

NON-VIOLENCE AND ITS CAUSES

- **Dr. Jayanti Lal Jain**

Non-violence

The word Non-Violence is generally understood in the context of killing others or protecting others. It relates to "others". Jainism goes beyond others. It is used in the context of killing self, hurting self and protecting self. Passions arise only after "killing" (ignoring) self. Non-existence of passions is really non-violence and presence of passions reflects the state of violence. The attitude of killing, hurting or not protecting others refers to violence. The converse of this is compassion for others. However, when one protects self, it is supreme state of non-violence and compassion.

Non-violence is the quintessence of all dharmas. To be engrossed completely with the self is the greatest dharma of non-violence as in this state of meditation only; there will be no violence to others in thoughts, words and deeds. The pure soul is the greatest follower of the same as it is eternally engrossed with the self only. Adoption of vows of non-violence, truth, non-stealing, non-possession and celibacy are practiced in spiritual endeavours. When a person gets completely absorbed with the self, these vows are automatically followed and when not in the state of meditation, such thoughts are shunned.

Causes of violence are often debated in any given society and such debate continues in newspapers, journals, schools, colleges, and coffee shops etc. Violence is also a subject matter of social, political, and economic life. Administration of Violence is quit complex.

The concept of violence in various dimensions (from one sense to five senses) is generally well understood among Jains however the Causation underlying the violence is not so well realized. Hence it is better to focus on the real causes of violence so that concerted efforts can be made to practice/promote non-violence. The concept of Causation is based on verse/gatha 16 from "Pravachansaar" scripture written by Acharya KundaKund.

Causation

Like any scientific enquiry, a given effect can be brought about in spiritual science also by knowing its cause. Without knowing these relations, misconceptions arise and it will be of no avail to make Herculean efforts to achieve something, which is impossible to achieve. One will not get requisite confidence to undertake matching efforts to ensure success and will be aimless and groping in the dark.

Innate (Upadaan) vs Instrumental (Nimitta) Causes - Every effect is caused by multiple factors which operate in a complicated manner. There are two types of causes — innate and instrumental. That which itself causes the change or contributed by the same matter through

its properties/previous form can be called as real, innate or fundamental cause. Factors which facilitate a change and remove impediments but themselves do not cause a change are called as associate or instrumental. The former cause is basic, fundamental, crucial, own contribution, etc., while the latter is incidental, contextual, facilitator, attendant, imposed, superficial, temporary etc. (See Exhibit I).

Consider the following illustration:

Making of a Pot - In the making of a pot, clay is the real innate cause as this itself changes into a pot but other factors such as wheel, stick, pot maker, etc. are instrumental causes. These are called associates because their presence is important and can be seen or observed at a glance but by themselves incapable of causing a desired change. The pot-maker is inspirational cause while the basket in which soil is kept or support given by earth are passive factors. Through the process of change, clay eternally remains clay but seen temporarily as a pot at that unit of time and converted into a pot from its immediate previous form of clay.

Only when a person understands the causal factors, one can acquire true knowledge about self and divert attention from instrumental causes to real cause and achieve self-realisation. The key to self-realisation lies in accepting the fact that every object is changing due to its own nature and there is nothing that a man has to do in other objects. One's domain lies in within the self and not in external/instrumental factors.

Six Fold Causation

Causes can be classified into six as doer, deed, means, donee, donor and supportive stage. One who is independently able to perform is a doer and the accomplishment of doer is called a deed. Instruments used by the doer are termed as means and reason for the deed is known as purpose/donee and deed emerges from a given substance named as donor/source. The deed accomplished on some base/stage is called as support/basis. When instrumental factors/substances are mentioned for an action, such explanation is referred to as the empirical view and where the explanation is in terms of the nature/ability of the same substance it is referred to as the real point of view.

