CHAPTER - 4
CONCEPT OF NON-VIOLENCE IN JAINISM AND MORAL VALUE

Non-violence has been occupied a pre-eminent position in Indian philosophy and different systems of Indian religion. All the systems of Indian tradition and religion have dealt comprehensively with the idea of non-violence for contemplating the idea of harmonious living. The idea of non-violence is one of the enormous principles of Indian tradition which turns into a norm to be practiced in social life. Its esteemed important is asserted in Hinduism, Jainism and Buddhism. The Indian traditions affirm the emergence of non-violence as norm, which guided the approach of relations of man with himself and amongst the men. Practicing the norm of non-violence is recognized as a moral virtue and ethical principle. As a normative principle, it forms a nucleus of moral aspect. All the philosophies concerned with human conduct regarded non-violence as the philosophy as well as the science of life for righteous living.

Instead of developing mutual understanding, co-operation and faith, we are spreading hatred and hostility in the name of religion, caste, class and community and thus ignoring the values of harmonious living and co-existence. By birth, we belong to different faiths, religions and cultures. And so our modes of worship as well as way of living also differ to some extent. There is also no denying the fact that our philosophical approaches and viewpoints are divergent but among these diversities there is a common thread of unity, which binds all of us, and it is nothing except humanity. Inspite of all the religious and cultural difference, ultimately we all belongs to the same 'human race'. Unfortunately, at present, humanity as such is largely shoved into background and differences of caste, creed and religion have become more important for us. We have forgotten our essential unity and involved in a very violent phase of life on the basis of these apparent diversities. Socio-spiritual values have become discarded. The demarcation amongst men on the basis of cultures, religions and caste is mostly the creation of man. However, the ultimate aim of all religions is to renounce from suffering, to ensure peace and permanent happiness for
the individual establishing harmony within human society. Instead of uniting us under one roof of human race, to attain the goal of life, we are plagued with several kinds of maladies of complex nature, causing conflicts and confusions operating from different corners. With increase of the forces of self-motives in everybody, the value of our ethical system is degrading. Thus, today’s situation is becoming uncertainty, leading to the way of destruction. To get rid of such problems, understanding the ideal of non-violence and its implications is an urgent need for a permanent solution. The need of the present situation is reestablishment of a harmonious society, where the members can live together amicably.

Keeping this in mind, in the first section of this Chapter, I try to discuss what the definition and meaning of non-violence is and how does it differ from violence in general. The second section attempts to discuss particularly the notion of non-violence (Ahimsa) from Jaina’s point of view. Basically, I discuss the negative and positive aspects of both non-violence and violence.

4.1 VIOLENCE AND NON-VIOLENCE

Generally, we mean that “Whatever goes against the principle of life is violence” (Bhelke, 2002b: 313). Violence is the willingness to harm, the absence of compassion, unawareness and the ignorance that causes an action violent in any form. Without a hostile thought arises from the polluted mind, there can be no action of destruction. Generally the term violence means the disturbance of natural phenomena. It can be regarded as the will to kill, the intention of killing, to injure, to inflict pain and causing unpleasantness to others. It is a mental act generated by antipathy or ill-will or hatred. The violent thought causes the destruction of livelihood. Violence means causing harm to other and even to oneself in any form or any level. The intention of committing violence is grounded in the mind. Violent actions are performed through physical activities and verbal expression also.

The working of mind in the destructive way is responsible for committing violence. It is the mind which “...controlling factor of all the moral and immoral activities” (Ghosh, 1988: 4). One’s action of causing hurt and harmful to others
brings back the causes of suffering to him. The physical and verbal actions performed with a polluted mind dominated by ill-will and hatred causes the dispersion of suffering for all including the self. In the process where “Violence primarily arises in the mind, then it is expressed in words and finally in action” (Kelkar, 2002b: 178). Therefore, violence can be defined as the immoral actions committed by the mind of the individual. It is really a mental act rooted in ill-will and ignorance. Pride, anger, illusion and greed are the agents, which make the human mind polluted and fail to control, encourage in committing destruction to everybody’s life in one way or many. Such type of polluted mind influences the actions of man to a great extend. Thus, the intention of hurting or violating the essentiality of a life is violence. Hostile thought and polluted mind always accompanied violent action. “Hostility, psychological and physical aggression, anger and rage are all terms that have been associated with the meaning of violent responses to stimuli” (Wolfgang, 1966: 2). In this concept, violence can be stated as the display of one’s behaviour, which causes hurt to other, whatever in any form.

As commonly viewed, violence is considered as some form of exercising physical action so as to inflict injury to others. Violence is generally perceived as the display of behaviour, which inflict physical injury. However, this is only a generally view; causing physical injury alone can’t be termed as violence in the sense that there is also some other forms of violence, which being deliberately cause hurt to other by the way of treatment, behaviour and attitude toward them. Discriminating a person or groups of persons is also violence. Because such action causes hurt to them. Here, violence concerns the motive, which underlines a particular behaviour. If one avoids a person whenever he needs to share with him, that way of his behaviour will inflict the person hurt mentally. Viewing from this point, violence is not only the use of physical forces against other but also a social structure, which causes oppression and discrimination of other group in the form of scolding, abusing, assaulting and harassing mentally. The words ‘violence’ is derived from the latin root ‘violare’, which means ‘to violate’. Whatever violate another, in the sense of infringing upon or disregarding or abusing or denying the personhood of the other, whether physical
harm is involved or not, can be understood as an act of violence (www.torontoconference.ca). A caste system, which forces a group of people to accept a demeaning pattern of life by the dominant groups, is also the violation of their birth right. It is the act of suppressing them in the society. In this case, violence incorporates the term injustice and hierarchical social system in the narrow sense of the term. In the definition of violence, the term 'injury' is to be understood as psychological and physical harm. There is the effect of both mental as well as physical forces on violence. In the situation of injustice, human nature of domination is the sole responsible for the emergence of violence and is closely associated with social structure, attitude and behaviour. Social structure refers to imbalance of equality due to conflict of incompatible interests. It constitutes the domination pattern over other. The inequality arise within a society is also one of the main reason to break the social equilibrium leading the outburst of violence. Attitude refers to the enforcement of bias by the tendency of supporting our own side's point of view. It diminishes the concerns of other. Misperception increases and the understanding of other's needs and interests diminish. It results to the development of frustration, irritation and anger. Behaviour refers to coerce other group. Coercive form of behaviour conveys a hostile intent.

Social Structure

![Social Structure Diagram]

Attitude    Behaviour
Violence prevents the fulfillment and development of human potential. "It is form of coercion; but not all coercion is necessarily violent" (Miall, 1992: 45). It may be in the form of destruction or damaging. However, in some particular cases or situations coercion is in the form of constructive. Preventing a student, who fails in the exam from damaging himself, is the constructive form of coercion.

