

ECOLOGISM AND ENVIRONMENTAL HARMONY IN JAINISM & BUDDHISM

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ABSTRACT

The scenario of present eco-crisis due to human development in material term is interesting and intriguing story of human relationship of nature which was not as it was earlier ,even after environmental movements and international summits appropriate solution has not yet been found in order to met the demand of the situation ,we find that religions has its own established relations with nature Now question arises Is it true, that science without the religion is lame and religion without the science is blind ? or, is the mechanistic and materialistic philosophy reconcilable with spirituality which is often labelled with intellectual immaturity, primitive superstition and even psychopath or can the quantum -relativistic image of the universe and the mode of human psyche emerging from Jungian psychology and other avenues of modern consciousness research be compatible with Jain Syadvada, different system of the yoga, Kashmir Shaivism, Vjra Yana, Zen Buddhism, Taoism Christian mysticism, Gnosticism, Sufism and soon ? The answer to these multifarious questions is in itself a branch of science, both pure and applied ,in which virgin field in inventive researches are quite likely to bridge the gap between ancient wisdom and modern science and also to the gap between ancient wisdom and modern science and also to widen the horizon of human resources. Buddha is of the opinion that environmental (world) is the manifestation of intention (ciita). Human intention(craving) collectively ,is the cause of existence and constant renewal of the universe

It is evident from the Pali text that Buddha after apprehending eco-crisis ,has warned against improper use of nature. He always advocated the proper management of natural resources. at the same time, he emphasized on the protection of nature from the human encroachment. Buddha has repeatedly advised out not to nurse greed, as greed is the cause of all evils and suffering. with the end of greed all sorts of suffering is evaporated (Tanhakayosabbadukkham Jinnati). He has asked to uproot the carving and crush the greed and then only can our present problems be solved (Tanhavippahanenasabbchindanti bandhanam) in order to eradicate the greed it is essential to develop the positive quality of the contentment (santutthi). For Buddha the contentment is the highest wealth ;

In Jainism too there are certain point where there is much commensurable with what the sciences are concerned. the life and physiology of vegetable ,for example, was discovered millennia of the years ago by the Jaina's which botanist found similarity ,the bacterial organism ,for another example ,is very much comparable with what called Nigodiya or one sensed creature ,in the ancient Jaina microbiology .The materiality -of sound theory ,yet another example ,from the Jaina physics ,is obviously more scientific as compared to the property of space theory of sound (sabda). Jaina cosmology ,for being abreast with the scientific rejection of the creation -of the world theory .More seasonable, however, the topic like nature ,atmosphere, environment ,ecology ,pollution and its remedy of which Jain is much to enlightened scientist, spiritualist and environmentalists . In this paper we will emphasize on the both the tradition more precisely .

Key Words : Ecologism, Environmental, Harmony, Jainism, Buddhism.

Introduction

Most urgent task of both science and religion is to assert the unity and sacredness of the creation and to reconsider the role of human in it .It upholds non-violence (ahimsa) to be remedy for all miseries suffering or cruelty of life. Comprehensive treatment in *Acaranga sutra* ,we are here told that death and suffering restrains your self and you will be emancipated from the suffering , *Acaranga sutra* approaches to the interrelationship of living being is very much *Jainism* as the *syadvada* can support dialogue and negotiation any diverse perspective and claims .

Ecological Perspective Of Jainism

Anekantavad

Can be seen as providing analogical basis for principal of non violence, the perspectives' embodied in the theory of epistemic standpoint (*nyayvad*) and the seven fold scheme

(*saptbhangi*) of qualified prediction (*syadvada*) recognises that ordinary non omniscient knowledge claims are always limited by the particular standpoint in which they are based .

Important ecological implication fears it legitimises consideration for an non human perspective, enabling us to consider the effect of our action on non human life form and Environment .

Faculty of the hedonistic ethics being reflected in materialistic outlook ,hence realistic and relativistic pluralism of Jainism as formulated in *Anekantavad* has better prospect for the ecological preservation than monistic idealism

Similarly, *Syadvada* can easily pleads the case of biodiversity and finally the non violence (ahimsa) and the non possession *Aprighriha*. as to be practiced and

preferred for preservation as compare to ,eco-centric model of environmental ethic s is the holistic theory according to which the whole ecosystem comprising both biotic and a biotic part of the nature deserve moral worth .

Eco-centric model of environmental ethics is the holistic theory according to which the whole ecosystem comprising both biotic and a biotic part of the nature deserve moral worth .water or air would be given moral consideration because plants and animals and human are independent on them for sustaining life.

But from Jain perspective's

A Justification for the preservation of environment needs to be based on earth ,water and air having only derivative value in their support of the life ,rather they should be accorded moral consideration in their own right each of these physical elements can form (*audrika*) body of the Soul (*jiva*).

Which may be distinguish from all the existence existent by the quality (*guna*) of consciousness or awareness (*chaitanya*) of Jainism is known for distinctive path to liberation (*moksha marg*), an intertwined set of doctrine ,practices all world wide assumption n focusing on the ultimate liberation of human soul from bondage.

