Chapter 1 Introduction

“The earth provides enough to satisfy every person’s need but not every person's greed.” - Mahatma Gandhi.

The environment and its conservation is a serious problem today. Having been at the top of the pyramid in the hierarchy of living beings, the Environment Man has played the maximum role in all aspects of environmental manifestations. Initially, man was influenced by the physical environmental factors of climate, soil, water, air, etc. But with the increasing exercise of his superior brain power, the process reversed. The relationship between man and other life forms, and also with inanimate physical constituents, changed. Man's approach, behavior and interactions became more and more anthropocentric, which gave way to an arrogating form of behavior, and this resulted in his exploiting of all other life forms for his own pleasure and greed. Man’s attitude towards nature has indeed disturbed the ecosystem of the universe.

Today's environmental scenario, its continuing degradation and the depletion of life-supporting natural resources need to be readdressed by the human being. If the human being wants to survive and mitigate suffering then he has to rethink his actions. Though human beings are biologically the best and highest evolved species at the top of the pyramid in the biosphere, in the age of science and technology, man has triggered a mad race for more and more consumerism. This race for the unlimited sensuous pleasures ignores the fundamental principle of sustainability, which results in continuous environmental degradation.

"Only man is responsible for environmental degradation."¹ The other life forms live in harmony with nature. It is only human beings who in greed

¹ *S.M. Joshi - Environmental Doctrine of Jainism, Prākṛta Bharti Academy, Jaipur, 2012. P.7*
and lust transgress their natural habitat and source of livelihood. Then there is a constant misuse of the environment and in time, the natural resources get depleted with alarming consequences. The continuous degradation of environment and depletion of life supporting natural resources are matters of serious concern. The air, water and soil are getting more and more polluted. They reflect in the following ways.\(^2\)

- The air pollution has already raised its level.
- Most of the rivers and water bodies are so dangerously polluted by the industrial, household and other effluents. Even the largest water bodies, the seas surrounding the planet earth are getting polluted by oil spills and other wastes including the hazardous atomic waste.
- The health of the soil is getting more and more doses of chemical fertilizers and pesticides.

Environmental degradation by man highlights the urgent need of redefinition of the concept of environment and its preservation.\(^3\). The issue that is mainly dealt in this thesis is based on the various ways in which humans deal or interact with nature. It highlights enquiries into the constellation of beliefs, attitudes and values that determines the human-nature relationship, which insists on non-violent based relationships as the need of today's ecological problems made by man. These problems are more relevant to the Jain non-violent applied philosophy.

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\(^2\) S.M. Joshi - Environmental Doctrine of Jainism, Prâkrta Bharti Academy, Jaipur, 2012. P.3-4

\(^3\) Sashinur Da- Environmental Preservation - A Philosophical Critique, Decent Book Publishers, New Delhi, 2005. P. 1.
1.1. Man's Dependence on Nature

Man, animals, other creatures and the natural resources have been dependent on one another from the beginning. Everything on earth has served one way or the other for living and survival. We humans are related to the non-human elements like natural greenery, earth, water, clouds, sunshine, etc., which make us a part of nature. For the long-lasting survival of mankind, the ecosystem needs to be highly respected and preserved. Protecting human life is not possible without also protecting the lives of animals, plants and minerals. All living sentient beings are in one way or another totally interdependent towards each other for their survival.

Natural environment serves man and wildlife with numerous benefits. Vegetables and plants are taken as food by man. Animals are hunted as food too. Various plants and roots are used as medicinal drugs for healing purposes. The environment also plays a critical role in the management of the global climate. Everything man need to survive comes from air, water, soil and energy. The greatest challenge he faces is to rediscover his place on this planet because he has exploited every part of nature. With advancement in science and technology, he lacks the balances that keeps him and his activities in harmony with nature.

If man want to save himself then he also has to save his planet. He cannot afford to be selfish and think only of himself anymore. He needs to have concern for the future generations. These generations also have a right to a livable environment. If he looks at the problem from the conservationist anthropocentric point of view or from the preservationist eco-centric point of view, one thing is clear that the natural resources are diminishing. So he has to save his planet or else soon, it will all be
extinguished. For all this, man need to act in the right away look inwards. With this he will be able to control his desires. He has to reduce his wanting to exploit nature. He will need to consume only as per his minimal requirements which will be the right approach to saving the planet.

The present level of human exploitation of the environment is so high that nothing will be left for the future generation, even though it is the moral responsibility of each generation to pass on the treasures of nature as they have got it, to the future generations. The natural resources are finite and demands to satisfy the increasing greed and consumerism of the fast-multiplying people are infinite. This mismatch between the demand and carrying capacity of natural resources is increasing. It is also eating away the very resource base of all life forms including humans. With this, the natural ecosystem which is important for climatic balance on earth is being damaged to an alarming level.

Man and nature’s interaction is inseparable from the very history of humanity. It is the highest form of interaction between human life and nature. Let us see how the environment influences man and the reciprocal influence that society exerts on nature.

It is now common knowledge that organic life which began about three billion years ago played a significant role in the creation of the atmosphere, the hydrosphere and the veneer of the earth’s crust, all of which make up the planet we know today. The example - oxygen in the atmosphere is the result of the vital activity of plants, soil is the product of the combined action of all living things; the same applies to the interaction of land and the sea.⁴ Primitive people lived within a very

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narrow range of natural conditions. But today, man would be able to live and work on the earth's surface, under the ocean and even in space. The various kinds of man's activities are becoming more and more independent of environmental conditions. A modern ship can cross the ocean in any wind or storm. Air transport can also operate in any weather conditions. Many more instances of man's growing independence from the natural environment can be cited. All these activities reflect on the environmental factors and conditions which have a long lasting effect on the environment.