According to Jainism, violence does not depend on acts alone. It is also depend on the absence of compassion shown when a man allows himself to be carried away by anger. It is not defined by actual harm, for this may be unintentional due to careless. It is classified on the basis of external aspects and internal aspects. External aspect relates to the actual acts of killing or injury and on the other hand, internal aspect relates to the internal or intentional side of committing injury (Sangave, 1991: 17-18). There are four kinds of violence in Jainism. They are given below:

1) Occupational violence – the violence, which takes place in the actual execution or conduct of occupations like in doing agriculture or running the factories and industries

2) Deliberate or aggressive violence – the violence not inherent or unrelated to occupations but committed with the objective of fulfilling certain desires

3) Subsistence-related violence – the violence taking place in performing the daily routine of a house-holder such as bathing, cooking, walking and cleaning

4) Adversary-related violence or protective violence – the violence that involves in saving the life of one's own or his fellow being and in dealing with undesirable elements of society or in order to bring peace and ensure justice in the society

The following figure shows the Jainas description of how human involves himself in committing violence in an elaborate design.
Violence

Injuring one-sensed living-beings

Injuring higher types of living-beings

Deliberately

Accidentally

Due to carelessness

Implied in daily living

Unavoidable

Wanton

Self-defence

Law and Order

Treatment of disease

Employment of men and animals in trade

Sport

Slavery

Sacrifice

Vivisection

Killing for food, fashion, etc.

Source: Jain, C. R., What is Jainism (Essay and Addresses), 1917: 179.
Trying to give an exact definition of non-violence is a very difficult task. It is a broad intangible theory. The concept of Non-violence can be analyzed from mystical and theological perspective, philosophical perspective, ethical perspective, and sociological or social psychological perspectives. The theological view of Non-violence is entrenched in the religious ethics, where the categories embodying Non-violence have a transrational and sacerdotal character. The philosophical view of non-violence is based on the categories of reason and other criteria of philosophical abstractions related to the ontological, epistemology and ethics of non-violence. The view of non-violence from the ethical standpoints is more existentially based. It is a value orientation prevailing in a society and reflected through the social sanctions and norms. The sociological and social psychological view of non-violence is based on those components of the processes of social interaction, socialization and enculturation in societies, which directly or indirectly reinforce the value systems and motivations of non-violence. (Unnithan and Singh, 1973: v).

Here, my intention is to sketch the common pattern of non-violence collectively from all perspectives in a very diminutive form. Collectively, non-violence is a defensive system of the destructions that cause affect to livelihood. It is the foundation of a righteous life. It is a regulative form of power to be enjoyed equally by every member of the society to prevent the disastrous effects of the numerous subtle forms of violent actions committed in our day-to-day life. As such “The human life is based on the principle of non-violence. In the human world there is no tendency of destruction but that of combination, i.e., bringing together for a constructive achievement. To raise the tendency of violence is to follow the principle of non-violence” (Bhelke, 2002b: 317). It is the method of establishing a new structure of nobility, which is very constructive and creative.

It indicates that there is certainly a need to avoid some certain type of human actions like killing, hurting other’s feeling, causing unpleasantness and violation of other’s right so as to derive an ideal life. It becomes a positive attitude of improving our personality by employing righteous deeds.
Literally “non-violence” means “harmlessness, non-hurting or non-injury and non-killing. It means refraining from all injuries and violence. More widely, it includes the abstention from hostile thought, word and action. According to Mahatma Gandhi, non-violence is a positive and dynamic force. *Ahimsā* means the largest love, the greatest charity. *Ahimsā* includes truth and fearlessness (Gandhi, 1968: 154). To love other is not easy. It is pure reflection of a purified heart. However, it is an inner feeling, which can instill the ideal of oneness. To love includes patient and suffering. The attainment of the mental state of non-violence requires a thorough discipline of body, life and mind. Through that discipline “The effect of *ahimsā* consists in the total mobilization of the morals, sublime thoughts, spiritual sentiments and noble emotions within the mind of evil-doer. All the spiritual forces begin to work within the individual. *Ahimsā* wins by converting the mind of the evil-doer and also obliterating the boundaries of the self” (cf Kim, 1996: 229).

Non-violence embraces the universal law of love and compassion for all. It is the indispensable feature for the existence of the entire creation. It is a unconditional surrender of our own identity for the welfare of others. It is the root of all developments in all directions. The objective of non-violence is to advocate the virtue of tolerance, mental understanding, forgiveness instead of revenge and retaliation through physical forces and coercion. Non-violence spreads polite attitude of love and regards even in dealing with enemies. It is the most effective and successful means of bringing a radical social change and mitigating all kinds of social conflicts.

R. K. Gupta (1995: 91-93) define a violent and non-violent act as,

**Violent act in positive aspect**

- One of which it is a constitutive part (or to the essence of which it belongs) that its very performance will cause hurt; or as
- One of which it is not a constitutive part that its very performance will cause hurt, but knowing that its performance will or is likely to cause hurt to someone or the other whom one may have in mind, it is performed with that intention.
According to the observation of Gupta these two definitions of positive aspect of a violent act indicate that a violent act is an essentially hurt-causing act or the action, which is performed with the intention of causing hurt. The first definition clearly means that violent act is 'hurt-causing act'. And the second definition means that violent act includes sometime 'non-hurt causing act' but performed with the intention of causing hurt to somebody who one knows will or is likely to be hurt by it. Here 'hurt-causing act' means the action, which is a constitutive part that its very performance will cause hurt and 'non-hurt causing act' is the action, which is not a constitutive part that its performance will cause hurt. In the definition of violent act, within the act of which it is not a constitutive part that its very performance will cause hurt, Gupta includes the act of which it is a constitutive part that its very performance will cause comfort and the act of which it is not a constitutive part that its very performance will cause comfort. Thus, according to Gupta observation, the comfort-causing act and non-comfort causing are included within the non-causing act. The acts of which it is a constitutive part that their very performance will cause hurt are given below:

- Scolding others
- Abusing others
- Beating others
- Assaulting others
- Harassing others
- Molesting a girl
- Raping a woman
- Torturing others
- Undergoing penance
- Insulting others
- Thinking ill of somebody with that person’s knowledge
Withdrawing help from other when that help is still needed

Not doing what one is required to do to help somebody

**Non-violent act in positive aspect**

- One of which it is a constitutive part that its very performance will cause comfort, or as
- One of which it is not a constitutive part that its very performance will cause comfort, but knowing that its performance will or is likely to cause comfort to someone or the other whom one may have in mind, it is performed with that intention.

As Gupta observes, these two definitions of positive aspect of a non-violent act indicate that a non-violent act is an essentially comfort causing act or which is performed with the intention of causing comfort. The first definition clearly means that non-violent act is 'comfort-causing act'. And the second definition means that non-violent act includes sometime 'non-comfort causing act' but performed with the intention of causing comfort to somebody who one knows will or is likely to be comfort by it. Here 'comfort-causing act' means the action, which is a constitutive part that its very performance will cause comfort and 'non-comfort causing act' is the action, which is not a constitutive part that its performance will cause comfort. Here 'comfort-causing act' means the action, which is a constitutive part that its very performance will cause comfort and 'non-comfort causing act' is the action, which is not a constitutive part that its performance will cause comfort. In the definition of non-violent act, within the act of which it is not a constitutive part that its very performance will cause comfort, Gupta includes the act of which it is a constitutive part that its very performance will cause hurt and the act of which it is not a constitutive part that its very performance will cause hurt. In this case also Gupta made his observation of the inclusion of the hurt-causing act and the non-hurt causing act within the non-comfort causing act. Some of the acts of which it is a constitutive part that their very performance will cause comfort are given below:

- The acts of being respectful
The acts of being loving or affectionate
The acts of being accommodating
The act of showing appreciation for somebody’s work or achievements
The act of showing humility
The acts of exercising tolerance
The acts of giving a patient hearing
The acts of making efforts to understand somebody
The acts of saving somebody from danger
The acts of helping somebody in need
The acts of taking an interest in and working for somebody’s welfare
The acts of looking after one’s own preservation and well-being.

