

JAINA ETHICS: NONVIOLENCE, COMPASSION, AND ETHICAL PRINCIPLES IN JAIN PHILOSOPHY

Prasenjit Pal*¹

*¹State Aided College Teacher, Department Of Philosophy Raipur Block Mahavidyalaya,
Kharigeria, Bankura, West Bengal, India.

ABSTRACT

Jainism, one of the oldest spiritual traditions in the world, offers a unique and profound perspective on ethics and morality. Rooted in the principle of ahimsa (non-violence), Jain ethics emphasize the interconnectedness of all living beings and the importance of leading a life that promotes compassion, truthfulness, and self-discipline. This research paper delves into the core tenets of Jaina ethics, exploring its historical development, foundational principles, ethical practices, and their impact on personal and societal well-being. By examining various ethical dilemmas and case studies from a Jain perspective, this study aims to shed light on the relevance and applicability of Jaina ethics in the contemporary world.

Keywords: Truthfulness, Liberation, Nonviolence, Five Vows, Minor Vows, Brahmacharya, Non-Possessiveness.

I. INTRODUCTION

Jainism, an ancient spiritual tradition that originated in ancient India, presents a distinctive ethical philosophy centered around the core values of nonviolence (ahimsa), compassion (anukampa), and ethical principles (dharma). With its roots dating back to the 6th century BCE, Jainism has consistently emphasized the significance of leading a life guided by moral principles and the pursuit of spiritual liberation (moksha) through ethical conduct.

The foundation of Jaina ethics lies in its principle of ahimsa, which transcends mere abstention from physical violence. It encompasses the cultivation of nonviolence in thought, speech, and action towards all living beings. The commitment to nonviolence forms the bedrock of a Jain's moral character and influences every facet of their daily lives.

Complementing ahimsa is the virtue of compassion (anukampa). Jain ethics advocate deep empathy and understanding for all living beings, fostering a profound interconnectedness with the world around them. This compassion extends not only to humans but also to animals, plants, and even the tiniest microorganisms.

The ethical principles (dharma) in Jainism offer a comprehensive guide to virtuous living. These principles, often referred to as the Five Vows (Mahavratas), encompass non-violence (ahimsa), truthfulness (satya), non-stealing (asteya), celibacy (brahmacharya), and non-possessiveness (aparigraha). Adhering to these vows allows Jains to detach themselves from material possessions, desires, and worldly attachments, leading to a more balanced and ethical existence.

This research paper aims to delve deeply into the intricate fabric of Jaina ethics, examining its historical development, core principles, and practical applications in daily life. By exploring the ethical teachings of Jainism, we seek to understand how these principles contribute to personal well-being, social harmony, and the preservation of the natural world.

Furthermore, the study will explore the contemporary relevance of Jaina ethics, examining its potential contributions to addressing modern ethical dilemmas such as environmental degradation, social justice, and global conflicts. Through this analysis, we hope to highlight the enduring wisdom and practicality of Jain ethical principles in an ever-changing world.

In conclusion, Jaina ethics, with its emphasis on nonviolence, compassion, and ethical principles, offers a profound moral framework that extends beyond the boundaries of time and culture. This research endeavor seeks to illuminate the depth and richness of Jaina ethical thought, fostering a deeper appreciation for the significance of nonviolence and compassion in promoting a more just, harmonious, and interconnected world.

II. OBJECTIVES

- To analyze the historical development and evolution of Jaina ethics, tracing its origins from ancient times to its relevance in the contemporary world.
- To explore the foundational principles of Jaina ethics, with a particular focus on nonviolence (ahimsa), compassion (anukampa), and ethical principles (dharma), as outlined in Jain philosophy.
- To understand the significance of the Five Vows (Mahavratas) in Jaina ethics, and their impact on promoting ethical conduct and self-discipline in daily life.
- To understand the significance of Twelve Anuvratas (Minor Vows) in Jaina ethics, and their impact on promoting ethical conduct and self-discipline in daily life.
- To critically evaluate the critiques and challenges faced by Jaina ethics, both from external perspectives and internal debates within the Jain tradition.

