivocally that waste and creating pollution are acts of violence.

Jainism has a systematic philosophy of life, a set of principles and code of conduct. Jain doctrines though ancient, are yet modern. Its religious philosophy is unique. Jainism is an ecological religion, it is a way of life and about all things in nature. Preserving ecology, it provides knowledge to survive, to progress and to master life. Non-violence is the most sublime gift of Jainism to the world. Jainism is not an abstract system of philosophy. Its principle of non-violence is based on the most profound contributions to human thought and action. The Jain philosophy can makes its distinct appeal with its special tenet of non-violence.

Non-violence is the highest point of the development of human civilization and culture. Non-violence is more than a moral precept. It is a natural law, the science of truth. In Jainism, the principle of non-violence has the highest theoretical and practical importance. It has realized the truth by living it practically rather than merely speculating on it. The principle of non-violence is central to Jain ethics. It underlies all rules of conduct. The Jain principle of non-violence is an ecological principle, but equally important are the other four principles of Jainism viz. non-stealing, truth, non-possession and abstinence from sexual lust. They are more or less there to strengthen the principle of non-violence only.

The scientific basis of this doctrine is a simple principle which is stated in the Ācārāṅga Sūtra that, ‘all life should be protected, as all creatures like
to live and none want to die’. Lord Mahāvīra was a visionary no doubt, but he was also a practical idealist. He not only pointed out but also demonstrated that real philosophy is practical because it is a way of life to be lived and followed in our daily life on earth. Jainism is unique in preaching kindness to all life. Its logical outcome is the principle of love and compassion. It is remarkable for its highly rational, scientific exposition of non-violence and strict practice. Jainism is a religion in which the right conduct is as important as the right faith and right knowledge. The basis of it is compassion for others. There is no virtue greater than reverence for life.

In Jainism, non-violence has to be understood in a very comprehensive sense. It includes abstinence from taking the life of any being in any form mobile as well as immobile. Non-violence is seen as a protest against the carelessness towards animal life. The universe is for all living beings. Live and let live, is therefore, the guiding principle. The highest ethical principle is not to injure life. Injury by thought, word or deed is the main cause of misery and suffering in this world. More significantly, non-violence is not merely a religious attitude or philosophical creed but it stands for a view of life, a way of living. Non-violence is a fundamental tenet which can provide a civilized basis for co-operation and peaceful co-existence. It is the doctrine of social benevolence.

a. Non-violence – Precept and Practice

Jainism is synonymous with non-violence. Non-violence is the first principle of the Jain ethical philosophy, precept and practice. In terms of its practical significance for a harmonious co-existence, the Jain concept of non-violence needs to be reconsidered. The Daśavaikālika Sūtra
defines non-violence as abstaining from any kind of injury in thought, words and deeds to any kind of living beings, immobile or mobile.

Jainism accepts and advocates non-violence as the highest ideal of life. Not to kill anything is the essence of wisdom. In Jainism, it is the moral and spiritual value, par excellence. Non-violence is a comprehensive term. Literally, the term is negative. However, its meaning is highly positive. It is not merely non-injury or non-killing but it connotes love, kindness, friendship and compassion. Jain non-violence encompasses all creatures, human beings, animals and plants.

It is interesting to see how Ācārāṅga Sūtra stresses on peaceful co-existence. It speaks about earth-bodied souls, water-bodied souls, fire-bodied souls and plants. It also prohibits their destruction. It is said, that influenced by passions, people inflict pain on earth-bodied souls but a self-restrained person avoids killing and tries to live his life without troubling other living beings.

b. Causes of Violence

As human beings, we are always related to other humans around us as well as animals, plants and nature. As humans, we feel pleasure and pain, and also express them. We are related to other people, who relate to nature. Each one of us wants to be happy and free from misery. We humans have been related to nature from the moment we are born. We have a close interaction with ourselves and the environment around. This interaction is with each element in the environment.