The empirical viewpoint is explained here taking an example of activity of making a pot. The potter is the doer and the pot is the deed of the same. Disc / wheel, rod, etc., are the means and the pot is made for storing drinking water, taking soil from the basket and the whole act of making a pot is accomplished on the basis of the earth, i.e., putting all on the surface of earth. In this example, every cause/case is different, all independently exist. Doer is one, deed is something else and means are different from the first two. Similarly, functions of donee, donor and support are performed by different objects. Such explanation is far from the truth

as one substance, in fact, cannot work for other substances. This is done only to explain associated/instrumental factors which can be either passive or inspirational in nature (See Exhibit II).

From the real point of view, every substance has inherent ability to work for itself and all the six causes take place in the same substance independently and without interference or need for other substances for a particular action to take place. The clay has inherent and independent ability to get converted into a pot and hence clay is the doer and the pot is its deed. Clay and pot are inseparable and hence pot is the deed of clay only. Clay is instrumental by its nature to transform into a pot and clay is the instrument. The purpose of this action is clay pot and source of pot is clay only. Clay is the basis on which the pot is made. Like pot and clay, the empirical and real view of an act of violence is given in Exhibit III.

Six factors are separate and different in case of violent act as per empirical view but the real view point explains that the passion of violence only leads to violent action including a terror act. Passion of violence itself emerges in a terrorist within oneself, by oneself, for oneself, from oneself and on the basis and support of one self. See Exhibit III at the end of the article.

Every substance is functioning independently by its own inherent nature. Further, every property of a substance has its own six-fold causation process within that property and similarly, every form of a substance has its own six-fold causation. That is, every property of a substance operates independently and is neutral to the operation of another property and each form takes place independently without the help of other substances or the previous forms of that substance. Such is the secular nature of properties and forms of a substance.

In view of the above explanation of process of causation, a pure soul has inherent power and ability to achieve liberation, by means of contemplating the nature of pure soul, and thereby realisation of pure soul. The *karmic* matter in terms of its various eight-fold classifications also withers away by itself automatically. Liberation emerges/manifests from this permanent nature of pure soul and the same manifestation takes place on the stage of eternal nature of pure soul. Thus, the pure soul, of own-self, transforms into the state of liberation and hence called as self-made King of the Universe.

It can be seen that all the six causes are in the substance itself. Really speaking, one substance does not help another one in any action and every substance itself undergoes changes, within itself, by itself, for itself, from itself and on the basis and support of itself. This is the universal truth.