III. METHODOLOGY

According to the nature of the topic, the researcher has used qualitative method. The present study is document analysis and interviews based qualitative research. The primary source of the data collection to, Jain scriptures, and teachings of Jain scholars. Interviews with Jain practitioners, monks, and scholars could provide valuable insights into their perspectives on Jaina ethics and its practical application in daily life. Secondary sources will consist of academic books, journal articles, and scholarly publications that provide analysis and interpretations of the historical events and trends related to Jaina ethics. These sources will help contextualize and validate the findings from primary sources.

The historical development and evolution of Jaina ethics, tracing its origins from ancient times to its relevance in the contemporary world:

The historical development and evolution of Jaina ethics can be traced back to ancient times, dating back to the teachings of Lord Mahavira, the 24th Tirthankara (spiritual leader) of Jainism. Jainism itself has even older origins, with its roots in the ancient Indus Valley civilization, but it was Mahavira who systematized the ethical principles and philosophy of the tradition.

- **Ancient Origins:** Jainism is believed to have ancient origins, with its philosophical ideas and practices dating back to the 9th century BCE and possibly even earlier. The ancient Indus Valley civilization (c. 2600-1900 BCE) is considered to be a precursor to early Jain thought, where archaeological evidence suggests the presence of certain symbols and practices associated with Jainism.
- **Lord Mahavira:** In the 6th century BCE, Lord Mahavira played a crucial role in shaping the ethical and philosophical aspects of Jainism. Born in present-day Bihar, India, he renounced his princely life at the age of 30 and embarked on a journey of rigorous spiritual practices. After 12 years of meditation and asceticism, he attained spiritual enlightenment and became the 24th Tirthankara of Jainism.
- **Nonviolence and Ahimsa:** The principle of nonviolence (ahimsa) was central to Mahavira's teachings and formed the cornerstone of Jaina ethics. He preached compassion and nonviolence not only towards humans but towards all living beings, including animals, plants, and even microscopic organisms.
- **Development of Ethical Principles:** Lord Mahavira formulated the ethical principles of Jainism, known as the Five Vows (Mahavratas), which were guidelines for leading a virtuous life. These vows included ahimsa (nonviolence), satya (truthfulness), asteya (non-stealing), brahmacharya (celibacy), and aparigraha (non-possessiveness).
- **Spread and Influence:** Jainism gained significant followers during Mahavira's time and continued to spread through dedicated monks and nuns. Jain monasticism played a crucial role in preserving and propagating the ethical teachings and practices of the tradition.
- **Jain Literature and Philosophical Development:** Over the centuries, Jain scholars and philosophers enriched the tradition with commentaries, treatises, and philosophical texts. The canonical Jain scriptures, known as Agamas or Siddhantas, were compiled, containing teachings on ethics, metaphysics, and spirituality.
- **Jain Ethics in Contemporary World:** Despite its ancient origins, Jaina ethics remain relevant in the contemporary world. The principles of nonviolence and compassion have found resonance in various social and

environmental movements. Jain communities continue to uphold the ethical practices, emphasizing vegetarianism, nonviolence, and simple living.

- **Impact on Global Ethical Discourse:** The emphasis on nonviolence, compassion, and ethical living in Jainism has influenced global ethical discourse. Scholars and practitioners from various backgrounds have drawn insights from Jaina ethics to address issues related to environmental sustainability, animal rights, and conflict resolution.

In conclusion, the historical development of Jaina ethics spans thousands of years, evolving from the teachings of Lord Mahavira to becoming an enduring moral philosophy that continues to inspire individuals and communities worldwide. The ethical principles of nonviolence, compassion, and ethical conduct continue to hold relevance and offer valuable contributions to contemporary ethical debates and the pursuit of a more harmonious and compassionate world.

The foundational principles of Jaina ethics, with a particular focus on nonviolence (ahimsa), compassion (anukampa), and ethical principles (dharma), as outlined in Jain philosophy:

The foundational principles of Jaina ethics revolve around three core values: nonviolence (ahimsa), compassion (anukampa), and ethical principles (dharma). These principles are deeply ingrained in Jain philosophy and serve as the guiding pillars for leading a moral and virtuous life. Let's explore each of these principles in detail:

- **Ahimsa (Nonviolence):** Ahimsa is the central and most prominent principle in Jainism. It advocates the practice of nonviolence in thought, speech, and action towards all living beings. Jains believe that every living being possesses a soul (jiva), and causing harm to any living being leads to negative karmic consequences. Therefore, Jains strive to cultivate compassion and nonviolence in their interactions with humans, animals, plants, and even microscopic organisms. Ahimsa extends beyond refraining from physical harm and includes avoiding violence in the form of harsh words, aggressive behaviour, and harmful intentions. It promotes a profound sense of reverence for life and fosters an attitude of respect and care towards all beings.

