

Jainism and Human –Animal relationship

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Ancient attitudes related to human -animal relationship and ethics centred not only on human economics but also care for, obligation, non-violence, showing kindness for animals. Eastern religions,(Hinduism, Buddhism and Jainism) having a belief system of returning of ancestors in animal form during eternal life cycle, therefore, animals are respectable. Human-animal relationship are considered in two way Ahinsa(non-injury)and reincarnation of all living beings. Abrahmic religions tend to see men as the guardians of the creation(Anthropocentric)whereas Eastern religion man is much less central than Abrahmic monotheism. All living soul leads to Moksha as they are essentially equal (Bio centric view) in living world made up of living and nonliving (Eco centric view).Belief lies on interconnectedness in Jainism.

In Jainism seven objects of knowledge are Jiva (living soul), Ajiva (Non living), Ashrava (inflow of mater into soul), Bandha (bondage),Samvara (the checking of the inflow), Nirjara (The removal of matter from the soul)and Moksha (freedom).Principle of Jainism is that all living beings in the Universe are conscious entities. Jaina view of ‘‘Ahimsa ‘‘is different from Buddhist version or Advaita-vedantin version of Ahimsa .Anekantabad provides unique ontological basis for the practice of Ahimsa .Not to harm anybody with intention of harming.

Arguments concerning the legal representation of Non-Human Animals, Animal rights ,Animal ethics, Philosophy of vegetarianism, Human rights are placed in this paper and moral status of animal can be drawn determining morality in the context of Animal ethics.

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