We can feel the effects on other human beings because they can express themselves. But in case of animals, plants, air, water, etc. do we feel the effect? We fail to perceive the ‘interaction’ itself because we don’t even try and practise it. We take it for granted that nature, animals and even at
times, the people around us are meant for us and we can use them. We take it for granted that we can use everything. We ourselves never own the responsibility for what happens around us. We never come out of the notion of right and wrong. We keep blaming others which has raised some important questions. They are -

- What is the role that we are playing in society?
- What is our responsibility?
- What is the effect that we cause around us?
- What are we doing and creating around us?

This is primarily because there is one more relation that we are into - with our own selves. This is not a one-sided relationship; others are as related to us, as we are to them. So, the action taken by us has a great effect on everything including ourselves.

An action is never without an effect, so are our actions. We affect the other people and the environment i.e. animals, plants, air, water ... everything. To understand this, let us first understand how nature works.

- Plants are eaten up by herbivorous animals (plant eaters). Generally, plants are more in number as compared to the herbivorous animals.
- Herbivorous animals are eaten up by the carnivorous. So herbivorous animals in turn, are more as compared to the carnivorous animals.

In nature, there is no waste. All the animals and plants are made up of different chemicals. When an animal or plant dies, all the chemicals in the body of a plant or animal are broken up into simple elements. These elements are reused by plants or animals in one way or the other. Therefore, there will be no waste and no deficiency in the natural process.
Thus all these substances return to nature and are again available for the living organisms.

If half of the carnivorous animals on earth die because of killing or any other reason, then the number of herbivorous animals will increase because a lesser number of herbivorous will be killed. So, there will be too many herbivores and thus plants will be directly affected. So the number of plants will increases. This will have a direct impact on the quality of air because the oxygen produced will be less. It will also affect humans because the food available will also be limited thus causing a disturbance in the food chain and the energy pyramid will go off-balance. This means the killing of animals has disturbed the whole environment.

Similarly by industrial and atomic wastes, the earth and water are directly affected. It affects the plants as those produced in such soils will also be weak and not highly nutritious. They may also carry the harmful chemicals, atomic particles, etc. that will get carried to the whole food chain. This will directly affect all animals. Thus a small change in the environment at whatever level will create a great effect in the whole ecosystem, which will be harmful to each and every organism on the earth.

Nature is a cycle, but when this cycle is disturbed, all the organisms are disturbed too. Each action of the human being has an effect, which will become the cause of something else. Therefore, human beings are responsible for a disturbance in the environment. So man should not only own the responsibility of the disturbance in environment, but it demands that an effective manner of living based on the least is ascertained and the disturbance in nature is ultimately nullified.
c. Possible Solution for Violence

The possibility is based on the harmony with nature. It means to follow the rules of nature.

- To let the nature be as it is
- To allow nature to express
- To follow non-violence
- To follow the basic nature of humans
- To allow every living organism to express itself and to allow every creature on the earth to live respecting humanity

Jainism lays great stress on good conduct. Non-violence in Jainism has worked out its negative and positive aspects in such a way that a conscientious observance of it is sure to safeguard both personal and social interests. The Jain ethos comprehends all aspects of human life and it leads to social development, individual happiness, economic advancement and political harmony. The thesis highlights the Jain doctrine of non-violence with all its varied implications, which need to be explored in greater detail.

In the age of globalization, we have to reaffirm faith in Jain ethos. We may be able to create technocrats, entrepreneurs, management and business leaders who would try to improve the quality of life. The ethical principle of Jainism prescribes a code of conduct, which requires an individual to be an ideal person, with non-violence as the foundation of his life.

d. Practical concept of Non-violence

Our standing characteristics of the Jain concept of practical non-violence:
- The Jain concept of non-violence is active and positive. It reveals the ecological sensitivity of the Jain Seers.
- It is an individual virtue having social and global implications.
- In Jainism, it is not merely a means for personal salvation but it is for the transformation of the individual in one’s mundane existence.
- It is said, it is opposite to violence as it separates the ten vitalities by a careless person.
- Non-violence is the practical religion because it is for the removal of suffering of all.
- It is a balancing principle. It is against the consumerist culture.