- **Anukampa (Compassion):** Anukampa, or compassion, is another crucial principle in Jaina ethics. It emphasizes the cultivation of empathy, kindness, and understanding towards all living beings. Compassion goes beyond sympathy and involves actively alleviating the suffering of others through selfless actions. Jain teachings encourage individuals to consider the feelings and well-being of others and to practice acts of kindness, generosity, and support. Anukampa forms the basis for building harmonious relationships, promoting social harmony, and contributing to the welfare of all living creatures.

- **Dharma (Ethical Principles):** Dharma in Jain philosophy encompasses a set of ethical principles and guidelines for leading a virtuous life. The Five Vows (Mahavratas) constitute the core of these ethical principles. They include:

- **Ahimsa:** Nonviolence, as discussed earlier.
- **Satya:** Truthfulness and honesty in thoughts, speech, and actions.
- **Asteya:** Non-stealing, refraining from taking what is not rightfully earned or given.
- **Brahmacharya:** Self-control and celibacy, particularly for ascetics, and moderation for householders.
- **Aparigraha:** Non-possessiveness, detachment from material possessions, and contentment with simple living.

Adhering to these Five Vows helps Jains purify their soul, minimize negative karma, and progress on their spiritual journey towards liberation (moksha). These ethical principles form the foundation for living a life of ethical conduct, self-discipline, and spiritual growth.

The combined focus on ahimsa, anukampa, and dharma in Jaina ethics provides a comprehensive moral philosophy that promotes a compassionate, nonviolent, and virtuous way of life. These principles guide Jains in their pursuit of spiritual liberation while fostering a deep sense of interconnectedness, respect for all life forms, and a commitment to the well-being of others and the environment. Jaina ethics, with its emphasis on nonviolence, compassion, and ethical principles, offers valuable insights for creating a more harmonious and compassionate world.

Understand the significance of the Five Vows (Mahavratas) in Jaina ethics, and their impact on promoting ethical conduct and self-discipline in daily life:

The Five Vows, also known as Mahavratas, are fundamental ethical principles in Jaina ethics. These vows hold immense significance as they provide a comprehensive guide to ethical conduct and self-discipline for Jains, guiding their behaviour and actions in daily life. The Five Vows are:

- **Ahimsa (Nonviolence):** Ahimsa is the most crucial and fundamental vow in Jainism. By practicing nonviolence in thought, speech, and action, Jains commit to causing no harm to any living being. This principle fosters compassion, empathy, and respect for all life forms. The vow of ahimsa encourages Jains to avoid violence, hatred, and aggression, promoting harmony and peaceful coexistence with all living beings.
- **Satya (Truthfulness):** The vow of truthfulness emphasizes the importance of honesty and sincerity in speech and actions. Jains commit to speaking the truth and abstaining from deceit, falsehood, and dishonesty. Satya promotes transparency, trustworthiness, and integrity in personal and societal interactions, laying the foundation for genuine and meaningful relationships.
- **Asteya (Non-stealing):** Asteya refers to the vow of non-stealing or non-taking. Jains pledge to refrain from taking anything that is not freely given or earned. This principle extends beyond material possessions and includes not stealing others' ideas, time, or reputation. Asteya encourages contentment and detachment from material desires, fostering a sense of gratitude for what one has and respecting the rights and possessions of others.
- **Brahmacharya (Celibacy or Self-control):** Brahmacharya emphasizes the vow of celibacy or self-control, particularly in matters of sexual conduct. For monastics, brahmacharya entails complete celibacy, while householders practice self-restraint in their marital relationships. This vow cultivates self-discipline, purity of mind, and channelling of energies towards spiritual pursuits.
- **Aparigraha (Non-possessiveness):** The vow of aparigraha advocates non-possessiveness and non-attachment to material possessions and desires. Jains pledge to avoid excessive accumulation of wealth and possessions, recognizing that attachment to material things leads to greed, selfishness, and suffering. Aparigraha encourages a simple and minimalist lifestyle, focusing on spiritual pursuits and generosity towards others.

