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Ahimsa : Jainism

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"Akrodhen jayeng krodhang asadhung sadhuna jayet"

---Bidur-sentence

Absract:

When reviewing Indian philosophy, it is clear that Jain philosophy is one of the Nastika shool . Although religion and morality are explained in this philosophy, the importance of morality and principle is observed here. In other words, Jain ethics is the most important subject in Jain philosophy. The main purpose of this ethic is to liberate the organism from its bondage. Addiction is the cause of the organism's bondage. Bondage is liberated by the separation of the feet and moksa is attained. It is possible to destroy Pudgal by both Nirjra and Sambar. The Jains speak of the Triratna as an aid to attaining Moksha, and the Panchamahabrata is mentioned in the discussion of the Samyak charitra of the Triratna. The Jains claim that this Panchamahabrata is important for attaining Moksha. 'Ahimsa' is the first brata of this Panchamahabrata which is of immense importance.

Keyword: Jain ethics, moksa, Panchamahabrata, Samyak charitra and Ahimsa.

Data and Methodology of the Study: I have selected rich books and journals for primary and secondary information on the full acceptable form of this article, and with the help of various libraries and the Internet. I have also given importance to the views of eminent professors of philosophy in this regard.

Objective of the Study: We know that more or less all the philosophers of Indian philosophy have discussed the greatness of Ahimsa. In light of this discussion, it is important to know that its importance is immense. This Ahimsa is present and discussed throughout a special part of Jainism. Moksha is the only goal in Indian philosophy. In order to achieve this goal, philosophers have spoken of multiple styles and principles and have given provisions for the method of application. Through which the organism is supported in gaining the intended object. One such rule Ahimsa . Which is conducive to liberation in Jain philosophy. The subject matter of this article focuses on the nature and effectiveness of this Ahimsa policy. That is the best possible explanation and analysis of this Ahimsa is the subject of this article.

Introduction: According to Indian philosophy, there are four types of Purusharthas - Dharma, Artha, Kam and Moksa. Purushartha means the object of the conscious man. Moksa is the main of these purusharthas. For this reason, the Indian philosophical communities have a detailed discussion of the nature and means of moksa. And For this Indian philosophy is known as 'Moksa Shastra'. Moksa is the best Always purushartha. Moksa usually means getting rid of various kinds of slavery, bondage, ignorance and subjugation. Moksa from the epistemological and psychological point of view is self-realization, self-correction and self-knowledge. The one who Moksa attains attains peace and perfection.

The word 'Moksa' means eternal liberation from a state of sorrow or pain. However, the life of a person who wants to be Moksa must be based on dharma and in that case artha and kam are needed. Moksa is called in Indian philosophy as Mukti, Apabarga, Kaibalya, Nirvana and Nishreyas.

According to Jains, it is not easy to attain this ultimate moral ideal in a living being. The path to Moksa is very difficult and arduous. In the interest of gaining this Moksa, the Jains have given the provision of observance of vows. Knowledge of the Triratna is required after being purified by moral rules.

Samyak Drishti, Samyak Jnana, Samyak charitra -these three together are called Jain philosophy Triratna. In the absence of any of these, Moska is inevitable.

Samyak Drishti: The establishment of devotion, respect and faith towards Siddha Purusha is the Samyak Drishti. Because these Siddha Purushas are the guides of liberation. Therefore, it is impossible to be saved without such an attitude towards them.

Samyak Janna: Samyak Janna means theoretical knowledge. By this knowledge the knowledge of the solution is acquired. If one does not acquire a thorough knowledge of the conflict between the Pudgal, the soul and the various types of atoms, the man cannot advance on the path of Moksa. Only Samyak Janna frees the living being from the clutches of ignorance and makes him a novice in the pursuit of liberation.

Samyak charitra: The Samyak charitra is to form one's own through theoretical knowledge. Liberation is impossible without this knowledge. The Jains speak of the Panchamahabrata for the sake of gaining this knowledge.

1. **Non-violence - Ahimsa**
2. **Truth - Satya**
3. **Non-stealing - Achaurya or Asteya**
4. **Celibacy/Chastity – Brahmacharya**
5. **5.Non-attachment/Non-possession – Aparigraha.**

The best of these five Mahabrats is Ahimsa. This is Ahimsa the basis of these four bratas. Because, Ahimsa is inherent in these bratas.

Ahimsa: Ahimsa is a moral principle. Ahimsa originated in ancient India. One has to practice Ahimsa for spiritual advancement. It is an applies to all living things. Ahimsa is a multidimensional concept. It Plays a special role in the development of the spiritual energy

of the organism. Ahimsa literally means "absence of injury". It requires practice to be free from emotional prey and self-control. One of the strategies to cleanse our mind and body. Ahimsa teaches us to live a conscious and free life. It's a big step in our lives. The practice of Ahimsa can be started sitting at home. This principle encourages respect for one's own Dharma or path. Issues of equality, respect and mutual respect can be achieved through the principle of Ahimsa. The importance of this principle is immense in the interest of spiritual development and liberation.