The critical question is – ‘In the modern global scenario, is there anything we can do to just lessen the violence and protect the environment?’ The research is intended to show that we can solve the crisis by trying to understand the root of violence in man. What makes an individual act violently and how can change be effective? The answer consists in transforming individuals by attitudinal change. The Jain world view, its ethics, metaphysics, biology and sociology can inspire an ecological vision. The basic assumption is that material life is related to moral and spiritual life. The practice of non-violence is the practice of virtue which requires that our heart be away from passion like anger, pride, deceit, greed etc.

The problem of non-violence cannot be solved legally. Laws cannot touch the core of the issue that is the human mind. The effective way of including values in the minds of the people in my opinion, can come through a non-violent way of life. The pursuit of ethico-spiritual values is socially and globally beneficial. A holistic and positive approach in this regard is essential. No wonder, the environment perspective is inherently
present in the Jain tradition of non-violent culture. It is a way to rediscover our spiritual strength to cope with nature. It would be evident in the end that Jainism is an ecological religion with its unique concept of non-violence. The significance of non-violence as the protector of the universe in the context of the global problem of ecology, needs to be reacted upon,

Non-violence can bring about moral revolution and character development through non-violence. It really aims at bringing about a transformation in everyday living, here and now. Life is sacred. This maxim must be extended in its application. We must rediscover a link between non-violence and self-control. It may be observed that the roots of violence are in the minds of human beings. Therefore, defense against different kinds of violence must be built up in human minds. This implies change in attitudes through various techniques. Hence the ethico-spiritual model proposed in this thesis may help for this change. Individuals must be taught the positive values of reverence for life that takes varied forms such as reverence for animals, reverence for plants, protection of forests, etc. This will minimize violence. Consequently, protection of animals, vegetarianism, non-exploitation of natural resources, preservation of biodiversity, etc. will be the result.

7.5. Suitable Environmental Strategies by Jainism

Different kinds of living beings are killed for different purposes or sometimes, even without purpose. Their killing should be prohibited, which gives the clear message that one should not only think about one’s own self but about other beings. Man has become insensitive as a result of the shocks of war and cold war, and the competition in weapons and missiles. He has no alternative but to purify the internal self. If there is no
change in it, a complete dissolution of the world is not far off. This movement prescribes that man should have faith not in his weapons but in non-violence. Instead of giving primacy to worldly progress, he should awaken his spiritual consciousness.

The economists say that its (society's) main problem is greater productivity. Superficially viewed, the problem seems to have been solved to a certain extent. But I do not think that it can be solved as long as we are over-greedy. Its unexceptionable solution is self-control. A devoted life imparts peace to us and at the same time, offers us a solution to economic problems.

a. Non-Violence based Environmental Strategies

Human greed is the basic cause for all ecological crisis. The greed for possession leads to more use and misuse of natural resources which consequently results in more wastage. The less attachment one has for possession, the less harm is committed to the ecosphere.

The concept of the six forms of life probably can provide a basis for the protection of the environment. Not to destroy any of the six kinds of beings including earth is the negative aspect of non-violence. Protection of life that is useful towards all living beings is its positive aspect. In the Jain tradition, non-violence is equated with the deity and is described as a protector of the whole universe. This lead to vegetarianism, which helps to contribute to the healthy ecosystem. Attachment to possession results in violence and this has a direct bearing on the environment. The wide application of non-violence will require a change in attitude through spirituality.
Though many religions provide a framework for moral behavior, ordinary people can find absolute resolutions like non-violence, non-stealing, celibacy, non-possession and truthfulness too intimidating to follow. Ācārya Tulsi developed an ethics-based, ‘code of conduct’ that could be applied at the grassroots level to help individuals develop a higher moral caliber. *Anuvrata* was an achievable set of goals that transcended theological dogma.