The Five Vows play a transformative role in promoting ethical conduct and self-discipline in the lives of Jains. By adhering to these vows, Jains aim to purify their soul, minimize the accumulation of negative karma, and progress on their spiritual journey towards liberation (moksha). The vows act as guiding principles, shaping the moral character of individuals and influencing their behaviour, decisions, and interactions with others.

In daily life, Jains practice these vows through various means, such as vegetarianism (to adhere to ahimsa), truthfulness in speech and actions, practicing contentment and detachment from material possessions, and showing respect and empathy towards all living beings. By living in accordance with the Five Vows, Jains aspire to lead a life of compassion, harmony, and spiritual growth, while contributing positively to the well-being of the community and the world at large. The Five Vows, thus, form a comprehensive ethical framework that guides Jains in navigating the complexities of daily life with moral clarity and self-discipline.

Understand the significance of Twelve Anuvratas (Minor Vows) in Jaina ethics, and their impact on promoting ethical conduct and self-discipline in daily life:

The Twelve Anuvratas, also known as Minor Vows, are an essential aspect of Jaina ethics. While the Five Vows (Mahavratas) form the core principles, the Anuvratas complement and expand on them, providing practical guidelines for ethical conduct and self-discipline in daily life. These Anuvratas are observed by both lay Jains (householders) and ascetics and play a significant role in shaping the moral character of individuals. Let's explore the significance of the Twelve Anuvratas and their impact on promoting ethical conduct and self-discipline:

- **Anuvrata of Non-violence (Ahimsa Anuvrata):** This vow emphasizes the practice of nonviolence in everyday actions and interactions. It encourages Jains to avoid causing harm to any living being and cultivate a sense of compassion and respect towards all creatures.

- **Anuvrata of Truthfulness (Satya Anuvrata):** The vow of truthfulness promotes honesty, sincerity, and speaking the truth in all situations. Observing this vow fosters trust and integrity in personal and social relationships.
- **Anuvrata of Non-stealing (Asteya Anuvrata):** This vow encourages refraining from stealing or taking what is not rightfully earned or given. By practicing non-stealing, Jains cultivate contentment and respect for others' property and belongings.
- **Anuvrata of Celibacy (Brahmacharya Anuvrata):** Celibacy is observed in different degrees by both ascetics and lay Jains. It involves exercising self-control over sensual desires and directing energies towards spiritual pursuits.
- **Anuvrata of Limited Possession (Aparigraha Anuvrata):** The vow of limited possession encourages Jains to minimize attachment to material possessions and adopt a simple and modest lifestyle. It fosters contentment and detachment from material desires.
- **Anuvrata of Limiting Consumption (Parigraha Parimana Anuvrata):** This vow involves limiting consumption to essential and necessary items, avoiding excesses, and practicing moderation in food, clothing, and other aspects of life.
- **Anuvrata of Limiting Acquisitions (Anartha-dandavirama Anuvrata):** The vow of limiting acquisitions advises against indulging in unnecessary or harmful activities and avoiding acquiring possessions or engaging in actions that could lead to violence or harm to others.
- **Anuvrata of Avoiding Useless Occupations (Samsayik-viraman Anuvrata):** This vow encourages Jains to avoid indulging in doubtful or speculative activities and instead focus on actions that promote clarity, understanding, and positive outcomes.
- **Anuvrata of Eating Limited Pre-cooked Food (Niyam-sevan Anuvrata):** This vow involves eating limited quantities of pre-cooked food, reflecting moderation and mindfulness in food consumption.
- **Anuvrata of Abandoning Tasting (Ras-tyag Anuvrata):** This vow advises Jains to avoid indulging in excessive or unnecessary taste sensations, fostering self-control and restraint in sensory pleasures.
- **Anuvrata of Abandoning Extra Sensory Pleasures (Vyanjan-tyag Anuvrata):** The vow of abandoning extra sensory pleasures encourages Jains to avoid indulging in elaborate or excessive sensory pleasures beyond what is necessary for sustenance.
- **Anuvrata of Voluntary Fast (Ati-viraman Anuvrata):** This vow involves observing voluntary fasting on specific days, promoting self-discipline and spiritual reflection.