In Indian philosophy, this Ahimsa is extremely serious. The Indian philosophical community has discussed this subject to a lesser extent. Ahimsa has been discussed somewhat indirectly in Charbakdarshan. Because, there is a habit of Ahimsa in the mental instinct to borrow money. Because, there is no indication of a mental exhaustion to snatch the need by force. That is, a lack of violence is present here.

In Jain philosophy, Ahimsa can be heard in their philosophy in order to gain Samyak charitra. This Ahimsa mentioned in the Panchasheel of Samyaka Karmanta of the Ashtangik Marga discussed in Buddhist philosophy. Nyaya philosophy says that liberation from guilt comes through the destruction of violent sins. That is, there is an indirect presence of Ahimsa. Again, this non-violence is indirectly mentioned in the Vaisheshika philosophy in the case of attaining moksa. Yoga philosophy, Ahimsa is found in the yoga called yam of Astanga yoga. Ahimsa has been discussed in the interpretation of daily and casual actions in the philosophy of reconciliation. Vedanta philosophy also states that Ahimsa is necessary for attaining Brahmanjnana. On the basis of the above discussion, it should be noted that Ahimsa is a well-known topic in the field of Indian philosophy and its role is particularly recognized.

Jainism:

“One who neglects or disregards the existence Of earth, water, fire, air, vegetation and all other lives Disregards his own existence Which is entwined with them.”--Mahavir

Jainism was founded by Mahavira (c. 599 - 527 BC) around 500 BC. He was called ‘Jina’ meaning the great conqueror and this is the name from which the religion was named. Non-violence is the main theme of this religion. This religion has a belief in reincarnation and which ultimately liberates. Jains believe that everything has a life. Although this philosophy is basically known as the philosophy of religion and morality, the predominance of principles is observed here. For this reason, Jain philosophy is a religious philosophy based on principles. There are two parts to Jain philosophy, one is Shavembar and the other is Digambar. Heinrich Zimmer, a well-known Indian, says of Jainism:-

“Jainism denies the authority of the Vedas and the orthodox traditions of Hinduism. Therefore it is reckoned as a heterodox Indian religion. It does not derive from Brahman-Aryan sources, but reflects the cosmology and anthropology of a much older, pre-16 Introduction to Nonviolence Aryan upper class of north eastern India – being rooted in the same subsoil of archaic metaphysical speculation as Yoga, Sankhya, and Buddhism, the other non-Vedic Indian systems”. (Jain 1969, p. 217)

Various religions have originated in the soil of India. Jainism is one of those religions. This religion has spread beyond the borders of the subcontinent to different parts of the world. The main purpose of this religion is to describe the path of human liberation. The main theme of this religion is preaching the mantra of peace and non-violence for all living beings. In fact, the main mantra of Jainism is non-violence. The three forms of violence - physical harassment, mental harassment and verbal harassment - are said to be abandoned in Jainism. Jainism does not acknowledge the existence of a Creator. They believe in spirituality. The human soul rests on the body and travels on the path of liberation. According to them, salvation is possible by attaining Nirvana by destroying all bonds by destroying one's karma by being born again and again. Only by attaining salvation in this way is the eternal liberation of the soul from the body. No more being born.

Ahimsa in Jainism:

“There is no end to mad race of weapons. There are number of weapons superior to each other, but nothing is superior than Ahimsa (Non-Violence)”

Ahimsa is at the center of Jain philosophy. Jainism applies the principle of non-injury to all living beings. According to Mahabir, the great advocate of Jainism: -

All the worthy men of the past, the present and the future say thus, speak thus, declare thus, explain thus, that all the breathing, existing, living and sentient creatures should not be slain, nor treated with violence, nor abused, nor tormented. This is the pure, eternal and unchangeable law or the tenet of religion. (Jain 1998, p. 89).

This is a great virtue, which is a prerequisite for all other virtues. Ahimsa, performances its ethical role not only out of respect for life, but also as a useful self-restraint from violence. Dravyahimsa and Bhavahimsa - These two types of violence are mentioned in Jainism. Injuring someone is called Dravyahimsa. Attempts to injure or kill is Bhavahimsa. A total of four alternative forms of violence are found on the basis of Dravyahimsa and Bhavahimsa .

This is: -

- (1) both intention and act of killing,
- (2) only there is an intention of killing, not an act of killing,
- (3) act of killing minus intention of killing
- (4) neither the act of killing and nor the will, though apparently it seems an act of hurting.

Killing animals for food is strictly forbidden to Jains. Even in everyday life averse to inflicting harm on plants. Yet they support the destruction of vegetation for the sake of food. Because it is essential for human survival. However, there are special instructions in their philosophy to prevent unnecessary violence against plants. Jains leave their path so that minus animals are not harmed. So often they do not go out at night. Because then in the dark of night the insects are more likely to step on it. Jains do not drink. That is, they are forbidden to eat honey. Because it is the equivalent of violence against bees. Some Jains refrained from farming. Because it inevitably leads to the extinction of many small animals. However, agriculture in general is not prohibited. Many Jain farmers can be heard. Jains believe that all animals, plants and human beings have souls. Their souls have equal

value. They should be treated with respect and empathy. Non-violence prevents the progress of violent acts. Violence is harmful to our souls. Jains apply this principle in daily activities and even in food intake. Again the means of non-violence policy affect their lives as a whole and advise everyone to comply.