**Violent act in negative aspect**

- Not doing or refraining from doing an act of which it is a constitutive part that its very performance will cause comfort, or as
- Not doing or refraining from doing an act, namely “the one of which it is not a constitutive part that its very performance will cause comfort, but knowing that its performance will or likely to cause comfort to somebody or the other whom one may have in mind, it is performed with that intention”.

**Non-violent act in negative aspect**

- Not doing or refraining from doing an act of which it is a constitutive part that its very performance will cause hurt, or as
- Not doing or refraining from doing an act of which it is not a constitutive part that its very performance will cause hurt, but knowing that its performance will or likely to cause hurt to somebody or the other whom one may have in mind, it is performed with that intention.
From the above definition of violent act and non-violent act in negative aspect, it is clear to understand that the Gupta's observation of violent act and non-violent act in negative aspect is the contradictories of non-violent act and violent act in positive aspect respectively.

4.2 NON-VIOLENCE IN JAINISM

Jainism is an ethical system based on the principle of non-violence. Non-violence is the foundation of the entire ethical code of Jainism. The philosophical concept of Jainism is mainly based non-violence. The concern of the understanding of the ideal of non-violence in Jainism is its unique feature. The concept of equality is the basis of the principle of non-violence in Jainism. Jainism in its true sense perceives inner unity in apparent diversity. It breaks all barriers between men and aims to encourage a sense of oneness in the sense we all belong to human race. It is predicted on the freedom and equality of each individual soul. Non-violence in Jainism is a wider vision comprehending all the virtues. It is regarded as the supreme moral virtue. It is not a single virtue but a group of virtues. All the moral virtues are included in the term non-violence as propounded in Jainism. Jainism promotes the culture of nonviolence emphasizing more importance of self mortification, in which an individual's thoughts and actions originate from a rational mind and pure heart, without any ego, pride, fear, intrigue or greed. A culture of nonviolence is the process of improving and refining our lives through our practice of nonviolence. According to Jainism, it is the way to the achievement of the ultimate goal of human life or the fulfillment of human destiny.

According to Jainism, non-violence means the avoidance of the actual action of killing, harmful, the renunciation of the will to kill and of the intention to hurt any living being or the abstention from hostile thought, word and action. For the Jains, it is a principle weapon of eliminating all kinds of evils and misfortunes. Through practicing non-violence, man can have attained to the divine status. The cult of non-violence has brought a quite significant position in Jainism. No living being wants suffering. Every living being wants to of live and achieve freedom and happiness.
Regarding equality, freedom and happiness it is said that, “In Jainism the nature of all living entities is essentially same and equal. All like to live and so rejects any type of injury or violence. Therefore, no one is to be harmed by mind, word and body. All living entities have to be treated in the same way as one treats oneself” (Vyas, 2000: 32). The observance of non-violence is to honour each and every form of life. Jainism believes that every living being has equal right to lead a peaceful life of its own. It also accept that violence is unavoidable as part of natural life. But it cannot be the directive principle of our living, because it goes against the judgments of our faculty of reasoning. (Jain and Pandey, 1998: 176). The essence of the principle of living is not the violation of other’s right to live; it is to live together with mutual understanding. No one is superior or inferior to other. Everybody has the potential of developing himself freely so as to attain the highest goal of life. The principle of non-violence enhances the status of existence. Human life follows the direction of creation but not destruction. It is presupposed in the human world that all living beings including human are equal and belong to one and the same level as far as their to live is concerned. All have equal opportunities to pursue their respective goals of life and preserve their existence. With new outlook and wider vision the principle of non-violence operates normatively to transform the entire life-span of man and society. It changes one’s way of life and upto a certain extent, also one’s form of life and transforms one’s attitude and inclinations accordingly. Thus, it symbolized into a perspective of moral virtue. Man can live together only when there is no conflict between them and their powers are not operative against the life forces of each other. This mode of co-existence and harmonious living is possible, only when there is total observance of non-violence in thought as well as in conduct in complete human behaviour.

Jainism believes in the transformation of immaterial soul, which could be possible to purify the impure soul through right conduct. The complete application of right conduct is expressed in the realization of perfect non-violence. “The chief criterion with which to judge the rightness and goodness of a thought, word or deed is ahimsā. It is essential, intrinsic and inherent nature of the pure soul, which is the state of
perfect equilibrium unruffled peace, complete equanimity and imperishable beatitude, devoid of ignorance, delusion and all sense of attachment or aversion" (Jain, 1977: 99-100). The impure soul can be purified through the practice of the principle of non-violence and can lead to the attainment of liberation. The complete understanding of right conduct is associated with the complete understanding of right belief and right knowledge. There can be no right conduct without the right belief and right knowledge. In one's life the pursuit of right conduct is important in order to conduce for the emergence of the perfect state of soul, which can conquer all kinds of passions. But right knowledge which proceeds from right belief by a coherent train of thought and reasoning can only lead to right conduct.

Right conduct means refraining from bad actions and doing whatever is right and good. It is "Proper, correct, appropriate and truly natural conducts of the soul, which is conducive to its salvation..." A right believer, who has rightly comprehended and realized the true nature of the soul and the things connected therewith, when he intends to liberate himself from the karmic bondage, adopts and practices right conduct. His main object in doing so is to free himself from attachment and aversion, that is, from all the impure activities of thought, word and deed, and attain the state of perfect equanimity" (Jain, 1977: 81). It represents the rules of moral discipline, which controls good behaviour and constitutes the right activities of mind, body, and speech. It annihilates all passionate activities. It leads to devoid of attachment and aversion. Right conduct is that which has a particular moral good. Conduct becomes perfect and right when it tune non-violence. It is, therefore, enough to notice that the importance of right conduct lies with the boundary of non-violence.

Right conduct presupposes the presence of right knowledge and right knowledge presupposes the existence of right belief. Right conduct comprises the entire moral and ascetic conduct expounded in Jainism. Jainism gives utmost importance to right conduct. It is based on detachment and able to achieve permanent happiness and peace. Peace means tranquility of mind, cessation of desires and control of passions. It can be through the way of non-violence following the right conduct. There are five important vows in Jainism, which constituted the necessary ingredient of the
behaviour of everybody. Jainism has given maximum importance in the observance of right conduct consisting of these five vows. These five vows form the basis of the structure of Jaina ethics. It is noted that “The very essence of Jaina philosophy is transferred into action in the shape of observance of the vows. It is clear that five main vows are in the form of abstentions from or avoidance of certain bad things” (Sangave, 1991: 39). They are given below:

1) **Ahimsa** – the abstention from injuring other in thought, speech and deed
2) **Satya** – the abstention from falsehood
3) **Asteya** – the abstention from stealing
4) **Brahmacharya** – the abstention from unchastity
5) **Aparigraha** – the abstention from attachment to worldly things