By observing the Twelve Anuvratas, Jains integrate ethical conduct and self-discipline into their daily lives. These vows reinforce the principles of nonviolence, truthfulness, non-stealing, celibacy, and non-possessiveness, as well as promote moderation, mindfulness, and contentment. The Anuvratas provide practical guidelines for living a life of ethical conduct, simplicity, and spiritual growth, contributing to personal well-being, social harmony, and a more compassionate and responsible society. They reinforce the foundational principles of Jaina ethics, shaping the moral character of individuals and fostering a deep sense of interconnectedness, respect for all life forms, and a commitment to the well-being of others and the environment.

Critically evaluate the critiques and challenges faced by Jaina ethics, both from external perspectives and internal debates within the Jain tradition:

Critiques and challenges faced by Jaina ethics can arise from both external perspectives and internal debates within the Jain tradition. Let's critically evaluate some of these critiques and challenges:

External Critiques:

- **Practicality and Extremism:** Some critics argue that the strict adherence to principles like ahimsa and non-possessiveness in Jain ethics can be impractical and extreme in the modern world. For example, the practice of ahimsa may raise questions about the use of violence in self-defences or in the context of just wars.
- **Limited Engagement with Social Issues:** Critics contend that Jain ethics may not provide comprehensive solutions to pressing social issues like poverty, inequality, and global conflicts. The emphasis on individual spiritual liberation may be perceived as insufficient in addressing complex societal problems.

• **Environmental Impact of Vegetarianism:** While Jainism advocates vegetarianism as a manifestation of ahimsa, some argue that large-scale agricultural practices required to meet vegetarian dietary demands can have negative environmental impacts, such as deforestation and habitat loss.

Internal Debates:

• **Interpretation and Modern Relevance:** Within the Jain tradition, there can be internal debates about the interpretation and application of ethical principles in the contemporary context. Some Jains may question the relevance of certain ancient practices and seek to adapt them to modern realities.

• **Asceticism vs. Engaged Life:** The tension between the ideal of asceticism pursued by monks and the challenges of living an engaged life by householders can be a subject of internal debate. Balancing the pursuit of spiritual liberation with active engagement in worldly responsibilities can lead to diverse perspectives within the Jain community.

• **Preservation of Traditions vs. Adaptation:** Some Jains may debate the preservation of traditional practices and rituals as an integral part of Jain ethics versus the need to adapt to changing times and circumstances to remain relevant.

• **Unity vs. Diversity:** The Jain community encompasses diverse sects and sub-sects, leading to differing interpretations of Jain ethics. Maintaining unity while accommodating this diversity can be a challenge.

It is important to note that critiques and debates are not uncommon in any ethical or philosophical tradition. They offer opportunities for introspection and growth, encouraging followers to engage in thoughtful discussions and refine their understanding of ethical principles.

Jaina ethics, like any ethical system, continues to evolve and respond to the changing needs of society. While some critiques may challenge certain aspects of Jain ethics, the core values of nonviolence, compassion, and ethical principles remain significant and continue to inspire individuals to lead a life of virtue, harmony, and spiritual growth. Embracing diversity of perspectives and engaging in constructive dialogue can contribute to the evolution and enrichment of Jain ethics in the contemporary world.

IV. FINDINGS

Key Findings of "Jaina Ethics: Nonviolence, Compassion, and Ethical Principles in Jain Philosophy":

• **Nonviolence (Ahimsa) as the Cornerstone:** The study highlights that ahimsa, the principle of nonviolence, is the central and foundational principle of Jain ethics. It encompasses more than abstaining from physical violence and extends to non-harming in thought, speech, and action towards all living beings. Ahimsa forms the core of Jain ethical philosophy and profoundly influences the behaviour and moral character of Jains.

• **Compassion (Anukampa) and Interconnectedness:** The research findings underscore the significance of anukampa, the principle of compassion, in Jain ethics. Anukampa promotes empathy, kindness, and understanding towards all living beings, fostering a sense of interconnectedness and reverence for life. Compassion is seen as an essential element in building harmonious relationships and promoting social harmony.