The initial attitude of man to use nature was only for his needs. These 'needs' have since then been replaced by greed, superiority and self-interest. The mistaken authority to use nature as a means or tool to serve man's purpose, has been responsible for the dishonoring, despoiling and denaturing of nature. This anthropocentric perspective of man-nature relationship is largely blamed for various environmental imbalances.

a. Altering the Interaction between Man and Nature

Human activities are now so spread out and profound in their consequences, that they also affect the Earth on a global scale in complex, interactive ways. Humans now have the capacity to alter the Earth’s system with the help of advanced technology, but this will threaten the very processes and components of the earth upon which humans depend.

To describe the interaction between man and nature, it can be noted that today.  

- Man is familiar with the entire surface of the globe.
- Man has begun the exploration of outer space.

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5 *F. Fedorov Man And Nature - The Ecological Crisis And Social Progress — Translated From The Russian By Sergei Chulki, Progress Publishers, Moscow 1980 P 13*
➢ Man has expanded the physical limits of their existence by learning to protect themselves from inclement conditions in any place on the surface of the earth, in near space and in the ocean.

➢ Man has more and more information about the state of the natural environment.

Man has intensified human activities in a way that is noticeable and which is often harmful to mankind. His actions alter the established patterns of the cyclic movement of matter, which affect the natural course of the elemental phenomena on the surface of the earth. Man is becoming a master to control over some of them and trying to utilize them for his own purposes. All this taken together means that man has entered into a new phase in his relationships with the environment where he wants to fully utilize the possibilities of his planet.

But today, human beings have to think about the changes that are taking place in nature. Over the past two centuries, both the human population and the economic wealth of the world have grown rapidly. These two factors have increased resource consumption, which is oblivious to the growth of population and the development of production; man himself has begun to influence the environment more and more. These changes in the environment are the vital activities, which transform the structure of the environment. The interaction of animals and plants with the environment produces a slow biological evolution, whereas the effect of human activity on the environment shows very rapid effects on the environment. This anthropogenic effect on nature is growing because humans modify their interactions with technology. All these forms of interaction are closely tied with each other. For example,
- While extracting mineral wealth, burning fuel, or irrigating crops on arid land, man extracts certain substances from the natural environment.
- While discharging industrial and agricultural waste and other byproducts into the atmosphere and hydrosphere, man introduces such byproducts into the atmosphere and hydrosphere. So he also introduces new components into the environment which is harmful for the environment.
- While piping water from the river for his household and industrial needs, man alters some of the elements of moisture circulation and it has reduced the intensity of evaporation.

These transformations taking place on the earth's surface are affecting the energy balance of the earth-atmosphere system. The main reason behind such transformations is a result of reflective action of human activities on the earth. The natural environment is not a stable structure. The continual elemental processes taking place in the atmosphere, in the ocean movements of masses of air and water, moisture circulation and other phenomena are closely interconnected.

The interconnection of natural phenomena and their sporadic instability make the environment highly sensitive. Therefore, even with the limited technological means, when man interferes with nature he disturbs the delicately poised natural processes. The consequent modification of natural phenomena is sometimes induced by unplanned side effects which will be harmful for man himself.
1.2. Basic Ethical Question to Human Beings

Today's human being is able to understand, predict and control everything that relates to the world which separates human mind, and he starts thinking as he is the master of this world. So natural resources are given value because they are useful for the development of modern human society.

All of man’s interactions, which are with the use of technology, have raised some important ethical questions. These questions placed before human society are based on the respect to the environment, which need clear-cut policies and commitment at the global as well as the national levels. A few important questions are as follows:

- Should man continue to clear forests for the sake of human consumption? (Deforestation)
- Should man continue to make gasoline-powered vehicles causing environmental pollution and irreparable damage to the environment? (Pollution)
- Should human beings continue to cause the extinction of a species for the convenience of humanity? (Loss of biodiversity)
- What environmental obligations does man need to keep for his future generations? (Sustainable development)

These questions are investigated by environmental ethics. Some of them may be specific questions faced by individuals in particular circumstances, while others are more diverse meant for the global groups and communities.

There are serious issues concerning the environment today. According to philosophers, scientists and environmentalists, the environmental issues are concerned with modern man because he has disturbed the whole
ecosystem in trying to fulfill his wants, filled with greed and delusion. To restore the balance, a new approach towards environmental ethics is required. In this context, we must accept the relevance of Jain science with its principles of interdependence, non-violence and non-acquisition. Its teaching is rooted in ethics and spirituality. It clearly demonstrates mankind's responsibility towards sentient things and nature.

To understand it, the following example is useful. It is often said that it is morally wrong for human beings to pollute and destroy parts of the natural environment, and to consume a huge proportion of the planet's natural resources. A question arises:

- Is such behaviour wrong simply because a sustainable environment is essential to the existing and future human well-being, which insists on the instrumental value of the environment?
- Is such behaviour wrong because the natural environment and its various contents have certain values on their own and these values ought to be respected and protected in any case, which insists on intrinsic value?

