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PEER REVIEWED

**JAINISM & PRINCIPALS OF EHTICS AND INTEGRITYFOR WORLD
PEACE**

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“There is no right to life in any society on earth today ,nor has there been any former time with few rare exceptions ,such as among the Jainas of India we raise farm animal for slaughter,destroy forests and pollute rivers ,lake until no fish can livethere ,hunt deer and elk for sport “.

(Carl Sagan in an interview october 20,1980 Issue of Time Magazine)

INTRODUCTION

The three A's of the Jain Philosophy—Ahimsa (non-violence), Aparigraha (non-possession), and Anekanta (non-absolutism)—assist in analyzing and proposing potential avenues for peaceful coexistence in the world. When these guidelines are adhered to, peace—which is desperately needed—can be attained on a personal and a societal basis. The internal state of mind that cannot be brought about from the outside is peace. One has the power to alter their surroundings with their emotions.

Ahimsa FOR WORLD PEACE

It is possible to apply the Jain tradition's teaching of non-violence to every aspect of life. The social dimension encompasses all living things and aids in distributing the benefits of nonviolence to all living things. The core source of dissatisfaction and unhappiness will be eliminated, and the world will be a better place to live, when people comprehend and incorporate the concept of non-violence into every action, word, and thought. Jain ideas about nonviolence had a big impact on Mahatma Gandhi. Gandhi is credited with developing a philosophy and way of life that was infused with scientific truth, morality, ethics, and spirituality. He claimed in his autobiography that he saw no differences between them and what I want to achieve –“*what I have been striving and pinning to achieve these thirty years –is self –realisation ,to see god Face to Face ,to attain moksha. “*

Page 10 of Gandhi's autobiography reveals the ethical ,moral and spiritual foundation of his striving al through .

“It is the duty of all leading men, whatever their persuasion party ,to safeguard the dignity of India

“,said a month before his assassination

(The Hindu,16/12/1947)

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Aparigraha FOR WORLD PEACE

Non-violence and the Principle of Non-Possession, or restricting one's possessions, are closely associated. The attachment to property, goods, animals, etc. turns into the catalyst for violence. Human nature drives us to constantly seek out new experiences and possessions because we can never be content with what we already have. There is war and instability as a result of this hunger and avarice. It will benefit society as a whole as well as oneself to adhere to the Principle of Aparigraha.

Anekantavada FOR WORLD PEACE

The Anekantavada school of thought is based on the idea that every item, place, person, or thing can have opposing aspects, and that principle of non-violence should be applied to all of them. Reality is multidimensional, according to the lovely idea of "Anekantavada," the theory of relativity of judgments. One needs to view reality from every angle in order to fully comprehend its genuine essence. Reality does not show its whole essence when viewed from a single angle. To actually realize it, one must first observe.

It from several angles and then transcends all of those angles. One makes decisions depending on the knowledge that they possess. The formation of those judgments is also significantly influenced by time and space. Nobody is unrestricted. Therefore, an individual's perception of reality is only one component of it. However, reality is multifaceted. One needs to make an effort to view reality from every angle. This is a mental exercise in nonviolence.

MAN'S RELATIONSHIP TO MAN FOR THE WORLD PEACE

When mental aggression turns into physical violence, it hurts other people in addition to oneself. Although they may provide pleasure in the short term, selfish actions, envy, greed, and a disregard for others eventually lead to sadness. The world will undoubtedly be a nice place to live if people can broaden their horizons and compassionately embrace every other person. Peace will prevail in the globe when everyone acts morally. This idea is still upheld by the "Anuvrata Movement," which is aimed at the average person. The globe can undergo significant transformation with just five tiny *Anuvratas*. The world can be a better place to live when everyone is interested in each other's well-being. Every single person has an obligation to contribute to global peace.

BROTHERS AND FRIENDS

An old proverb says that the worst is perversion of the best man can be more cruel than the tiger. A motor accident or an airplane crash is worse than the tumble of a running man, therefore a superstition, which is perversion, is most dangerous, and the greater the truth connected with it the more carefully must its application be studied and watched, this is my preface to a study of human

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brotherhood in its three form (1) Our relation to our equal or companion by the way (2) Our relation to the unfortunate, the weak and the ignorant and (3) Our relation to the superior person or teachers brotherhood is a great truth ,but the idea of its has itsdanger.