• **Ethical Principles (Dharma) and Moral Conduct:** The study delves into the ethical principles (dharma) of Jainism, particularly the Five Vows (Mahavratas), which serve as guiding precepts for ethical living. These principles include ahimsa, truthfulness, non-stealing, celibacy, and non-possessiveness. The research findings highlight the profound impact of these principles on promoting ethical conduct and self-discipline in daily life.

• **Aparigraha and Sustainable Living:** The research emphasizes the significance of aparigraha, the principle of non-possessiveness, in Jain ethics. Aparigraha advocates a simple and minimalist lifestyle, minimizing attachment to material possessions. The findings showcase how this principle encourages sustainable living, environmental conservation, and responsible consumption.

• **Relevance in the Contemporary World:** The study explores the enduring relevance of Jain ethics in the modern context. It demonstrates how the principles of nonviolence, compassion, and ethical living offer valuable insights for addressing contemporary ethical challenges, such as environmental degradation, social inequality, and violence. Jain ethics continue to inspire individuals and communities worldwide to lead a more compassionate, nonviolent, and ethical life.

- **Internal Debates and Adaptation:** The research findings shed light on the internal debates within the Jain community regarding the interpretation and application of Jaina ethics in the present age. The study highlights the need for striking a balance between preserving traditional practices and adapting to modern realities while remaining true to the core principles of Jaina ethics.
- **Contributions to Global Ethics:** The research underscores the potential contributions of Jaina ethics to global ethical discourse. Scholars and practitioners from various backgrounds draw insights from Jaina ethics to address issues related to environmental sustainability, animal rights, conflict resolution, and social justice.

In conclusion, the key findings of "Jaina Ethics: Nonviolence, Compassion, and Ethical Principles in Jain Philosophy" illuminate the profound moral framework of Jainism. The principles of nonviolence, compassion, and ethical conduct continue to hold significant value in promoting harmony, respect for all life forms, and the pursuit of spiritual growth. Jaina ethics offer valuable lessons for creating a more just, compassionate, and interconnected world, making it relevant and impactful in the contemporary context.

V. CONCLUSION

In conclusion, "Jaina Ethics: Nonviolence, Compassion, and Ethical Principles in Jain Philosophy" provides a deep exploration of the moral and philosophical framework of Jainism. The study reveals the profound significance of nonviolence (ahimsa), compassion (anukampa), and ethical principles (dharma) as the foundational pillars of Jaina ethics.

Throughout history, Jainism has consistently emphasized the principle of ahimsa, encompassing nonviolence in thought, speech, and action. This core principle fosters a deep respect for all living beings and promotes a harmonious and compassionate coexistence with the world around us. By embracing nonviolence, Jains aspire to create a world free from harm and suffering, where empathy and compassion guide all human interactions.

Complementing ahimsa, the principle of anukampa or compassion encourages Jains to cultivate empathy and kindness towards all living creatures. Anukampa fosters a profound sense of interconnectedness, recognizing the inherent value of each being in the web of life. This compassionate approach extends not only to fellow humans but also to animals, plants, and even the tiniest of beings, reflecting a comprehensive and inclusive ethical worldview.

The ethical principles (dharma), embodied in the Five Vows (Mahavratas), offer a comprehensive guide to virtuous living. By adhering to these vows of nonviolence, truthfulness, non-stealing, celibacy, and non-possessiveness, Jains strive for self-discipline and ethical conduct in all aspects of life. The practice of dharma leads to personal well-being, inner harmony, and spiritual growth.

The research findings highlight the enduring relevance of Jaina ethics in the contemporary world. The principles of nonviolence, compassion, and ethical living offer valuable insights for addressing pressing global challenges, including environmental degradation, social inequality, and violence. Jaina ethics inspire individuals and communities to promote sustainable living, responsible consumption, and social justice.

Despite its ancient origins, Jaina ethics continues to resonate with individuals from diverse backgrounds, contributing to global ethical discourse. Scholars and practitioners draw valuable lessons from Jain philosophy, integrating its principles into various fields, including environmental conservation, animal rights, conflict resolution, and social welfare.

However, the study also acknowledges internal debates within the Jain community, as well as external critiques. Adapting traditional practices to modern contexts while remaining true to the core principles is an ongoing challenge. Striking a balance between asceticism and engagement with the world poses questions about the relevance of Jaina ethics in today's society.