**4.2.1 AHIMSA:** Ahimsā is one of the most important universal moral values. Ahimsā is just opposite to the action of himsā. Morally evil deed, thought and speech are included in himsā. Ahimsā is known as non-violence, means reverence for life in totality or avoidance of harmfulness. Harmfulness is of two kinds: intended and unintended. Unintended harmfulness is caused due to the lack of proper care and negligence and the failure to act with due caution. “Negligence brings sin; and the soul is defiled even though there may not be any actual injury to life. On the contrary, a careful and a pious person, who is not disturbed by passions and who is kind towards animals will not suffer the sin of violence, even if, by accident, injury is caused to life” (Gopalan, 1973: 161). “If Jainism has been described as an ‘ethical system par excellence’, Ahimsā is the keynote of that system. It is also a feature which is often misunderstood, or not fully understood and duly appreciated. Nevertheless, this principle of Ahimsā, non-violence or non-injury to life, is one of extreme importance and universal application” (Jain, 1977: 99). It embraces the welfare of all living organisms, movable and immovable. It is the basis of all stages of knowledge and the source of all rules of conduct. It is the distinctiveness of Jaina ethics. Jainism has shown the greatest prominence to Ahimsā. In its true sense, ahimsā means kindness and respect to every organism that has life and avoidance of all kinds of actions actuated by passions like pride, prejudice, attachment and hatred.
Destroying any life in any form is the action against the principle of life. To cease the actions of violence to posit *Ahimsā*, the synchronization of mind and body is considered as necessary in Jainism. Everything is depending on the state of mind and the intention of hurting or committing violent acts. The mere thought of injuring is also a moral evil, influence by impure state of mind. Everybody is morally responsible for the evil actions, they have committed. In a way or many they commit evil action through instigation. In this way, the principle of *Ahimsā* naturally implies purity of thought, word and deed and is a result of universal love and sympathy towards all living beings, however low they may be in the scale of evolution (Gopalan, 1973: 161).

It is affirmed in Jainism that “... *Ahimsā* is equated with Dharma, the nature of the soul” (Jain, 1977: 99). When an individual soul is deviated from the nature of its own, it involves in the action of violence. It starts accumulating with worldly attachment and aversion. The soul gets corrupted and envelops with passions and become causing injury.

Jaina metaphysics ascribes equal importance to all souls including one-sensed souls. All are soul, are potentially equal. Metaphysically it is concerned that, “The Jaina attitude of Ahimsa is the logical outcome of their metaphysical theory of the potential equality of all souls and recognition of the principle of reciprocity. i.e., we should do to others as we would be done by. It is unfair to think that Ahimsa is the remnant of the savage's primitive awe for life, as some critics have thought. If every soul, however lowly now, can become as great as any other soul, then one should recognize the value and the claims of every life, as his own. Respect for life whatever found become then an irresistible duty” (Chatterjee and Datta, 1984: 107). All our actions is related and generated from the thought and speech. It is generally manifested in the person's gesture, facial expression, way of talking, and bodily movements. Therefore, Ahimsa does not mean only the action of killing or physical hurt. Keeping ill will against some one in thought or speaking harsh words to anybody is *himsā* as inflicting any bodily injury to any body. Even forcing somebody to do something against his/her will or curtailing somebody's freedom is considered
as himsa, according to Jainism. *Ahimsā* should be observed in thought, word and action and violence should be prohibited in all aspects. “Jainism, however, recognized the sanctity of all life, including beast, birds, fish, fowl, and the smaller creatures down to the lowliest of the lowly. With it, life is sacred in whatever form it is found to exist. Non-injury to life is, therefore the highest ethical principle, and a true gentleman or gentlewoman is one who has no tendency to do violence to anybody, nay, to any living being” (Jain, 1977: 101). Thus, the chief feature of Jainism is *Ahimsā*, or respect for and abstinence from everything that has life (Radhakrishnan, 1927: 327).

It is impossible for everybody to practice the principle of non-violence in its strict sense. In view of this, Jainism has given some special consideration and limitation, to be applied by the householder. However, for the ascetic it is very strict. It is to be observed to its minutest detail without any compromise. The principle of non-violence in Jainism can be viewed as of two senses on some conditions i.e., strict and loose sense. If we follow the principles of strict sense, then “The householder cannot engage himself in agriculture because harvesting would imply the destruction of one sensed organism. Without agriculture, there would be no food for the members of society to consume” (Chakravarti, 1957: 77). Then the question arises: how do we practice the principles of non-violence in our day-to-day life which brings obstacle to survive the life. Therefore, the householders are given compromise for the observance of non-violence in its strict sense in order to avoid the deprivation of the basic need of life. However, in my view it is a human that violence should be minimized to a limitation with carefulness and due precaution.

4.2.2 NON-VIOLENCE AND SATYA: As stated in the above preceding non-violence as the supreme moral virtue in Jainism, to be observed, all other virtues are to be observed within the framework of the principle of nonviolence in such way that its very essence principle remains unbroken. *Satya* means truth speaking, avoidance of falsehood. Speaking lie or falsehood causes harming to any living, even unintentionally whether directly or indirectly. So, it is considered as violence. Speaking truth is the observance of non-violence. Therefore, Jainism insists to enjoy
abstinence from telling a lie. According to Jainism, it is violence to make wrong statement about some one through intentionally or careless activity of body and mind. The implication of satya is extended to stay away from spreading false doctrines, making false statements, gossip, backbiting and breach of trust. Speaking lie causes uneasiness, pain, hostility, grief and anguish to other. The person, who speak the truth become secure and free from fearness. Speech actuated by passions causes to speak lie. Satya as a vow to non-violence “... should be pleasant, beneficial, true and unhurt to others. It should aim at moderation rather than exaggeration, esteem rather than denigration, at distinction rather than vulgarity of expression, and should be thoughtful and expressive of sacred truths. Falsehood necessary involves violence. One should protect the vow of satya by avoiding thoughtless speech, anger, greed” (Shah, 2004a: 96).

In a situation, where truth is harmful to others or would lead to violence or killing, it should be avoided. In such case Jainism consider telling lie deliberately for welfare of others ethical in the sense that it prevent from the sudden occurrence of violence or killing. Speaking truth in the way of beneficent is suggested in Jainism. Otherwise it may causes offend or harm in some way to somebody. According to Jainism, we should avoid exaggeration of fact, finding fault with others, using indecent speech etc. Speaking in a noble, beneficent and balanced manner and with a peaceful mind upholds truth and hence it must be practiced (Tiwari, 1983: 84). Vilas Sangave writes, falsehood is divided into four kinds (Sangave, 1991: 40):

1) Making a statement by which the existence of a thing with reference to its position, time, and nature is denied, as for example saying a particular person is not here, when he is present.

2) Making a statement to the effect that a particular thing exists, where that thing does not exist with reference to the position, time, and nature of other objects, as example saying a pitcher is here, when it is not actually there.

3) Representing an existing thing as something different from what it really is, as for example saying when a horse is said to be a cow.
4) Speaking condemnable, sinful and disagreeable speeches. The condemnable speech is known as Garhita. Back-biting, unbecoming, ridiculous speech with the use of harsh language and violent words, unnecessary gossiping and using language, which incites unfounded beliefs and superstitions are included in this category of condemnable speech. The sinful speech is known as Sāvadya. It includes all speeches that lead to destruction of life by piercing, beating, cutting, stealing. The disagreeable speech is known as Apriya. It includes the speech, which in the minds of other persons creates feelings of uneasiness, fear, pain, hostility and grief.