The principle of Ahimsa extends deeply in Jain philosophy, which is clearly noted in the following text:-

You are the one whom you intend to kill, you are the one you intend to tyrannize, you are the one whom you intend to torment, you are the one you intend to punish and drive away. The enlightened one who lives up to this dictum neither kills nor causes others to kill. (Sutra, 1981, in Chapple 2002, p. 7)

Ahimsa is a spiritual ideal that is the source of the mind. Its principle of Jain philosophy is the result of a combination of spirituality and equality. It is stated in the following text: Nonviolence still may allow for a theory of caste, but one based on one's own deeds and not on one's birth. Mahavira said that one ought to shun all vanities in knowledge, austerities, caste, and livelihood, as they lead to disrespect for others. One who is free from these vanities and transcends caste altogether achieves the supreme state of casteless deliverance. (Ibid., p. 178)

Ahimsa prevents acts of violence. Jains apply this principle in daily activities and even in food intake. Ways of non-violence affect life as a whole and Jains advise everyone to abide by it. The Jains have recognized the practice of eating the last meal of the day before sunset and sharing one's own food.

There is mention in Jain literature that it is wrong to injure, torture, or kill an animal. According to this religion, every living being is the same regardless of its size, different spiritual development and so on. No one has the right to harm, injure or kill any animal, insect or plant. Every living thing has the right to survive. Non-violence is a positive quality. It is founded on universal love and harmony. People who are baptized in this ideology cannot be indifferent to the suffering of others. All forms of violence should be completely banned. All forms of violence should be banned completely. There should also be no mental torture by painful words, actions and any kind of physical injury. Even bad thoughts are considered violence in this religion. Some souls die while breathing, quenching thirst, taking food. Opposes this killing in Jainism. There are different forms of life in this world. Such as humans, animals, insects, plants, bacteria and even more small life that cannot be seen even with the most powerful microscope. Jainism divides all living beings into five classes according to their senses.

They: -

- 11 Living being with five senses - humans, animals, birds, heavenly and hellish beings**
- 21 Living being with four senses - flies, bees, etc.**

3|Living being with three senses- ants, lice, etc.

4|Living being with two senses - worms, leaches, etc.

5|Living being with one sense - plants, water, air, earth, fire etc.

As a result of Ahimsa, the creature will refrain from violence on its own, just as it will refrain from violence on others. 'Violence' and 'incitement to violence' are both recognized as barbaric moral norms. It is as much a crime as 'inciting injustice'. As a result, according to Jains, just as the creature itself will not be intoxicated with violence, so will not incite others to violence again. In order to adopt the principle of surrender Ahimsa, the living being must refrain from committing these two kinds of violent acts. This is the negative aspect of non-violence. But in addition to this negative aspect, there is a positive aspect of non-violence. In this context, it is mentioned that non-violence also includes the distribution of love to all beings and the performance of various kinds of good deeds.

If this life dies, it must be painful. For this reason, Jainism only allows the use of vegetables as food to protect lives. Therefore, Jainism promotes strict vegetarianism. Damage or injury is a matter of materialism. That is, external violence and the intention to kill is bhabhimsa, that is, internal violence. Jain thinkers have recognized non-violence as the best way to prevent violence and to maintain peace and harmony in society. Jain philosophy says- 'What will happen if you fight with others? You have to fight with yourself because you have to conquer your emotional self through this fight. To conquer one's self, one must conquer the four emotions and the five senses. Only then will it be possible to conquer all the enemies in the end. Only through this can the self be conquered indirectly. Six anubratas have come out of Ahimsa. They are prescribed for common people.

E.g.-

- 1. Prohibition of killing innocent animals.**
- 2. Prohibition of feticide.**
- 3. Prohibition of suicide.**
- 3. It is forbidden to be associated with violent organizations.**
- 4. It is forbidden to think of human beings as untouchables.**
- 5. Prohibition of cruelly treating animals unnecessarily.**

Conculion: Almost all Indian philosophers, especially Jains, have supported the principle of Ahimsa. The contribution of this principle to the realm of Moksa is acknowledged, that is, its application at the spiritual level is guaranteed. That is what Jains and other philosophers believe. The emergence of spiritual consciousness and the beginning of religious thought takes place in the heart of the living being-through this principle. Also in the practical life of the organism such as the personal life of the organism and its environment. This policy has implications. If a person is Ahimsa personally, his physical, mental and verbal condition is silence can be noticed. Which is good for the person. This principle is conducive to the environment, especially to the ecosystem. Because, Jains have said to be non-violent towards animals and other insects. It protects their existence. Since

they are members of the ecosystem. In other words, Ahimsa in Jain ethics has two very important spiritual and practical roles.

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