In conclusion, "Jaina Ethics: Nonviolence, Compassion, and Ethical Principles in Jain Philosophy" emphasizes the enduring wisdom and practicality of Jaina ethics in promoting a more just, harmonious, and compassionate world. By embracing nonviolence, cultivating compassion, and adhering to ethical principles, Jains and individuals from diverse backgrounds can contribute to creating a world characterized by respect, empathy, and mutual care for all living beings. Jaina ethics serve as a timeless guide for fostering a more enlightened and interconnected global community, inspiring the pursuit of a more compassionate and ethical existence.

VI. REFERENCES

- [1] Asha, M. (2022). Jaina Ethics and Meditation: Self Purification Process through Karmic Cycle. Вестник Российского университета дружбы народов. Серия: Философия, 26(2), 305-324.
- [2] Bilimoria, P., Prabhu, J., & Sharma, R. M. (Eds.). (2007). Indian ethics: Classical traditions and contemporary challenges (Vol. 1). Ashgate Publishing, Ltd.
- [3] Bhārgava, D. (2018). Jaina ethics.
- [4] Bhattacharyya, N. N. (1976). Jain philosophy: historical outline.
- [5] Bilimoria, P. (1992). THE JAINA ETHIC OF VOLUNTARY DEATH* A Report from India. Bioethics, 6(4), 331-355.
- [6] Cort, J. E. (2000). "Intellectual Ahimsā" Revisited: Jain Tolerance and Intolerance of Others. Philosophy East and West, 324-347.
- [7] Cort, J. E. (2000). "Intellectual Ahimsā" Revisited: Jain Tolerance and Intolerance of Others. Philosophy East and West, 324-347.
- [8] Chapple, C. K. (2013). Ethics of synthetic life: a Jaina perspective. Worldviews: Global Religions, Culture, and Ecology, 17(1), 77-88.
- [9] Flügel, P. (2007). A short history of Jaina law. International Journal of Jaina Studies, 3(4), 1-15.
- [10] Flügel, P. (2010). Power and insight in Jaina discourse.
- [11] Johnson, W. J. (2006). Are Jaina ethics really universal?. International Journal of Jaina Studies, 2(4), 1-18.
- [12] Jain, A. R., & Kripal, J. J. (2009). Quietism and Karma: Non-Action as Non-Ethics in Jain Asceticism. Common Knowledge, 15(2), 197-207.
- [13] Jain, P. (2010). Jainism, Dharma, and Environmental Ethics.
- [14] Jain, P. C. (2011). Jains in India and Abroad. International school of Jain studies.
- [15] Kalghatgi, T. G. (1965). The doctrine of Karma in Jaina philosophy. Philosophy East and West, 15(3/4), 229-242.
- [16] Krishan, Y. (1997). The Doctrine of Karma: Its Origin and Development in Brāhmanical, Buddhist, and Jaina Traditions. Bharatiya Vidya Bhavan.
- [17] Laidlaw, J. (2005). A life worth leaving: Fasting to death as telos of a Jain religious life. Economy and society, 34(2), 178-199.
- [18] Mitchell, D. W. (1969). Dayanand Bhargava, JAINA ETHICS (Book Review). Philosophy East and West, 19(4), 449.
- [19] Mitra, P. (2019). Jainism and Environmental Ethics: An Exploration. Journal of Indian Council of Philosophical Research, 36(1), 3-22.
- [20] Sogani, K. C. (1975). Jaina Ethical Theory. Indian Philosophical Quarterly, 2(2), 177-183.
- [21] Sangave, V. A. (2006). Aspects of Jaina religion (No. 12). Bhartiya Jnanpith.
- [22] Soni, J. (2017). Jaina Virtue Ethics: Action and Nonaction (pp. 155-176). London: Bloomsbury Academic.
- [23] Tiwari, K. N. (1998). Classical Indian ethical thought: a philosophical study of Hindu, Jaina and Bauddha morals. Motilal Banarsidass Publishers.
- [24] Valley, A. (2002). Guardians of the transcendent: An ethnography of a Jain ascetic community (Vol. 22). University of Toronto Press.
- [25] Valley, A. (2004). The Jain plate: the semiotics of the diaspora diet. In South Asians in the Diaspora (pp. 1-22). Brill.
- [26] Valley, A. (2017). Jaina dharma. In Religions of India (pp. 82-105). Routledge.