Along with these four kinds of falsehood, there are also five partial transgressions of satya (Sangave, 1991: 47-48). They are:

1) Preaching false doctrines. It includes giving false or wrong advice.
2) Divulging the secret (actions of man and woman).
3) Forgery (and perjury). It includes the maintenance of false accounts and carrying false propaganda about others.
4) Unconscientious dealing by means of speech
5) Divulging what one guesses by seeing the behaviour or gestures of others, who are consulting in private

Thus, the prohibition of doing harm to others in a less violent way, the avoidance of hurtful or slanderous words of untruth about other people, the sincerity and honesty in business, public life and in personal relations are the essential principles of satya to be maintained in one’s life to observe the principle of non-violence.

4.2.3 NON-VIOLENCE AND ASTEYA: Asteya means the avoidance of the impure thought and activity of stealing thing belong to other, which is not given willingly. Such impure thought and activity of stealing is the manifestation of dishonesty, which is considered as violence. To encourage or influence others to commit stealing, to receive stolen property, selling or buying things at inflated price, taking things that
have forgotten by somebody and having greed for the property of others, to falsify weights and measures, are all considered as example of stealing and one should guard oneself from involving in such activities. In this context it is said that “This virtue signifies the strict adherence to one’s possessions, not even wanting to take hold of another’s. All the evil practices observed in trade and commerce such as adulterating the materials and not giving others their money’s worth, not weighing or measuring properly and indulging in black-marketing – constitute Steya or stealing” (Gopalan, 1973: 163). Asteya is much more comprehensive in Jainism, including the avoidance of all sorts of dishonesty and conceit throughout the life. Jainism regards stealing commits of violence, because wealth is external vital force of a person and appropriating it without the consent of the person causes offends or harms him to some extent. Doing illegal business and trade of every kind is considered as stealing in Jainism, because every one of these affects the right or property of somebody. Right of property should be respected. (Tiwari, 1983: 84-5). There are five partial transgressions in the case of asteya (Sangave, 1991: 48). They are given below:

1) Abetment of theft: It includes instigating some one to commit theft.
2) Receiving stolen property: It includes purchasing of thing at cheaper prices from thief.
3) Illegal traffic: It includes selling things to alien enemies or at inordinate prices in time of war.
4) False weights and measures: It means the pattern of using of inappropriate weight and measures like using of heavier or lighter weights for getting more profit.
5) Adulteration: It refers to the mixing of lower quality material with other higher quality material in order to get more profit.

4.2.4 NON-VIOLENCE AND BRAHMACHARYA: Brahmacharya (celibacy) stands the total abstention from the activities of sex and sexual passion. It is also defined by S. Gopalan as “Abstention is certainly in regard to the act, but even thoughts entertained about sex were considered to be undesirable and as bad and unethical as the sexual act itself. The principle of co-ordination of thought, word and
deed is applicable to the principle of celibacy as well” (Gopalan, 1973: 163). “Like Satya and asteya, Bramhacharya is also considered as Ahimsā, because Abramha is a kind of himsa. The term Abramha refers to the copulation arising from sexual passion and this act is himsā in two ways. In the first place, many living beings are deprived of their vitalities in the vagina in the sexual act, just as a hot rod of iron, when it is introduced in a tube filled with sesamum seeds, burns them up. Secondly, psychical life is affected because of the emergence of a sexual passion, and so also the material Prānas, i.e., vitalities, are affected owing to the lethargic condition consequent upon copulation” (Sangave, 1991: 41). In the moral sense, the calm of the soul is disturbed by the increase of the passions of love and hate; and in a physical sense the sexual act is always accompanied by himsā (Williams, 1963: 91).

Complete abstention from sex is possible only for the ascetics. For the householder, it is not possible to do so in the strict sense. The strict adherence of abstention from sex would bring about a contradiction in the very existence of a home and a family for the individual. Therefore, Jainism has suggested observing the principle of Brahmacharya in the form of monogamy. In this sense, the term Brahmacharya specially signifies the abstention from all sorts of illegal sexual relations other than with one’s spouse. There should be complete faithful between wife and husband. Thinking of other women or men with sexual desires is against this vow and the violation of the principle of non-violence. Involving in socially unrecognized sexual relations with other are considered as violence in Jainism and it should be strictly prohibited. However, it is confirmed that “Leading a strict monogamic life is synonymous with observing sex purity and it helps the individual in securing for himself and for others domestic happiness” (Gopalan, 1973: 164). In the case of Brahmacharya also, there are four partial transgressions (Sangave, 1991: 48). They are given below:

1) Bringing about the marriages of people, who are not of one’s family
2) Intercourse with a married immoral woman
3) Intercourse with an unmarried immoral woman
4) Unnatural sexual intercourse
5) Intense sexual desire

4.2.5 NON-VIOLENCE AND APARIGRAHA: Aparigraha means the abstention from the attachment to worldly things. It refers to the infatuate attachment of possessions. Desiring more than the reasonable needs is worldly attachment. The desire to acquire the necessary things in large quantity due to excessive greed, expressing wonder at the prosperity of another becomes insensible. It is depriving other of their legitimate rights. It should be well controlled. Attachment to worldly things is violence, according to Jainism. It is a source of evil. The mind is exaggerated by passions, greed and delusion when the worldly attachment is beyond controllable and reasonable. To protect the excessive possession of property beyond the necessity, human being is likely to commit in violence and he involves in falsehood. In order to pursue right conduct and non-violence attraction towards worldly possession must be avoided. Desire to procure possessions is the root of all evils and is a form of illusion, which is an obstacle to the practice of non-violence. To remove such kind of evils and illusions, the Jain Philosophers advice one should voluntarily decide upon the extent of property and wealth. It will take one to realize the perfection of the soul.

The problem of poverty, mal-nutrition, educational and social backwardness, terrorism, religious fanaticism and economic disparity are becoming alarming social problems which threat the social harmony. Despite of all developments in the field of Science and technology, these are still remains to be solved. Looking into the depth of all the problems, economic disparity in the form of unequal distribution of wealth among individuals, groups, societies and nations seems to be the root cause of all these maladies. The accumulation of wealth by a few individuals or nations naturally entails the deprivation of it to the majority and consequently no where man is living in peace. Under this milieu, the concept of Aparigraha seems to be most relevant and a panacea for curing all these problems facing by mankind. It implies that nobody should accumulate or hoard too much wealth or commodities because its accumulation in few hands would deprive others even up to the level of fulfillment of
his or her basic needs. As Jainism gives more emphasis on non-violence, the accumulation of more wealth and property is considered as violence, because it causes injury the deprived. So as to maintained equal social order throughout the human society, it is mentioned the very importance of practicing Aparigraha.

It can be said that Aparigraha is the mental attitude of abstaining attachment to possessions. It doesn’t mean to refer mainly to the possession of property and wealth. It is a principle of ethics, which aims at the development of a particular type of attitude towards life. In the case of householder, it means to acquire only the necessary things, to stop the desire of possession more than the requirement. It is limited possession for the householder. It is recommended in Jainism that the householder should maintain the limit of his belongings, and if he earns exceeding the limit, he should set a mental frame of spending it in charitable purposes. In this perspective, it is said that “Man’s attachment towards his home and people as well as so many other things relating to them becomes so much that it will not be an exaggeration to maintain that he considers them all as his ‘possession’. The true ascetic has to practice the quality of detachment to such an extent that he will consider everything including his body and mind as hindrances to his reaching the goal of life, moksa” (Gopalan, 1973: 164). The aparigraha require the obligation of a limit on one’s need, acquisition and possession and implies the use of the surplus for the common welfare.