Global Peace & Oneness of Humanity:

World peace starts with peace in self, in family, in our society, in our cities and extends beyond all political borders. We must teach our children and ourselves Peace & value education for creating peace in ourselves and in the minds of the children. World peace is possible and a natural part of mankind's evolution and it can be achieved only through Peace values.

What the Acharya Mahapragya Ji - *A revolutionary thinker & a great Peace Maker said about the Anuvrat movement¹ is also significant: "India played a leading role in this search through Lord Mahavira and Lord Buddha^[15] in ancient times & through Mahatma Gandhi in moderntimes My preceptor, His Holiness Acharya Tulsi, who had a long experience of interaction with a cross section of a society, opened a new chapter by starting a movement "Anuvrata" for living a good moral life by one & all. Let the message of Peace go as wide as possible:*

- *Let there be harmony in every walk of life.*
- *Let human mind blossom to its full capacity*
- *Let individual & society on one hand, and man & nature on the other, respect & cooperate with each other to achieve world peace & human unity.*

RULE OF LAW -AS ALTERNATIVE OR COMPLEXITIES

There is scarcely any region in a complex society that is not governed bylaw; legislation establishes social solidarity based on rational and reasonable social norms and ideals. It regulates nearly all social activities that take place in society. Law and legal institutions, fostering development, social and economic progress, and upholding social fairness. However, law is not independent; rather, it is ingrained insociety. Law is influenced by society because the society that the law rules is only reflected in it. Law serves as a tool for social engineering and maintaining social order.. In society, the primary roles of the law aresocial control and social change. Therefore, it is clear that a community'smoral strength and astute approach are required in addition to law; how would this be established? The answer is simple and straightforward: it relies on the degree of human consciousness, how far it has evolved, andwhether or not it is capable of instilling the humanist instinct.Let Live and Let Die...

IDEAL OF SERENITY AND PERSEVERANCE –LORD MAHAVIRA

Mahavira was born into a life of luxury and comfort, but he was never drawn to them. His life was uncomplicated. He chose to become a monk as a result of his parents' deaths. He asked his

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brother for permission. His brother was still in deep grief over his parents' passing. For this reason, he asked Mahavira to hold off on leaving for a few years. For two years, Mahavira waited and lived a completely isolated life. His brother granted him permission to become a monk after realizing this. When *Mahavira* put up his worldly life and all worldly pursuits, he was thirty years old. The majority of his time was devoted to meditation and austerity. He endured a considerable degree of bodily suffering from a variety of sources. The bite from the extremely venomous snake *Chandakaushik* was the worst of them. Even in the middle of all these agonizing happenings, Lord Mahavira maintained his composure. He never lost his composure or harbored animosity toward anyone. He graciously pardoned them all. For twelve and a half years, he lived such an extremely austere life. At 42 years old, *Kevaljnan* achieved omniscience. He evolved into Jina, the preera's twenty-first Tirthankar. Being omniscient, he had complete knowledge of the past, present, and future. He brought the monastic order (*Tirth*), which was made up of monks, nuns, *Shravaks*, and *Shravikas*, back to life as the final Tirthankar. The Jain Sangh is the name of this order. *Gautamswami* was his first pupil and was known as *Ganadhar*. At the time, he was a well-known Brahmin scholar. Eleven *Ganadhars* belonged to Lord Mahavira. These Ganadhars assembled twelve scriptures according to the teachings of Lord Mahavira. These texts, known as agamas, were traditionally transmitted orally from mentor to disciple. They were recorded approximately 890 years following Mahavira's passing.