Concern for the natural environment and its various contents are based on the principle of intrinsic value. Most species of organisms in the environment do not provide economic value. At the same time, we do not have clear evidence of how they provide direct benefits to human beings. Restraining human activities that harm the earth when undertaken for non-economic reasons, can be traced back to ethic, which asks question about intrinsic value. Conservation of biological diversity is important because it is based on the assumption that other forms of life have intrinsic moral value. Finding ways to insist on the intrinsic value of biological diversity is an essential task for environmental ethics.
1.3. Environmental Ethics as an Applied Philosophy

Environmental ethics is a branch of philosophy. It considers the moral relations between human beings and their natural environment. It assumes that humans have a certain responsibility to the natural world. Human beings should be aware of it and should act responsibly when they do things that impact the natural world.

Philosophy is basically theoretical. However, there can be ‘speculative’ or ‘descriptive’ philosophy and ‘normative’ or ‘prescriptive’ philosophy. Metaphysics and epistemology are primarily descriptive while ethics and axiology can be said to be normative. Recently another category of philosophy called ‘applied philosophy has been developed. Environmental ethics is a branch of applied ethics and environmental philosophy. It has developed out of three insights:

1. Ethics cannot be possible without the consideration of natural beings, nature or the Earth because all beings on the Earth are interconnected.
2. The scope of ethics should include future consequences, so ethics should have inter generations’ outlook.
3. Proper ethics cannot be possible without recognizing human life; it is only possible when man will give importance to the proper conditions on the Earth.

Environmental ethics is the discipline that studies the moral relationship and values of human beings to the environment and its non-human contents. Environmental ethics is that part of environmental philosophy which considers the extension of the traditional boundaries of ethics from solely human which include the non-human world also. It exerts an
influence on a large range of disciplines including law, sociology, economics, ecology and geography.

In the study of environmental ethics, the two words - instrumental value and intrinsic value - are of considerable importance. Instrumental value is the value of things as a means to further some other ends, whereas, intrinsic value is the value of things as ends in themselves, regardless of whether they are also useful as means to other ends.

**a. Practical Purpose of Environmental Ethics to Provide Environmental Awareness**

The practical purpose of environmental ethics is to provide moral grounds for social policies, which is aimed at protecting the earth's environment and giving remedies to protect environmental degradation. The Indian Constitution has described the protection of the environment and its values as one of the Directive Principles of State Policies. It is also included in the Fundamental Duties of Indian citizens. Since it is an ethical issue, it should be dealt with morality.

Environmental awareness among the public and policymakers has been growing since the 1960s, which recognizes that human activities have been having harmful and large-scale effects on the environment. Scientific and engineering research is also playing an increasing role in both understanding and protecting the environment. Research has visibly demonstrated the importance of the environment to human, economic and social health. It has also suggested many ways to curb harmful practices without incurring excessive costs.

Human activities affect most environmental issues. In our society, all educated citizens need to have a working understanding of the fundamental principles which are involved, that is, environmentally
responsible decision making. Knowledge and understanding are required to think and make decisions coherently about individual and societal behaviour that affect the environment. The major goals of environmental awareness are to raise consciousness about environmental conditions and environmentally appropriate behaviour. It also aims at creating awareness about the ecological interdependence of the economy, social and political factors in human society and the environment. Changes in values, attitudes and behaviour towards the environment can only bring about some result to better the quality of life.

Everything man needs to survive comes from air, water, soil and energy. The greatest challenge man faces is to rediscover his place on this planet. Today man lacks the balances that keeps his activities in harmony with environment. He is ignorant and fails to understand that the quality of his life is linked to the interdependence it shares with all other living things in the environment. How he lives in symbiosis with the environment also reflects upon the health and vigor of all living things. He needs to be educated that this symbiosis creates a bridge, a web, that cleanses air, water, soil, captures sunlight and provides him with food and the resources he requires for sustenance, Thus if environmental education can be aimed at by increasing public awareness and knowledge about environmental issues, that would be ideal. Proper information about facts and consequently, environmentally responsible actions do take place. Such education or awareness-campaigns do not advocate a particular viewpoint or course of action. They teach man how to weigh various sides of an issue through critical thinking, and also enhance problem solving skills.

The following are some of the guiding principles and features suggested for effective environmental education, political, natural, technological,
sociological, aesthetic and built environments. Environmental education develops following awareness: \(^6\)

- It considers the environment in its totality.
- It explores not only the physical aspect of the human relationship/with the environment, but also gives importance to the spiritual aspect of this relationship.
- It is a response to the challenge of moving towards an ecologically and socially sustainable world.
- It is concerned with the interaction between the quality of the bio-physical environment and the socio-economic environment.
- It transcends the division of knowledge, skills and attitudes by seeking commitment to action in an informed manner to achieve realistic sustainability.
- It recognizes the value of local knowledge, practices and perceptions in enhancing sustainability.
- It supports relevant education by focusing learning on local environments.
- It considers the global as well as the local environment. Since the world is a set of inter-related systems, there is a need for a world perspective on environmental issues.
- It focuses on current and future perspectives on environmental conditions.
- It is interdisciplinary and can be taught through and used to enhance all subjects in the curriculum.
- It emphasizes participation in preventing and solving environmental problems. It also revokes the passive accumulation

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of information about the environment. It should foster and arouse a sense of personal responsibility.

- It develops the skills to identify alternative solutions for environmental situations.

b. Global Environmental Problems

Environmental problems are always interrelated. On the whole, the major environmental problems can be divided into the following categories:

1. Over-population: It causes human suffering directly, and amplifies all other environmental problems;
2. Pollution: It makes vital resources less useful and reduces the quality of life;
3. Depletion of resources: It makes things that are vital to human existence more expensive or impossible to obtain;
4. Global changes: These result from human activities and may permanently alter the Earth in unpredictable ways;
5. War: This may be caused by or may cause all other environmental problems--modern (chemical/biological) warfare threatens the survival of the human species.