Aparigraha and Parigraha both opposite in character and definition itself whereas, “Aparigraha, i.e., abstention from worldly attachment, is regarded as Ahimsā, because Parigraha, i.e., attachment is a form of himsā, i.e., injury” (Sangave, 1991: 42). It has already been a well established fact that Parigraha is mainly categorized into two kinds as:

1) Internal Parigraha: The internal parigraha are the affecting states of corrupting the development of morality and personality. This kind of attachment is of fourteen kinds:

   a) Wrong belief
b) Laughter
c) Indulgence
d) Ennui, indifference or displeasure
e) Sorrow
f) Fear
g) Disgust or hatred
h) Anger
i) Pride
j) Deceit or delusion
k) Greed
l) Desire for sexual enjoyments

2) External Parigraha: The external parigraha are of two kinds with reference to the living and non-living objects. It includes wealth, property, livestock, slaves, servants, clothes, furniture and utensils. Such type of external possessions creates a longing for even more. The external desires are notoriously unappeasable.

Violence in any form can never be precluded in both the types of parigraha. It is necessary to discard both the types of attachments.

This vow of Aparigraha indirectly set its goal at economic justice and equilibrium of all by peaceful prevention of undue accumulation of property and wealth in one’s hand. It can show the way to larger improvement of social welfare. In Jainism, it is said that for the involvement of social welfare “. . . one should set a limit to one’s own needs and whatever surplus one may accumulate beyond these needs should be disposed of through charities. By limiting one’s property, aparigraha keeps in check the concentration of wealth and paves the way for its wide and more even distribution. Aparigraha is the only means whereby the growing golf between the rich and the poor can be peacefully bridged and the problem of poverty can be settled down through the non-acquisitive spirit of Aparigraha. Its message is that we live in a society from which we profit and that, for the economic health of that society, the fair
distribution of wealth is essential” (www.jainworld.com). The craving for many things, which is internal attachment, prejudicially affects the purity of the soul in various ways, and this injury to the pure nature of the soul constitutes violence. In the same way, the actual possession of living and non-living objects, which is the external attachment, creates attraction and love for them, which defiles purity of the soul and therefore amounts to get mind dirty and it results to consign violence. Possession leads to economic imbalance and social inequality, which cause wars and conflicts. Aparigraha put limitation, in order to develop the process of purification of the society. It is possible for the society to start respecting renunciation rather than possession. People can be turned towards self realization instead of infatuation. Charity and renunciation were practiced and penance was praised. As a consequence, it is strongly suggested by the Jain philosophers to give up both the internal and external kinds of attachments in the significance of pursuing the principle of non-violence. Thus, the concept of Aparigraha in Jainism can be regarded as the most relevant in the emerging age of global society.

4.3 NON-VIOLENCE AND PEACE

The present global situation is full of unrests, crises and violence. In many part of the world there is a problem of racial conflicts, political and regional struggles, religious, social and economic enmity. The present entire world is affected by an exaggerated ego of nations and ideologies. The world is standing on the brink of destruction. It is a fact that the development of science and technology has brought a major contribution for a greater comfort and standard of living in day-to-day life. However, the entire world is still full of misery and darkness. In everywhere of the world, there is a cry for peace. It shows that there is something radically wrong with the state of human mind and human nature. The social and spiritual values of life, which stands for the binding of humanity has been becoming irrelevant and degrading. There is no doubt that most of the advanced countries are using their resources and wealth in attempting to acquire more power in different walk of life, instead using for the total welfare of mankind. Man has not yet attained the quality of the head and heart which alone can give him fitness and the capacity to make a proper
use of the great power, which has been put into his hand by science for preparing the material condition of a truly spiritual life on earth. Due to spiritual ignorance, man is unable to ascertain the highest value of life and blindly encouraged by egoism to rule over the other.

The formulation of an ideal order of new social structure for living meaningfully and peacefully is on the desk of our necessity. If there is no peace, no development can be achieved at all. According to Jainism, peace means soul devoid of passions and desires. It is a state of tranquility of mind. It is the state in which self rests in its own nature, undisturbed by external forces. It is the cessation all kinds of desires. Human desire is the main root of conflicts and contradictions. Peace is the highest value of the realized soul. Peace can be explained into two form-inner peace and external peace. Inner peace is the mental peace attained by the self and the external peace is the peace remains in the whole society. No external peace can be established without achieving the inner peace of the self. In Jainism, forgiveness is the foremost moral virtue, because it is the indispensable need for establishing the external peace of the society. Inner peace can be viewed from negative and positive aspects. In negative aspect, it is regarded as the state of the renunciation of all passions and desires. Passions and desires cripple the soul and make the individual fails to become conscious about the harm that it causes. It is the renounce of the vectors of attachment and aversion. In the positive aspect, it is regarded as the state of bliss and self gratification. These two positive and negative aspects of inner peace are interdependent on each other. It can’t be divided the positive and negative aspects of inner peace separately. These two are inseparable, but it can be distinguished. Inner peace is not a term given to an abstract idea; it is a complete form of our infinite self.

External peace is regarded as the state of termination of wars, conflicts, confusions, hostilities among the individuals, social groups and ethnic because of the inequality, slavery, injustice and exploitation among them, and between the nations because of the inflated ego and ideologies. Moreover, it can be termed as

> The state of harmonious living of all
The state of mutual co-operation, mutual understanding and co-existence
The state of freedom from doubts and fears
The state of eliminating injustice from the society

Fears and doubts obstruct in achievement of peace. When there is fear, there is insecure. It results into war, whether it is cold war or physical war. The starting point of war is the human mind. If the human mind is conquering with the principle of non-violence, there would be no war at all. Only chanting the word non-violence, the human mind can not be conquered. It has to be practiced fully in word, thought and action with a conviction that it is a law of nature. Non-violence can remove fearlessness. It is not the characteristic of soul. External peace is only possible, when our heart is devoid of doubts and fears. Heart accompanied with doubts and fears fails to control the selfish motive, which causes disturbance to mutual co-operation, mutual understanding and co-existence. The fear in itself is a progeny of imagination based on wrong belief, creating all kind of possible evils. It is the primary mover of violence. Establishment of peace is possible when the human hearts are filled with immense love, compassion and kindness. Hearts filled with immense love, compassion and kindness can stop war, agitation and social conflicts. This is non-violence, which can restore peace and harmony in the society. It doesn’t mean that peace is the mere absence of war. Peace is the development of strong fellow feeling and fraternal approval of other’s ideas and values, which can be achieved by following the principle of non-violence. To fight against the evil, non-violence should be employed as a main weapon; the mind of the evil doer is to be conquered by the feeling of love and sympathy. In this process “If one loves, the other is compelled to love. Love transforms hatred into love and discordance into concordance. Love originates into compassion. Compassion is a concordance of feelings; it is a sharing of a common feeling by all. It is the love, which alone can make the peaceful co-existence possible. The principle of non-violence is at the root of the feeling of love. Love consists in identifying oneself with others and merging oneself into others on the one hand and it consists in extending one’s self so wide that it can accommodate the entire world into it” (Bhelke, 2002b: 326). Peace for the society depends on the
mental peace of individuals. The external behaviour of an individual is the expression of his inner will and attitude towards life. The peace of the society is disturbed, when the inner peace of the members of the society is disturbed. The way to maintain social peace is to establish first the inner peace of the members of the society. When there is mental happiness, the happiness of the society can be achieved. The happiness of the individual can only be ensured by working for the happiness of others.