Jainism can be reduced to just world renunciation in all its many form ,Jainism also involves responsible ,moral action including action concerning and within the environment the Jain world view posits the near ubiquity of soul in the universe .Each of them soul in its ideal form its identical in its qualities of bliss ,energy and omniscience ,but due to each soul's unique karmic history ,those soul are embodied in various form.

Jain biology distinguish their form in term of different kinds of the body (*kartma*) ranging from those with five senses through those with just single senses organism. These focuses on the many possible embodied sates of the soul can help to mitigate the dualism *jiva* and of *Ajiva* further ,the Jain understanding of possible rays of the bodies extend beyond the normal world view for the bodies includes not only animals and the plants but also such as air ,water and earth .

Environmental justice posit the issue of interspecies justice and interspe3cies justice ,just as non human species have right to a safe ,secure and sustainable livelihood ,the same is addressed in the Jainism by non possession (*aparigriha*) and non stealing the vow of (*bhogapabhodga priman*) or enjoying the consumption of no .of forbidden items ,is generally applied only to the diet could easily be extended to our consumption more generally

The vow of *Anarthadanda* or emerging no of harmful occupation and activities is also usually understood to refer to narrow range of occupation that clearly violate the ahimsa –in similar fashion the *five samities* or rules of conduct ,that amplify the mendicants great vows could be

fruitfully applied to environmental awareness

Care in walking (*Iryasamiti*) could be called for one to pay attention to environmental consciousness of all modes of the transport .

Care in accepting things (*Eshna samiti*)

Could be expanded to entail considering the environmental history of the object that comes into one's life

Care in picking and up and putting down things (*Adana-Nikshepa-Samiti*)

Clearly call to pay attention to ones surrounding .Finally care in the performance of excretory function (*Utsarga Samiti*) Call an one to investigate what happen ,both to waste items that one disposes of personally and waste that is a by product of extraction and manipulating process .

In Jainism; abuse and manipulation of materiality leads of thickening of one's karmic bondage, gallanting a lower existence in this and further lives .

Jainism similarly asserts that things share a commonality in their deliverances, which must be acknowledge and protected .through respect for life in all its form including microorganism and the elements ,or can ascend to the higher stage of spiritual sensitivity

In this way both Jainism and contemporary scientific avert provided to occasion to view the world as a living dynamic process that , in the contemporary content of environmental degradation and care .

Acaranga sutra, has described a world suffused with life .it is form the living of all living things .Jainism develops an extensive theory of karmas to account for the existence of various life forms will eventually takes on a new existence of various life forms will eventually takes on a new existence a part of the annoying process of *samsara* to be halted only , whenever as a human being attains spiritual liberation (*kevala*) –Jainism proclaim that even seemingly in-animates things or object, such as rock and the rivers ,are in fact subject as well as with the sense of touch . Hence we are expected to cultivate the ethical behaviour of recognition and respect towards the nature . In the second part of the *Acaranga sutra*, Mahavira addresses his monk and nuns about the forest preservation .it also shows the timelessness of the human greed and the exploitation of the natural world .He regarded the trees as the inherently valuable means for beauty ,strength and life supporting. For Mahavira adopting a legitimate a means of the livelihood (*Nyaopatta-dhana*) is extremely important as the chosen occupation determine the degree to which the violence can be restricted .

Jainism prefers whenever possible to engage in those occupation where harms to human beings, animals and the plants is minimized. However when injury does arises in the course of performing one's occupation (*Arambhaja-himsa*), it is thought to produce less severe negative karmic effect than act of the violence promoted by the

greed must be long run results in the poverty and pain ,where as acts performed out of the generosity ,charity and compassion lead to the happier and more prosperous life.

Mahavira , endowed humanity with a fundamental thought upon which behaviour pattern and relationship with environment could ideally be based. An equality of all forms of the life and reverence for all them is his central teaching .He taught "As you want to live, do so to other". In that definition of other , he embraced not only all living beings that can move ,but also the existence of Air, water and earth and vegetation. The global ecological crisis cannot be solved until a spiritual relationship is established between humanity as whole and its natural environment .Jainism therefore says that the function of souls is to help one another (*parasparopagraho jivanam*) . Jain ecology is based on spirituality and equality .each life -form ,plas or animals , has an inherent worth and each must be respected .the fundamental principal of Jainism is to aspire for yourself .do not aspire for other (*Jain icchasi appanto ,jam ca nam icchasi appantto/tam iccha parassa vi ya ,ettiyam jinasasanam//*)

Jainism treats the whole of existence as part of its moral community .Moral worth is established through interaction with the non human world do not believe in the creator of the universe and therefore salvation is not sought through a relationship with divine .Instead ,nature becomes moral theatre ,within which one's ethical being is established cultivated and judged .Ahimsa is central practice in quest of the liberation. Although Jain treats human embodiment as a privileged and exalted one ,they do not believe that humans posses anything uniquely or exclusively that should entitle them to their superior status .there exists the five categories of the living beings in the Jain cosmology ,each having either one ,two or three ,four or five senses .The greater the number of senses ,the greater the self awareness and therefore ,the greater the ability to understand worldly existence as a state of the bondage in need of escape .but an increase in the number of senses do not mean greater moral worth .it is the possession of a soul ,and not the stage of development nor the number of senses a being possesses ,that entitles one to life of dignity and respect .consciousness is the inalienable characteristics of every *Jiva* ,however undeveloped may be .it is present even in *Nigodas* (the least developed life form) and ,through its progressive development ,the *Nigodas* too may culminate in the supreme state of the soul ,namely omniscience.