Thus environmental ethics can provide some guidelines to solve these problems. For that, man should be acting in a way which should be supported with long-term environment related action. Man is the most intelligent life form of this environment, so he can work towards preventing the total annihilation of nature. Every religion and human society has a set of beliefs about nature and natural resources. India is a

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unique country with great cultural diversity and a reverence to nature, which is inherent in its cultural ethos. All religions in India are of one and the same underlying principles of environmental ethics, i.e. respect for nature, care for the environment, sustainable use of resources and the path of non-violence. On the path of non-violence, Jainism offers environmental ethics which can ensure sustainability and it shows how to follow the right way in thought, speech and action.

Jainism can provide ethical directions. It is worthwhile to note the contribution Jainism has made to world thought for sustainable development. Jainism offers physical, moral and spiritual rules for healthy living. It is a system of good acts and attitude. The latest technology and best of science can be incorporated in the Jain model while reviving the old tradition. It establishes the harmony between personal independence and ecological interdependence.

Jain environmental ethics accept the principle of non-violence on the basis of equality of all beings. They base the ideal not on the emotional basis but on the firm footings of reason. To explain this principle they add following - how a pain is not dear to oneself; having known this regarding all other beings, one should treat all beings equally and should give sympathy to all of them on the simple basis of equality.  

The concept of non-violence is based on the reverence for life which is equal to the reverence for nature. The Earth itself is a living organism of which human beings are parts. It has its own metabolic needs and vital processes which need to be protected and preserved. Disturbance in any component of the environment is likely to have a harmful effect on the
ecosystem. So Jainism represents a synoptic view of man’s relation to the sentient creation.

1.4. Jainism and Environmental Protection

Jainism has been rightly called the ethical religion. Environmental protection is the basic intrinsic foundation of Jainism. It is in-built and integrated in every principle, tenet and mandatory doctrine of Jainism. Enlightened Jain icons, Trithankaras and Acaryas considered every aspect of the environment, various causes of its degradation and necessary measures. They have evolved and prescribed environmental friendly concepts, tenets and principles for its sustainable development. These doctrines elaborate the code of conduct to ensure a clean, healthy and symbiotically harmonious environment.

Equality of all souls is one of the most important fundamental principles in Jainism. In Daśavaikālikasūtra it has mentioned as, ‘look on all living beings as his own self’. So even earth forms, water forms, air forms and energy forms which are generally considered inanimate or non-living beings are also considered life forms. They are similar to other living beings including human beings. This is unique in Jainism only. This religion recognizes life forms; even the smallest microbe is assigned potential and the same status as the highest evolved life form of the human being. Jainism insists that they all possess similar souls. They all are capable of attaining highest enlightenment, perfection and salvation.

The principle and doctrine of equality in Jainism is fundamental for protection and preservation of the environment. Human beings will not encroach upon and exploit anyone beyond its capacity. There will not be destruction of any one. All will interact for mutual benefit. There will not

\[9\] अतःतथामात्र विषमकाके Daśavaikālikasūtra
be any degradation and pollution of any sort. This doctrine can be developed and practiced with the non-violence principle. This alone can ensure a healthy and peaceful environment.

**a. Environmental Ethics of Jainism and Non-violence**

The Jain ecological philosophy is virtually synonymous with the principle of non-violence, which runs through the Jain tradition like a golden thread. Ironically, it an ancient concept that has contributed refreshingly to modern thought.

The destruction wrought on this planet by human interference with nature has brought about air, water and soil pollution. There has been deforestation, global warming and loss of biodiversity, as the obvious consequences. The ozone level is weakened; as a result the entire ecosystem is upset. Man's insatiable greed has and is continuing to damage the environment. Consumerism which originates from greed is one of the major causes of environmental degradation.

Jainism offers environmental ethics which can ensure sustainability. It refers to enlightened spirituality, that is a change in the attitude of man through religion and spirituality. Religion contains the crux of wisdom. Jainism believes that, "Our spirituality should not permit us to exploit nature for our self-chosen purpose." ¹⁰

`Reverence for all life` is the motto of Jainism. Jain practices and the code of conduct consists of Five Practices for the good and welfare of the world. Jain practical ethics believes in the cultivation of self-restraint, carefulness in all activities and awareness in any action. Jain environmental ethics addressing environmental problems is remarkable. Jain philosophy has a practical application. It is a practical way of life on

¹⁰ Jain Kamala-Aparigraha — The Human Solution, Parshvanath Vidyapith, Varanasi, 1998 p 49
earth. The firm belief of Jain practical ethics is that self-restraint must be evolve over time, and on must be very careful and fully aware of one’s actions and activities. The Jain world view has an implication for the emergence of non-violent culture which is necessary for environmental preservation.

b. Jainism on Today's Global Ecological Crisis

Lord Mahāvīra represents the Jain tradition of India and that of non-violence. The teachings of Lord Mahāvīra have a universal and abiding influence even in modern times. Lord Mahāvīra was a great environmentalist. The world today is facing a global ecological crisis. The consciousness of humankind towards the environment has been awakened only during the last few decades. There is global warming, air pollution and other problems. The present crisis for the civilizations is both moral and spiritual. Perhaps, the religions of the world may be instrumental in addressing the moral dilemmas created by the environmental crisis that man is responsible for. Jainism advocates the philosophy of ecological balance through its principle of non-violence.