According to Jainism, the ultimate goal of life is to establish peace for all. Peace for all can eliminate the social disturbance, conflicts and confrontations. Prosperity and happiness can only be achieved through peace. Peace guarantees the secure of one’s prosperity and accomplishment of one’s happiness. The realization of one’s own essential nature is the attainment of the state of tranquility. Tranquility can’t be attained when there are mental tensions. Everybody does not want to live in the state of mental tensions, everybody wants to live peacefully and enjoy life in full natural spirit. This highlights that the essential purpose of our life is to work for attainment of mental peace for all. The greater the attachment and greed, the greater is the mental tension. Mental tensions are due to our excessive greed and attachment towards the worldly possession. The attachment begets the desire for possession, which brings social inequality and economical imbalances. Social inequality and economic imbalance disturb the social harmony and result into the cause of class-conflicts, which leads to wars. No peace can be attained, if there is no social and economic equality in the society. The attachment is the expression of our selfish greedy attitude. Due to the will for possession, the process of establishing peace in society becomes retards and disturbs. To establish peace and a new social order of non-violent society, the restriction of possession is the most important necessity. The limitation of possession can restore peace and prosperity in the society. Emotional disorder and mental tensions can be eradicated when a non-violent society is emerged. The attainment of mental peace can promote fellowship, co-operation, happiness and mutual understanding. There can’t be peace on earth, if there is inequality and injustice among the members of the society. Non-violence should be practiced as a dynamic foundation of life infusing in all spheres of life. Non-violence is associated
with the feeling to treat all living beings as equal. Every living being have the equal right to lead a peaceful life. The basic purpose for the practice of non-violence is to respect each and every form of life and to promote inner awakening towards tolerance and harmonious co-existence. Equanimity and tranquility is the essence of non-violence, which can brings peace on earth. For approaching towards a peaceful co-existence, Jainism has given three means of non-violence:

- Equipoise: Treating of all creatures equal and respecting their right to live
- Love and Friendship-good will: Creating a sense of friendship with everybody, instead of quarrel and fighting with other and cultivating love for the people of whole world at large
- Service-Attendance: Establishment of social relation, helping those who are helpless in their hour of need

4.4 NON-VIOLENCE AND ANEKANTVADA

In this section, I would like to discuss how the theory of anekāntvada is based on the principle of non-violence. In Jainism, “The theory, which provides the sound basis for neutrality in the field of thought is anekāntvada- the non-absolutism” (Bhargava, 1975: 125). This theory postulates the way to apprehend and grasp truth in its various aspects from the various points of view and the mode of realizing the opposing view points of relativity. Truth is complex and many sided. Jainism maintains that reality can be looked at and understood from different points of view or angles. Any ideology and faith, which recognizes the element of truth from different view-points, can be accepted as true. Therefore, it is necessary to look every situation and condition from different angles in order to understand the truth underlying its different aspects. It can make us to realize the view-points of others. The firmness of a person to one particular angle or view-point denying looking at the various angles or view-points of a situation will make him fail to comprehend the essence of truth in its varied aspects. The theory of anekāntvada emphasizes the important to regard other ideologies and faiths. It also gives the message that we should not impose our own thoughts or views on others without respecting their
thought or views, but should try to reconcile with the thoughts or view-points of others.

There are differences in human nature and value systems. The ideology, faith, aspiration and goal of a person are difference from person to person. Though, we have to lead a social life inevitably and essentially. Basing on these differences, one should not oppose thought or view point of others considering from a certain angle or view point. This opposition will give rise to conflicts. The necessity of life is to live together resolving all kinds of conflicts and mental tensions. We have no right to discard the view of others as totally false basing on a certain angle or view point. This theory, therefore, if earnestly put into practice shows us how to remove our short-sighted, selfish and partial outlook. It preaches us how to remove discord and disharmony and establish concord and harmony in life, by being catholic and tolerant in our outlook and attitude towards others. The theory of anekāntvāda should be employed in every sphere of life. It tries to develop the moral attitude of respecting the candid opinions of all free thinkers of the world and understand the situation of difference. Therefore, the roots of modern democracy could be traced in this Jaina doctrine. It establishes unity in diversity. It promises reconciliation of divergent or conflicting statements, thoughts, ideologies, systems, religions etc. Anekāntvāda rationalize the human thought and gives us a vision to construct a state of creative and open mindedness with adopting the principle of tolerance, the spirit of reconciliation, mutual understanding and brotherhood, overcoming the opposition and incompatibilities.

The theory of anekāntvāda influences the human mind to some extent as a great instrument to introduce peaceful co-existence and unity in the world. Jainism has advocated for all the best virtues required for peaceful and happy living for all the living beings and also required for the liberation of the soul from the cycle of birth and death. Jainism has thought of every possible situation in life, has elaborately analyzed them and has guided the followers of all categories towards the right path. Jainism does not look upon the universe from an anthropocentric, ethnocentric or egocentric viewpoint. It takes into account the viewpoints of other species, other
communities and nations and other human beings. It forbids to be dogmatic and one sided in our approach. It teaches us to maintain for a wider vision of approach.

The theory of anekāntvāda brings up a rational outlook and a right attitude of looking at things, conditions and relations. It gives a broad outlook and helps in drawing a right and proper evaluation of ultimate realities. The developed underlying principle of the theory of anekāntvāda provides a foundation, which can imparts a healthy spirit of sympathetic understanding, reconciliation, tolerance, co-operation and co-existence in every day conduct of our life and in relations with our fellow beings. Thus, the theory of anekāntvāda is more essential to solve the conflicts, emerges due to the existence of differences in ideologies and faiths, and in its consequence it will lead the world towards the establishment of everlasting peace. The attitude provided with this theory will facilitate to remove the conflicts arises due to differences between men, society and nations for good. It would be an appropriate to mention that “The doctrine of Anekāntvāda gives the insight that the different convictions, different belief systems, different faiths and different ideals do not torment the society and social life in fractions but all of them are put together to enrich it” (Bhelke, 2002a: 167).

The present global situation is afflicted with the problem of a partial view point. A partial truth or one-sided view of economic and material development serves to encourage violent behaviour. The one-sided view point gives rise to denial and criticism of other condition and characterizes the state of conflicts, contradiction tending towards a chaos. The spirit of anekāntvāda is very much necessary in society, especially in the present days, when conflicting ideologies are trying to assert supremacy aggressively. Anekāntvāda brings the spirit of intellectual and social tolerance. The theory of anekāntvāda construct a socio-ethical platform, which will be of very much relevance and useful to the present era of crisis. It elevates the relation between man and man by overcoming the partial aspect of a perspective. It develops a wider structure of social and moral aspect, which can reconstruct our social life to become more fruitful and prosperous towards a peaceful co-existence. In this context, Bhelke writes that “The vision that all are one is a contribution of anekāntvāda and an
insight into the oneness and homogeneity amongst men, again, is a contribution of anekāntvada. One of the most important implications of anekāntvada is that non-violence brings men together to make a cohesive society” (Bhelke, 2002a: 172). The purpose of the adoption of non-violence in life is to accept the existence of each and every living being. The concept or thought of the other person can be valid, no opposition should be made. We should see the relation beyond opposition from all the perspectives. The implementation of anekāntvada will make the world calm down and pacified.