ECOLOGICAL PERSPECTIVE OF BUDDHISM

Buddhist concept such as *Pratisumutpada*, *Samvrit Satya*, *Pramartha Satya*, *Shunyata* ,*Sanghatvada* ,*Bodhisattva* ,*Sanatanvada* and other deals with interdependence in term of both internal as well as external ecology .the internal ecology aims at mental well being where as external ecology deals with physical well being.

Let us began with the verse with *Nagarjuna* began his work *Mulamadhyamakairka* ;

I salute him , the fully enlightened ,the best of speakers,

Who preached the non-ceasing and the non arising,

The non-annihilation and the non permanence,

The non-identity and the non -difference

The non-coming and the non going

The dependent arising , the appeasement of the obsessions, and the auspicious

It shows the theory of *Pratisamutpada* (in pali *Patikkasamuppada*) is the cardinal doctrine of *Budhism* . In *Majjhima-nikaya*. Buddha says that one understand the doctrine that one grasp the truth (*dhamma*) and if grasp the truth then one understand it .the doctrine of *Pratayasamutpada* ,which is derived from the second and the third Nobel Truth ,explain the causal relationship in the empirical world ,in the mental world ,and between mental and the physical worlds as well ,in the mental world and between mental and physical worlds as well as vice -verse

The *Dhammapada* puts this very aptly as follows

Mind precedes all things

Mind is supreme, produced by mind are they .

If one should speak or act with mind are they

If one should speak or act with mind defiled

Suffering will follow ,

Just as wheel follows hoofs of the drawing ox .

Mind is supreme, produced by mind are they

If one should speak or act with purified are they .

If one should speak or act with purified mind ,

Well -being will follow

Like never parting shadow.

In brief the basic point of the doctrine is that the twelve links of dependent origination are causally fused together as single organic unit .they represent mental as well as physical realm of the past present and the future.

Buddha preached the dependent origination of each and every phenomenon of the universe. The realization that everything in the universe is mutually interdependent also show that the man cannot keep itself unaffected from its ecology. As everything is dependent on other things, therefore, an existence bereft of ecological ambience is an impossibility. That is one is doomed to live in one's own ecology. As human existence disturbs ecological equilibrium, the ecology definitely, sooner or later, adversely affects not only human well being but also its survival. As described in the beginning , man forgets its dependence on ecology. And then when ecology starts affecting man, he realizes the importance to give due regards to its own ecological surroundings. It is this reason that the need of living in coexistence with the ecology is

nothing short of categorical imperative .Buddha did quite early realizes this interdependence and therefore the relevance of his teaching has been realized much more today as compared to the past when actually ecological balance was not severally affected.

Each and every creature in the universe is part and parcel of the organic whole –the mosaic –whose equilibrium breaks even at the tiniest disturbances everything is dependent on the other .This interdependence has been highly appreciated in *Bodhhicharyavatara*:

For, if my being is impaired,

By destroying the joy of even one creature

Then what need is there to mention,

Destroying the joy of creature vast as space?

So there, is a need to realize that one's happiness is suffering depends upon the other as one is just an unit in the chain of infinite relationship in the universe. it is this realization through which one moves to give due importance and regard to the need ,desire and happiness of others ,here the other does not includes only human beings but also non-human creatures –flora and fauna .one realizes that one's growth is interdependent on the growth for the others.

Thus, we clearly see the Buddhism establishes that there is an Interdependence relationship among all the constituents of the world. There is nothing in the world which is independent from any other thing. Everything is dependent on other the world is bounded whole as here everything is related to other. The world is bounded whole as here everything is related to other things through cause and effect relationship. The significance of Buddhist theory of interdependence can be understood from that fact that it shows that one's happiness or suffering originates from one realization or non-realisation respectively of the dependent nature of everything. It is obvious, even without

emphasis ,that in the context of deep ecological crisis of today there is a need to infuse the consciousness of interdependence.

Conclusion

Thus, the whole analysis and understanding of the Buddhist and Jainism Philosophy helps us to have a clear understanding of the present situation of environmental crisis prevalent in almost all the countries which is due to misunderstanding the place of man in nature, having limitless desire for the material well being and unthoughtfull exploitation of nature without having a sense of the mutual protection and goodwill. The theory of the causation, one of the fundamental teaching of the Buddhism and Jainism, is the cosmic force affecting the present situation with a right understanding of one's existence among all, avoiding being cruel to others living creature ,not exploiting beyond the limit of one's survival , and with the right aspiration and the right conduct ,most of the environmental problem today can be solved .

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