Mahāvīra proclaimed: "Earth, water, fire, air and flora upto seeds and all living beings are souls."  

The five fundamental teachings of Jainism giving an outline are deeply rooted in its living ethos. Today, they offer the world a time-tested anchor of moral imperatives; it is a viable route plan for humanity's common pilgrimage for holistic environmental protection, peace and harmony in the universe.

The five vows on the Jain code of conduct are:

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11 Puṇḍarīkaśrī Mañjuśrī Mahāprāvīṣṭa Mahāvīra | तसायपाणीजीविविषाविकासस्थिष्टिः Daśaśāhīlaśūtra 8.2
- Non-violence in thought, word and deed
- To seek and speak the truth
- To behave honestly and never take anything by force or theft
- To practise restraint and chastity in thought, word and deed
- To practise non-acquisitiveness

Jain ethics implies self-restraint and the avoidance of waste. According to Jainism, man should reduce his wants, desires and keep consumption levels 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 unequivocally that the wastes of creating pollution are acts of violence.

Jainism offers a world-view that in many ways seems readily compatible with the core values associated with environmental activism. Contemporary environmental thinkers in the developed world, particularly within the last decade of the twentieth century, have come to emphasize the interconnectedness of life as the foundation for developing ethic.

At a political level, even the smallest species of life is assured protection by the Endangered Species Act of the United States, thus emphasizing this micro-phase as the key to ecosystem protection. Similarly, the Jain philosophy of environment may be compared with deep ecology. The Jain world view and environmental ethics can inspire an effective ecological vision and eco-friendly lifestyle. Jainism offers a world-view that in many ways seems readily compatible with the core values associated with environmental activism. According to Jainism, non-violence is the remedy for all miseries, sufferings and cruelties of life. Non-violence in Jainism is a universal law, a rational maxim designed to
govern all of one's actions. Contemporary environmental thinkers in the developed world, particularly within the last decade of the twentieth century, have come to emphasize the interconnectedness of life as the foundation for developing ethic.

1.5. The Key Concepts for Eco-friendly Lifestyle

Jainism offers environmental ethics which can ensure sustainability. Jain environmental ethics in addressing environmental problems is remarkable. It involves the following:-

a. Commitment to the Culture of Non-Violence

Environment protection and non-violence are two sides of one coin. The basic principle of non-violence and philosophy of Jainism is based on the preservation of nature, ecological harmony and environmental protection. All living beings love life. All souls have the right to live. Non-violence can be broadly interpreted to mean harmlessness. Non-violence is the first and foremost tenet of Jainism. It is an essential precondition to environmental protection.

Perhaps, Jainism is the only tradition which has consistently allowed the principle of non-violence as a basic tenet into its essential teaching and practices. Non-violence implies that no harm should be inflicted on any part of any life form. Wise is one who does not commit violence against any life form. Hence Jain scriptures condemn violence in any form. Even thinking or thoughts of violence is transgression of non-violence. So it should be abandoned. It is rightly observed that violence enters first in thought and then manifests itself in speech, and then in deeds. Thought being the root of action, there is a need to change the attitude. A man should also resist from polluting air, water, etc. thereby perpetrating
violence around them. Worms, insects, animals, etc help in keeping ecological balance.\(^\text{12}\)

Non-violence gives rise to other virtues like truth, non-possessiveness. Possessiveness and violence are relative. Therefore, in the practice of non-violence

one has to give up attachment to possessiveness. Non-violence has relevance to vegetarianism and animal rights. This ethical value in Jainism has been extended to fauna and flora, to animal protection, etc. Domestication of animals is to be avoided and commercial exploitation of wildlife should be stopped, so that the practice of non-violence can produce amazing results. The uncompressing emphasis on non-violence is the special feature of Jainism.

**b. Reverence for all Life Forms**

Jainism considers that all living creatures that exists in the universe from micro to macro level have a right to live. The Earth has the capability of housing innumerable living beings. Jainism teaches us to understand the real reason for their existence. So all living beings, either one-sensed or five-sensed, must be spared from killing. Violence to human beings, animals, birds, plants and other creatures should be avoided.

Ecology encompasses not only the living beings such as men, animals, birds, insects and vegetation, but also the entire planet earth including mountains, oceans and lakes, forests, trees and plants. Jainism has taken into consideration all these aspects of ecology. There is no exaggeration to say that Jain ecological philosophy is virtually synonymous with the principle of non-violence.

Human interference with nature has brought about destruction on this planet. Man’s insatiable greed damages environment. Consumerism which originates from greed is one of the major causes of environmental degradation. Environmental degradation is due to the over-exploitation of natural resources. It is clear that the atoms of the earth, water, fire and air have life. These natural resources are not non-living. The implication is the various natural resources which are also life forms are being over-exploited and this violence is prohibited in Jainism. The twin factors responsible for over-exploitation are consumerism and population explosion. It is indulgence in consumerism that enslaves and incites the person to commit acts of violence. The doctrine of self-control or celibacy ensures population control. According to the basic principle of environmental sciences, all constituents of nature are equally important. They have their own roles to play for mutual benefit. Therefore, no harm should be done to any of them. In this way, preservation of the environment is ensured.

Jainism aims at the welfare of all beings. It is based on the philosophy of compassion, i.e. Jīvadaya. It is compassion for all the living beings, and animal welfare is vital to it. In Jain scriptures, it is explicitly mentioned that one should have cordial feelings towards all life forms. One has to be compassionate and kind towards all creatures.