The *Anuvrata Movement* seeks to use small, achievable steps to build character, purify life and develop and strengthen will power. *Anuvrata* seeks to bridge the gap between knowledge and conduct, to build a healthy society based on the three gems - right faith, right knowledge and right conduct.

What inspired Ācārya Tulsi, a religious leader, to launch a movement aimed at social reform? *Anuvrata* was a popular and widely adopted movement which Ācārya Shree believed was an aspect of faith. He believed religion was composed of two aspects - modes of worship which vary widely between faiths and a code of conduct for the community. The second aspect is universal and varies very little between faiths. Ācārya Tulsi consciously chose to work on individual character and conduct.

Non-possession is considered to be a 'form of non-violence which has no expectation of objects from others'. Social regulations can be an effective check on possessions, but not on human desires. This *vrat* means the control of possessions, through the control of desires. It is evident then that the *Anuvrata Movement* emphasizes the twin principles of non-violence and non-possession as basic to reorienting the other values and to reconstructing society and further, emphasizing the need for self-analysis and self-purification, even in the modern world. The aim of re-
establishing a strong system of values, needs to start with individuals and how they can make a difference. 'Anuvrata' means 'small resolutions', one who accepts these vows is an 'Anuvratai'.

The root of diseases lies in the deterioration in the qualities of the inner self. Man has been dazzled by external glitter. He has not been able to find an answer to the question whether modern age is one of development or decadence.

b. Non-violence for Social Benevolence and Peace - Ācārya Tulsi

The Jain Ācārya Tulsi gave the guiding principles of Anuvrata a for the betterment of humanity, a welcome step for establishing peace and order. The Anuvrata a Movement, was started by the great saint in Rajasthan in 1949. Ācārya Tulsi believes that the aim of Jainism from an empirical standpoint is the development of the individual character. By developing the character of the individual, the level of social morality will go up. Ācārya was keen on an action-oriented movement. The term Anuvrata was considered to represent the conviction that small vows can effect big changes. The movement was based on a nine-point programme and a thirteen-point scheme.

c. Relevance of Anuvrata in the Present Era

Today the world is in the grip of violence, corruption and crime, resulting in crippling poverty for many. Morality and honest character have been subsumed by greed, intolerance, corruption and waste. Anuvrata is relevant today in providing a foundation to every individual on the small steps one can take to benefit the humanity at large. Anuvrata aims not only in making a person morally sound but also results in the purification of the entire social fabric. Anuvrata inspires us with the ideals of self-
control and self-discipline. If a person practises these virtues, he will not only become happy himself, but will make his family and society happy too.

Truth and honesty are two facets of non-violence. They are the basic tenets of Anuvrata. Anuvrata invites people to give up their immoral practices. If the small vows of Anuvrata are accepted by people, corruption and violence will disappear from our society gradually and permanently. An Anuvratai is honest, trustworthy, responsible, emotionally balanced, compassionate, caring, patriotic and friendly to all. Who would not like to have such a boss or employee, teacher or student, husband or wife, political leader or citizen?

In the Anuvrata a movement the self-transcending character of the ethical principle has to be recognized. Non-violence is also a social virtue. In the context of epistemology, non-violence, portrays relativity and liberalism. The Jain scriptures declare that a person should not kill, nor cause any other to kill, nor consent to the killing of others. Actions entailing violence are to be abandoned. It is clear that the Jain principle of non-violence presents the humanitarian solution to ethico-social and international problems. In this context the Ahinsā-yatra of Jain Acarya Mahaprajna is also important. In Uttaradhyayan Sutras, it has been said, ‘all sorts of living creatures should not be treated with violence or deprived of life’. The possibility of war can be reduced. It retains its relevance in the changing modern world.

In the end, the constant practice of non-violence and non-possession can change man’s violent behavior towards the environment and the other creatures. For an attitudinal change in one’s behavior, one has to non-violent. Non-violence should be practised in words, thoughts and deeds. It focuses on self-purification and self-management. Today, when we are
living in a world of conflicts and environmental degradation, the
tremendous practicality of Jain doctrines and the non-violent model of
lifestyle must be appreciated.