EXHIBIT I

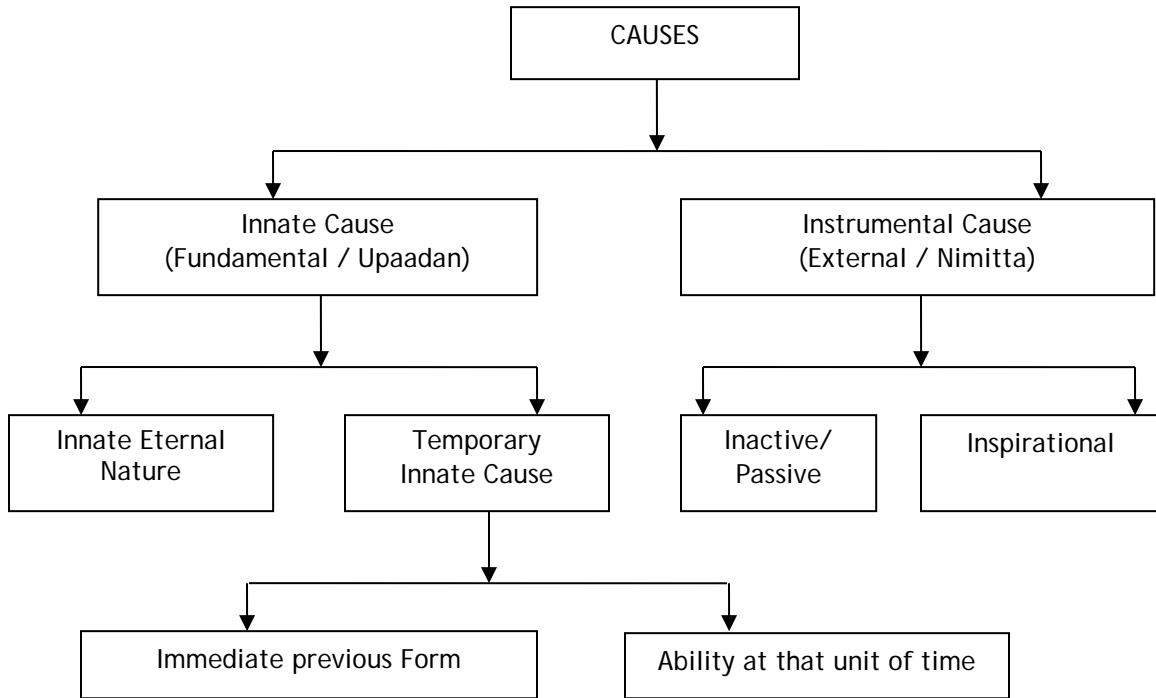


EXHIBIT II SIX-FOLD CAUSATION

Type of Action/ Causation	An Example of making a pot - empirical view	An example of Making a Pot - Real View	Real View - Nature of a substance	Real View nature of pure soul	Real View case of <i>Karma</i>
Doer	Potter	Made up of Soil/Clay	Only self	Pure soul	<i>Karmic</i> Matter
Deed	Pot / Pitcher	Soil / Clay - transformed form of clay	Within itself - transformation of itself	Salvation/ Moksha - Pure form of Soul	<i>Karma</i> - action of <i>karmic</i> matter
Means	Disc / Wheel, Rod, etc	Soil/Clay - made by means of clay	By itself	By means of targeting on the nature of pure soul	By means of targeting on <i>karmic</i> matter
Donee (Purpose)	For storing water	Soil/Clay - To stay as clay	For itself	For realisation of Pure soul	For realisation of pain/ pleasure caused by <i>karmic</i> form
Donor (Source)	Taking soil from the basket	Soil/Clay - source was clay for making a pot	Form itself	From Permanent nature of pure soul	From Permanent nature of <i>karmic</i> substance
Support/ Basis of action	On the support earth	Soil/clay - basis on the nature of clay	On the basis/ support of itself	On the stage of eternal nature of pure soul	Stage provided by <i>karmic</i> substance

EXHIBIT III
ACT OF VIOLENCE: SIX-FOLD CAUSATION

Type of Action/Causation	An Example of violent act - Empirical view	An example of violent act - Real View
Doer	Perpetrator of violence	Passion of a violence
Deed	Explosion/ Killing of people/ any act of violence	Carrying out act of violence as per passion
Means	Any instruments/ means of violence	Perverted passion
Donee (Purpose)	Harming the other individual/ group/ country	Enjoys perverted passion
Donor (Source)	Taking money through Drugs, trafficking, extortion or inspired by others/events	From perverted knowledge
Support / Basis of action	On the support of violent groups/ concepts	Perverted concept of self

About Dr. Jayanti Lal Jain: Dr. Jain currently serves as Director, Center of Philosophical Sciences, Mangalayatan University at Aligarh, India. He is a very learned Jain scholar giving daily Pravachans, covering multiple aspects of Jain studies, delivering key note speeches for many Jain programs or special auspicious events for the last 25 years. Dr. Jain holds Ph. D in Economics from Oklahoma State University, USA and Ph. D in Jainology from University of Madras, Chennai. He was Professor Emeritus at Department of Jainology, University of Madras. He worked at Indian Bank, Chennai as Chief Economic Advisor/ General Manager. Dr Jain has published many articles on Jain Philosophy and on Economics, Banking and Finance. His books on 'Pure Soul and its Infinite Treasure', 'Acharya Kundakund and Jain Philosophy' have been published by University of Madras. He has delivered many special lectures in India and abroad and has considerable teaching experience.