Jain science is unique in accepting the view that earth has life. Modern geologist support this view. Likewise, air, water, fire and vegetation possess life. Jainism preaches the principle of equality of all souls and offers ethics for life protection. Mahāvīra's life was full of compassion and in harmony with nature. Humans have the capacity for free action with the right perception; it is possible to follow an eco-friendly lifestyle based on Jain science through compassionate living and disciplined
behavior. An attempt is made to develop a model of environmental ethics that embraces biocentrism.

c. Interconnectedness

Jainism believes in the principle of interdependence and interconnectedness which insists all life is bound together by mutual support and interdependent.*

It is the principle of today’s modern ecology. It is the hallmark of Jainism. There is an inevitable bond of interrelationship. This principle says, 'Live and Let Live' - understanding the rules of the entire ecological system. Reverence for all living organisms on the earth is the basic principle. Human life depends upon other living beings and other living beings too live on others. There is a network of interdependent relationships, air and water. Men, animals, and planets are all invisibly linked in a life-sustaining system called the environment. The man must show reverence for all the living organisms and thus achieve harmonious co-existence. Each organism depends on another and this is the way survival of each can be ensured, and existence of each be respected. The stress is upon the indisputable principle of mutual harmony i.e. symbiosis mutualism which emphasizes the basic unity of nature.

"Underlying the Jain code of conduct is the emphatic assertion of an individual's responsibility towards one and all. The code is profoundly ecological in its practical consequences."

13 The directive principle of living is not 'Living on others' but living with others. The focus is on values. Egoism and misuses of nature is to be avoided. Jainism asks us to recognize biodiversity. Our existence is intrinsically bound with the existence of other living beings. Hence the killing of them is prohibited.

13 परस्परोपबलीजीवनाम् || Tattvarthsutra 5.21
It also indicates that one should not only think about one's own self but about other beings also. With the practice of Jain ethos, a psycho-spiritual change can be effected which can lead to eco-friendly behavior. The doctrine of mindfulness is important in Jainism. In Jainism, it is said that one should remain fully aware while lifting things, putting them, while sitting, walking etc. Only such persons can observe the vow of non-violence. One should be aware of even his or her thoughts. The doctrine of mutualism is important. It is equivalent to the environmental basics which is known as the environmental matrix. The environmental matrix is an integrated composite in which all its constituents are independent and interact for mutual benefit. This implies no harm to the environment. All things are interlinked.

**d. Change of Attitude and Actions through Self Purification**

The main cause of environmental degradation is the behavior of man. The question of how man ought to behave is important. A non-violent lifestyle coupled with spirituality may help. If we are aware of all our actions and are careful about what we are doing in response to others, it is an act of spirituality. Thought activities need to be regulated. The moral code of Jainism is strict, scientific and practical. Through its ethical code, Jainism has proposed eco-friendly lifestyle. The five rules of conduct are a form of self-discipline essential to regulate one's life and action. Through the Jain code of conduct, we can amend man's unsustainable lifestyle. Environmental law will not help much. A new type of thinking is required. There should be development from anthropocentricism to biocentrism.

Through self-discipline, individuals can practise virtues. The Jain value system shows the direction for fundamental transformation of an
individual, by non-participation in destructive activities. This means attitudinal change. A non-violent model of lifestyle is based on the attitude of love, respect and friendliness. The practice of auspicious mediation can help to overcome negative thoughts. What we think has an effect on our conduct. Evil thoughts inspire violence. Our outward behavior always depends upon our inward thinking. Good conduct can be practised with the help of good thoughts. And good thoughts can be possible only after our spiritual progress. Good conduct can be practised only by the practice of leśyā meditation with which change in thought is possible. It is significant to note that ecological consciousness in Jainism has spiritual dimension.

When a spiritual perspective is brought in to touch ecological issues, a moral awakening is also expected. It has been observed, “The idea of ecology of science is firmly grounded into moral perspective and the Jain moral tradition of respect for life and its sanctity may have high potentials of relevance.”

1.6. Ecological Consciousness in Jainism

It is significant to note that ecological consciousness in Jainism has spiritual dimension. Jainism has much to offer for eco-balance through practice of the following precepts.

- Non-violent model of life style
- Vegetarianism
- Friendliness to all and enmity to none
- Tolerance and content
- Auspicious meditation
- Principle of non-consumerism

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■ Enlightened spirituality which is an alternative and environment-friendly model of lifestyle

Jainism, in the end, tends towards deep ecology. Nature is intrinsically valuable. Jainism deals with the permanent values of life which are enduring benefit to mankind. Ecological sensitivity of Jain seers is reflected in the concept of non-violence as the supreme value. The Jain value system is all for sustainable development living in harmony with nature. By the application of non-violence, man can avoid eco-terrorism to preserve incredible bio-diversity. The sanctity of all life should be protected by observing the principle of ecology.

In Jainism, the coordination of science and spirituality is found. In fact, ecological issues can be treated from the spiritual angle. Perhaps what is important is moral awakening. The non-violent meditative model of lifestyle may give rise to eco-friendliness. This lifestyle may seem contradictory perhaps, but it will reconcile the ideas of development and sustainability. With such a concept, one will not do any harm to anyone and this will ensure good environment health. Environmental preservation and protection are inherent in basic Jain doctrine which is realistic, practical and rational.