Non-violence is based on fearlessness and friendship. A vegetarian
lifestyle will also help in ruling out violent thoughts. It is always found
that violence starts in though, and then it gets in speech and ultimately
results in actions. So if we compound following four elements in our life
style then we can easily follow the non-violent lifestyle. The four
elements are as follows:

- Friendliness – A feeling of friendship towards all beings
- Being delighted at the sight of virtues – It includes appreciating
  others’ virtues
- A feeling of compassion towards those who are in misery
- An equitable attitude – A feeling of indifference towards the ill-
  behaved

The rule of non-violence is simple, realistic, and is the scientific rule of
living. Jainism has reached the highest point of perfection in respect of its
ethical philosophy. This rule is very close to nature. There is
reconciliation of spiritualistic philosophy with materialism in Jain
thought. Non-violence has a deeper significance. It touches the noble
aspects of human nature. The Jain perspective with regard to non-
violence can help us to achieve integration of science and environmental
ethics. It is the unity of science and environmental ethics, which is
important and which can ask us to meet nature with new eyes.

Lord Mahāvīra’s compassion is extended beyond humanity to all forms of
life. The key question is how environmental degradation can be avoided
by Jain practices. The opposition between development and
environmental crisis can be avoided by following environmental ethics. Jainism advocates sustainable development with its principle of non-violence, interconnectedness and reverence for life. The Jain principle that all life is bound together by mutual support and interdependence is essentially ecological. The basic principles and philosophy of Jainism in the preservation of nature, ecological harmony and environmental protection need to be reconsidered. So I have tried to discuss a new outlook which can provide a framework for the cordial man-nature relationship, which is the central point of the Jain spiritual ecology.

Environmental degradation is directly or indirectly related to violence - that is destruction of life, which ultimately creates an imbalance in ecosystems. The main cause is the behavior of man. The basic question is – “How we ought to behave?” A non-violent lifestyle may help. It should be coupled with spirituality. If you are aware of all your actions and careful about what you do in relation to others it is the act of spirituality. The basic principle is, it is morally wrong to destroy nature. Consumerism, deforestation, population growth, etc. can be checked and the balance of the ecosystem can be restored by the following ethico-spiritual model. At the root of all problems lies human greed and egoism. One has to be highly attentive, observant and mindful while interacting with nature.

In the end, let us hope that the cardinal doctrine of non-violence will provide new ideas and ways of thinking for all. It has a potential of solving various problems confronting the world today. The moral code of Jainism is strict, scientific and at the same time, practical. Throughout its ethical code, Jainism has proposed an eco-friendly lifestyle. Obviously, Jain ethics is not anthropocentric. Jain ethics is in accordance with the
principle of ecology. Contribution of Jainism to environmental presentation needs to be highlighted.

In this research work, an attempt is made to expound the concept of non-violence and explore the connection between Jain ethics and environmental ethics. The modern concept of environmental ethics like preservation of bio-diversity and deep ecology are implicit in Jainism. Jain ethics is welfare ethics. Intrinsic interdependence of all substances and co-existence of all organisms are recognized well by Jainism. Not surprisingly, Jainism aims at the welfare of all living beings in the universe which is in accordance with environmental ethics. The main causes of environmental degradation are greed and consumerism. According to Jain tenets, they are to be avoided by the following distinctive Jain principles.

The objective of the thesis is to suggest how to attain environmental goals by attitudinal change with the virtues of non-violence and non-possession. To conclude, the Jain principle of ‘reverence for life’ teaches us to treat earth with respect and all its creatures with love. The message is to recognize the inherent value of living beings, regardless of their instrumental utility.

Application of non-violence and the principles of environmental ethics may result in creating an environmentally safe globe, promoting human welfare and sustainable development. It is hoped that this research work will recreate environmental awareness and scientific understanding of environmental ethics. The message is clear- Live, let live and help others to live.