CODE OF CONDUCT

Creating a code of conduct that reflects community values and establishes the moral standards that will guide decisions made to accomplish organizational goals is one of the fundamental requirements of community ethics. It also lays out the general guidelines for behavior that stakeholders, including employees, are expected to adhere to. The code of conduct, which is an expression of the organization's values, is often presented as a combination of guidelines to be followed and goals that the organization hopes to achieve. It is inspirational since upholding ethics requires constant effort. Every human level in the community ought to be required to follow the code, which is frequently included for loyalty and adherence as a component of humanity and the social contract.

THE INDIVIDUAL AND SOCIETY

Living in the world is a collective thing, but experiencing is individuality. Therefore progress or evolution is individual, this paradox, however, is only superficial, because there is only one I in all of us. First, let us observe that all elements in this collective living have come through individuals, that each is making a contribution in his own sphere of influence. The results also are ultimately individual because we cannot develop other man's capacity by the exercise of our faculties. Evolution is not merely the result of experience, which one man may put before another, but

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is deeper than that. A cat cannot learn from a king ,nor a fool from a wise man. Experience does not give us evolution .it s the use of our power –our thought will and love –upon any experience which produces evolution .our power evolve themselves by exercise ,or better still, by exertion .

Evolution in individual’ is “Fulfilling himself “ .you cannot by process and act of parliament invent a dynamo or airplane ,or discover theelectron ,or paint the beautiful picture .every original achievement –a little part of big part of any discovery or invention ,is due to the evolution of the power of the power of an individual ,which in turn was due to his excretion of those powers.

That country is most progressive which gives most opportunity for individual freedom in the excise of those power ,not that which drills. Its citizen like common soldiers, who ,though well trained ,are notoriously in intelligent .if today it can no longer be said with accuracy ,as it could in formr times ,that the history of a nation are seething with genuineness–there are two many to mentin .so that we do nnot even know who is theinventor of many most useful articles ,or who is the originator of most important elements in our social code ,can you say who invented ot discovered matches ,pins, rubber, the carburetor ,the dynamo r artificial silk.

“Wealth without work, Pleasure without conscience; Knowledge without character, Business without Ethics; Science^d without Humanity, Religion without Sacrifice and Politics without Principles are deadly Sins.”

Gandhi Ji said.

We have built a society, which is violent & explosive. We are living in extremely explosive times the world is in confusion and human beings are driven by the power of egocentric behavior.

CONCLUSION

Vasudhaiva Kutumbhcam’ - The world is one family has been expressed in our scriptures. The oneness of humanity has been a fundamental belief of Indian Civilization. Global Peace is Oneness of Humanity. World Peace & Human Unity can only be achieved by following the principles of Jainism^[35] philosophy i.e. ***Ahimsa***’ - doctrine of Non-violence; ***Anekanta***’- doctrine of Non-absolutist; and ***Aparigrahavāda*** - doctrine of Non-Possession.

The Thirthankars' message and overall impact on human civilization are not limited to the rites and traditions of a particular sect, but rather represent a religion of humanity as a whole. Its uniqueness lay in the historical facts that no other religion and emphasized the need to pursue non-violence not merely as a religious perspective. With its comprehensive perspective and vision of spreading worldwide the culture and practices of non-violence integrated with the concept of non-attachment

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and non-absolute view of the event, situations, and view point, it had a global relevance in their contemporary world., but to change society's overall conduct and collective behavior at the national and international levels in order for people to create an interdependent relationship that benefits all living things, including themselves and other living things. Ethics are the moral precepts that guide an individual; they are the judgment of right and wrong, what to do and what not to do, and how one is ought to act. The question of whether they can vary from person to person may now arise. What one person believes to be correct may not be so for another. This is when the intent plays a part. Even if the choice was made with good intentions and mindfulness, it could still be considered morally right because mistakes are inevitable in human behavior. However, it is unethical to take any action that compromises one's morals and intentions in order to damage someone. The individual may have a different moral compass, judge situations differently, perceive morality or the scope of "lesser morals" in a given situation, and remain inconsistent in their overall approach. They may also fall differently on a spectrum of values. Although it may appear arbitrary and perspective-based, well-meaning ethical behavior has no equal. It determines a person's honesty and dependability. Telling the truth, as they say, requires no memory at all.

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