1.7. Plan for the Thesis

The present thesis deals with man-nature relationship which assumes greater importance in Jainism and environmental ethic. The objectives of the research study are:-

- To acquire a basic understanding of various concepts of environmental ethics and their relation to Jainism
- To introduce the Jain principle of non-violence to prevent environmental degradation
To acquaint Jain recommendation of environmental awareness which is based on the ethico-spiritual model

To familiarize with different aspects of the Jain principles of non-violence

The thesis highlights the following key concepts of Jain science:

- Unique doctrine of six kinds of living beings in Jainism
- Reverence for life -- non-violence, use of natural resources - judiciously and wisely
- Biocentrism and eco-centrism, preservation of bio-diversity and animal rights
- Global ethical values educating people
- Concept of vegetarianism
- Ethico-spiritual model of Jainism

Adoption of the correct program of action contributes to environment protection. Science, technology and spirituality must be balanced. The goal of Jainism is to minimize the negative impact of our existence on other living beings and the environment.

Hence the thesis appeals to the unique, rational and moral capacity of human beings. The point now is to choose some ethical perspective that is not only pro-human but provides fair and just treatment to non-humans.

In Chapter II, I have tried to explain the nature of environmental ethics with today’s ecological crisis. To understand the real nature of the ecological crisis and how environmental ethics will help us to solve these crisis, we need to understand the nature of environmental ethics. This chapter throws light on the basic concept of environmental ethics, where an explanation is given for the philosophical foundation of environmental
ethics, different approaches of environmental ethics, models of environmental ethics, post-modern environmental ethics, etc.

Environmental ethics is a branch of applied ethics. Ethics is one branch of philosophy. Ethics seek to fundamentally define what is right and what is wrong, regardless of cultural differences. Applied Ethics is a discipline of philosophy that attempts to apply ethical theory to real-life situations. Strict, principle-based ethical approaches often result in solutions to specific problems that are not universally acceptable or impossible to implement. Applied Ethics is much more ready to include the insights of psychology, sociology and other relevant areas of knowledge, in its deliberations. It is used in determining public policy.

The concept of environment is also explained in this chapter which includes - what are the components of environment and their interaction; how man and biosphere are related to each other; it also emphasizes on the man and nature relationship. It also explains the concept of environmental ethics in the Indian perspective which includes Hinduism, Buddhism and Jainism.

The chapter III is entitled 'Ethics of Life Protection' which deals with the support of how environmental ethics is necessary for environmental protection. It is nothing but the ethics of life protection. For instance, if all human beings have a fundamental right to an environment adequate for health and well-being, the other members of the environment also deserve the same. So in this chapter, I have discussed about how human activities seem to be a misfit in today's ecosystem. The earth was rich and beautiful during our ancestors’ time because man’s technological progress was less then. But today, man has exploited nature in every respect. The major causes of pollution are industrialization, urbanization
and modernization. Today's modern man has lost proper value-based action. This modern man's aim is to just grab nature for his own progress.

So now, we really need a proper foundation of ethics where all our actions and goals can be compared. This ethics is the ethics of life protection or environmental protection. It insists on a few important ideas such as — all living beings have intrinsic values and human beings are morally obliged to respect that value. This chapter also highlights the different aspects of life protection ethics and covers different types of ethical approaches which include human, animal and life-centered ethics. These are important parts of life-centered ethics, which is the need of life today. It is also compared with ecological holism which is another name for environmental ethics.

Chapter IV has insisted on the importance of non-violence in Indian philosophy. If violence is as old as man, non-violence is as old as human culture. Non-violence acquires an important position in Indian philosophy. It has been the first among the five-fold virtues which form the essence of Indian philosophy. These virtues are known by various names, such as Pañcamahāvratā or auvratā, Pañca śīla and Pañca yama. The Buddha identified it with universal compassion. It was regarded as equivalent to Moral Law. It was considered a necessary means to Moksha or salvation and a vital part of the spiritual discipline prescribed by the teachers of Yoga like Patañjali.

This chapter deals with the basic concept of non-violence in Indian philosophy. It presents a brief sketch of the concept of non-violence according to Hinduism, Buddhism and Patañjali's Yoga. In Hinduism, non-violence is explored as a way to achieve harmony. With this harmony, man can achieve peace in his inner and outer world. It includes
peace between man and nature. According to Buddhism, the concept of non-violence is based on mettā which signifies friendship and peace. It is based on a strong wish for the happiness of others. Yoga of Patañjali implies the concept of non-violence in various yogic techniques. If the person follows the non-violence principle, he will achieve peace in his inner and outer environment. With this principle, a person can learn to discharge his negative energies and can contribute to spreading peace in the world. In his presence, other people and even wild animals will be non-violent.

Chapter V has explained the Jain concept of non-violence and how non-violence is the supreme law in Jainism. Jainism has placed it higher than truth. Mahāvīra's main concern was purification of human life and upliftment of mankind. He gave five cardinal principles for purification and upliftment of human life. They are Ahimsā (non-violence), Satya (truthfulness), Asteya (non-stealing), Aparigraha (non-possession) and Brahmacarya (celibacy). Among these five principles, he gave much importance to the first principle – non-violence. That is why Mahāvīra has been called in the Jain world, ‘the apostle of non-violence’. Mahāvīra's non-violence was not only superfluous but was very subtle. He taught non-violence in action, in thought and in speech. The Jain principle of non-violence is based on an ecological ethic.