4.5 NON-VIOLENCE AND ENVIRONMENTAL EQUILIBRIUM

In this section, my intention is to highlight the vital role of non-violence to maintain the environmental equilibrium. The Jainism is oriented around the life through non-violence. The basic foundational concept is that “Non-violence is pragmatic approach for survival. ‘Live and let live’ is the motto of Jain philosophy” (Lodha, 1990: 137). This motto of Jainism ‘live and let live’ shows it’s important of preserving environment balance in the sense of living together all creatures. The Jain concept of non-violence plays an essential role in maintaining environmental equilibrium. In this world “... every one of us wants to live, enjoy pleasures and escape pain, so every other living being wants to live, enjoy comforts and avoid pain. If we want to exercise our right to live, we must concede the right to others as well. It is the simple moral law of reciprocity” (Upadhye, 1990: 109). It is the natural law and principle of life that man has no right to kill the other living beings for his pleasure. Every living being, even a single cell wants to live and enjoy life. By taking the advantage of superiority in the cadre of biological evolution, man’s action of killing and hurting other living organism, plants and animals is unwarrantable. Man, animals, insects, plants and environment will always be together. It can also be remark that our eco-system will be better maintained by non-violence. Non-violence underlines the need to conserve and protect our environment and surroundings. The adverse effects of our interferences with environment affect not only the present life but also our future and the next generation.
Before going to discuss the needful of non-violence to conserve environmental equilibrium, let me discuss what ecology is and its crisis. However, it is concerned that “Ecology is the study of nature dealing with the maintenance of environmental balance” (Jussawala, 1990: 116). The main aim of ecology is to understand the interrelations of organisms and their environment under natural state of affairs. Ecological crisis has been becoming one of the most crucial problems of this present age. “Historically speaking man’s attitude to nature has gone through several stages. In the beginning the natural forces of the elements of air, water, fire, earth appeared to be terrific, and he had no knowledge of controlling them” (Javadekar, 1996:312). Today, everything has changes due to development of scientific knowledge and its application to the advancement of industries. Man has developed an arrogant attitude towards nature in order to achieve the industrial achievements. For acquiring worldly possession and economic enrichment man has indiscriminately exploited the environment. Most of the professions that involve violence of any kind involve pollution of environment generating severe health problems of human being. Man damages nature and life on this earth suffers in many ways through air pollution caused by industrial gases, chemically active substances, coal, liquid fuel, water pollution caused by disposal of industrial waste, overloaded sewage system, slurry liquids from livestock units and soluble fertilizers, surface pollution reducing the fertility of earth and nuclear pollution caused by radioactive wastes. All these situations are mainly due to human’s excessive desire of leading luxurious life. The ecological imbalance is directly related to the very survival of human being. When there is disturbance in our environment, it will affect the very nature of our existence.

Jainism adopts various solutions of controlling the disturbance of environment though the concept of non-violence, which includes simple living. There is a closed connection of non-violence and ecology on the basis of “live and let live” instead of utilizing the means on earth for conquest of nature by destroying all forms of life. Human being, earth, water, air, fire, plant kingdom and animal kingdom form our environment. For our survival, we all are related in one way or another. Polluting, disturbing, hurting, or destroying them are the act of violence committed against the
principle of non-violence. "Jainism teaches non-violence, reverence for life, friendship to all and malice to none and the equality of soul" (Shah, 2004a: 225). Every living has the same right as man to lead a life of justice, equality in a civilized society. The highest respect of life for all the entire creature in this world is the sanity of life. Non-violence presupposes a world of living beings, both human and non-human, along with the fact that each of them is constantly affecting the other and is being affected by the other either evenly or unevenly. It presumes that life is so dear to all being, pleasures are desirable, and pain is undesirable. For all living beings pain is disturbance, fearful and unpleasant (Sogani, 2002: 60). Jainism counts the interest of all beings equitably, irrespective of race, gender or species. Jainism stresses more emphasis on the protection of plant and animal kingdoms. Due to industrialization, deforestation, soil erosion, and desertification, the equilibrium of nature has been affected and disturbed. It has also been observed in the context of the rise in world-wide industrial output a trend towards adversary affecting the plant and animal kingdoms, which constitute our environment as well as our health.

Due to the destruction of our nature considerably, there is environmental problematic issue, threatening our survival. "Today the conflict between man and nature, has reached disastrous proportions. Man is making war against nature. Chemicals have been created for use in killing insects and other pests. Farms, gardens, forests, vegetables, plants and fruits are sprayed with insecticides and pesticides. So, we are today in the midst of pollution" (Jussawala, 1990: 116). Over extraction, over use or mis use of natural resources, increasing the destruction of plants and animals life, whether for food or luxurious living causes disturbance to the balance of nature, polluting the air we use to breath, water we use to drink. All such acts are included within the sphere of violence. This adversely causes harm to plant and animal kingdom. Consequently, it also causes harm to our health. To avoid such violence and for preserving our earth and environment from such chemical and physical destruction, the imposition of the principle of Jaina non-violence becomes a means and urgent. The sole underlying idea of the Jaina non-violence is the avoidance of injury to animals, insects, plants life and even small creatures. The non-violence
towards all the creatures, the friendship towards all beings shows the concern and care of each and every species of the world and towards environment. Killing living beings of our environment including one sensed beings is violence and resulted in providing health hazards for human being, because this act of killing involve in creating the pollution of our environment in a vast way. Harming other can never do well to the self.

Non-violence is that principle, which can maintain the processes of nature in preserving the environment equilibrium. The practice of compassion and reverence towards all living beings involves not only caring and protection for others but also sharing with and service to others. It represents internal and external security, friendliness and forgiveness. The Jaina concept of non-violence includes the regard to caring for nature and the environment. The Jaina have proclaimed that if one wishes to have pleasure and earn good karmas, one must be compassionate and pacifist towards all living beings (Shah, 2004a: 232). Practicing the ideal of the non-violence, we can get rid of such kind of misfortunes disturbing the balance of environment. According to Jainism, the environmental concern requires a specific non-violent approach that has an aesthetic dimension and a practical concept of spiritual concord. Jainas avoid activities associated with violence. As ecology is the interrelationship between organisms and their environments under natural conditions, any abuse or violence against this relationship is bound to react against humans. Jains recognize the existence of balance as being of primary significance within this ecological system shared by all living organism. Jainas believes that there are a constant number of souls or living beings present in the cosmos, ranging from the smallest micro-organisms to complex life-forms such as human beings or the higher animals. Although the number may vary in different destinies and species. Given this closed ecological system, the necessity of maintaining and, where appropriate, restoring, a proper proportion between its component parts is obvious. From the aspect of practice, Jainism holds some interesting potential for ecological thinking, though its final goal transcends earthy concerns. The worldview of the Jaina might be characterized as a biocosmology. Due to their perception of the livingness of the
word, Jainas hold an affinity for the ideals of the environmental movement. Perseverance of environment is not enough unless it is associated with the principle of “Reverence for life”, that is” non-violence” of Jainism.