The ecological and environmental crisis that grips us today is of man's own making. Man has ignored the principle of non-violence in his day-today dealings. The web of relationships between humans and non-humans has been disrupted only because man's behavior towards non-humans is excessively violent. Even self-analysis of individual behavior is necessary. According to Jainism, the principle of non-violence cannot
be understood in its right perspective unless it has a clear insight into the concepts of jīva, Āśray-bandha, Sanvara, nirjarāṇa and Moksha.

Chapter VI has highlighted the question about the kind of relationship that needs to be developed between man and nature? Does man have an ideal relationship with nature? How can man control and make some positive changes to the environmental violence also made by man?

Today's modern man is at his best in exploiting nature. Human activity has a major effect on the environment. The ecosystem as a whole has changed dramatically as a result of environmental violence from man. Technology, industrial growth, human population, waste disposal, pollution etc. are the major environmental problems which are created by man. For that, to understand man's place in nature is very important.

The environmental crisis that man has created is rooted in his consumerist approach to the environment. Unless and until man changes his lifestyle, no solution to the environmental crisis is possible. In today's modern world, the concept of development has been identified only with industrial and economic growth. This development is not based on a holistic approach. Modern man’s greed has no respect for nature. So with this approach, man has to face many disasters. Man does not realize that by destroying the environment, he is destroying himself.

This chapter also highlights the problems and their solutions given by Hinduism, Buddhism and Jainism, because tackling these ecological problems is not just a scientific and technological matter. Hinduism believes that the current environmental crisis demands a spiritual response. When dealing with such environmental crisis, many scholars focus on the concepts such as Samsāra, dharma and Karma. Buddhism represents a way of life called middle path which is known as Sammā
meaning right livelihood. This right livelihood is very important in the evaluation of man's economical activities. Right livelihood is an extension of right speech and right action which insists on respect, truth, and personal relationships. Jainism understands nature's unity and relationships between all other creatures such as plants, worms, animals etc. These creatures are interdependent and also important for maintaining ecological balance. Jainism insists on the principle of non-violence which is the major function of human beings. With that, human beings can help one other and maintain ecological balance.

The chapter VII has explained the creative investigation and the reinterpretation of the Jain concept of non-violence, which will distinctively and authentically then develop a solution to today's global environmental crisis. The rule of non-violence is simple, realistic and a scientific rule of living. Undoubtedly, Jainism has reached the highest point of perfection with respect to its ethical philosophy and it is ‘close’ to nature. In Jainism, there is reconciliation of spiritualistic philosophy with materialism. Non-violence has a deeper significance. It touches the noble aspect of human nature. It is the unity of science and philosophy which is important and which can ask man to meet nature with a new outlook. It can change man's attitudes, psychology, etc. towards nature and his relationship with nature which is necessary to solve today's environmental problems.

Practice of the virtue of non-violence implies preservation of biodiversity. Ecological life style is one answer to the environmental crisis. The Jain way of living has positive impact. From the ecological point of view, Jainism insists on welfare for all. Jainism believes in the basic law of interconnectedness and life in all creatures. Environmental degradation is directly or indirectly related to violence, which is because of human
behavior. So the root of all problems lies in human greed and egoism. Jainism advocates an ethico-spiritual model of lifestyle. For that, Jainism insists on a highly attentive, observant, mindful interaction with nature.

To develop sustainable environmental strategy for preservation of nature can be explained with following doctrines as:

- Concept of leśyā for preservation of nature.
- The Jain view and Gaia hypothesis.
- Relevance of Anuvrata in present era.

The importance of Jainism lies on the reorganization of the wide variety of life. According to Jainism, there is a hierarchy of life forms, depending on the number of senses and the ability to reason. This combination is based on the sensitive ethics which has differentiated bodies and abilities. The potential of each soul, has led to a distinctively deep understanding of the relation between the 'human' and 'non-human'.

Jain morality is also grounded in the understanding of Karma as tying all life forms together in an inter-causal web. Jains are therefore expected to pay attention to the way they both positively and negatively affect all other life forms in thought, word and action. All of this lead to a distinctive Jain universal environmental ethics.

Jainism assigns the greatest importance to the principle of non-violence in life. It occupies the foremost place amongst all virtues so much that it is regarded as the divine principle or supreme law of this world. Non-violence forms the bedrock of the entire system of Jain philosophy. It is the supreme ethical principle. The whole matrix of Jain conduct is woven around this noble principle. It is the basis of existence of life as well as sanity on this earth.
The Jains were the first to point out that not only mankind but all moving
and non-moving living beings should be protected. They should not be
harmed because they were convinced that each of them, did not want any
harm to be done to it. Every living being has a sanctity and dignity of its
own. So it has to be respected as one expects one’s own dignity to be
respected.

The principle of non-violence is the logical outcome of Jain metaphysical
type that all souls are potentially equal. No one likes pain. Naturally
one should not do to others what one does not want others to do to one.
The social implications of this principle of reciprocity are profoundly
beneficial. Any thought of violence, anger or hatred disturbs one’s own
peace of mind. By hurting others, the oppressor also hurts himself, but he
isn't likely to be aware of that. He may be thoroughly enjoying his power
and wealth. But his injustice is cutting him off from his fellow humans
and from his own deeper self.

Jain Philosophy can make its own distinct appeal with its special tenet of
non-violence. Jainism has a systematic philosophy of life, a set of
principles and codes of conduct. Jain doctrines though ancient are yet
modern. Its religious philosophy is unique. Jainism is an ecological
religion. It must be said that the word Dharma means religion. For Jain, it
is a way of life. It is that which helps to preserve ecology. It provides the
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. It is based on the principle of non-violence which
is the most unique contribution to human thought and action.