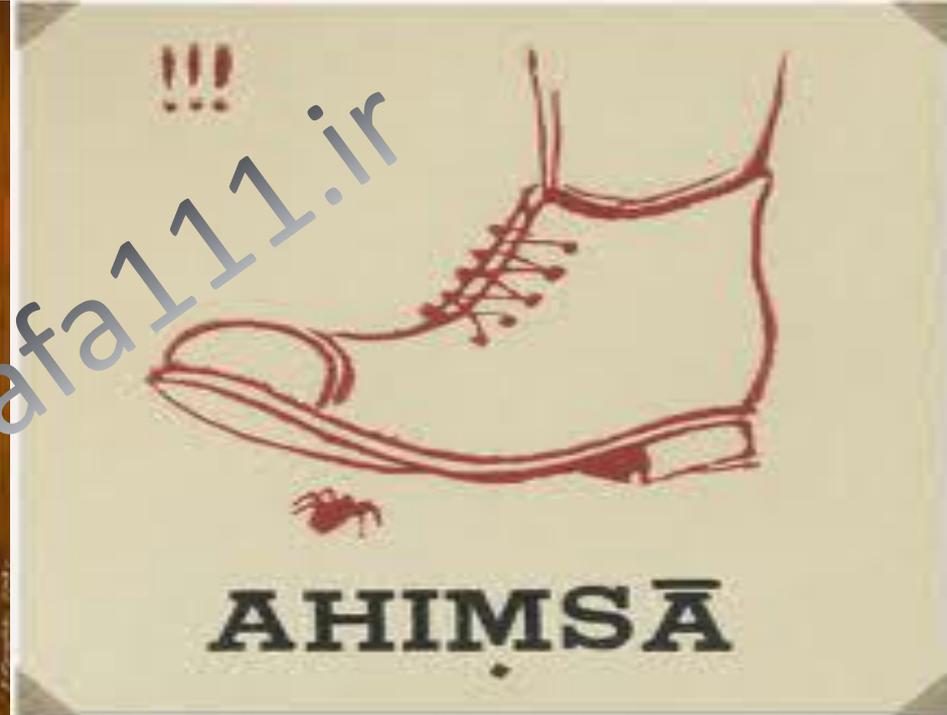


Ahimsa

अहिंसा



Ahimsa - definition

Ahimsa has root in Sanskrit language. It mean no harm and no injure, kindness, non-violence towards living being. as They believe if you don't practice Ahimsa it will have bad consequences on your karmic circle. Himsa means "harm" and "injure" when add "A" to, it take negative meaning. They look at being as unity that connect to each other.

Indian main religion

Hinduism

Islam

Buddhism

Jainism

Mostafa111.ir

Ahimsa in Indian religion

In local Indian religion like Hinduism, Buddhism, Jainism there is a rule that you should respect other kind of alive being (animal, insect, plant,...) this rule in Sanskrit languages name **“ahimsa”**.

Believer of this lifestyles base on that philosophy don't eat animals 's meat and use more vegetable in their food. This is a lifestyle that is named in the world as **“vegetarian”**. As result of this rule today **diversity** of animal in this area is more than other country.

Rebirth - Ahimsa

The believe in **rebirth** (karma) is another rule in between that base on this rule you come to this world again and again and every time base on your **behave** during last living time, you have opportunity that creator give you new birth.

They believe that some people base on their behaviour take new birth in new body even maybe in an animal body.

So who knows this animal that you are seeing, is not your relative that passed away before ?!!

So you should avoid harming animal any time,...

Ahimsa and Diversity

The devotee of this philosophy in society also tolerant each other with different religion, culture, language, race,... better than other nation.

As result of this rule today diversity of culture, religion, language, clothes, Nature,... is a recognised character of India and it seen and feeled more than other country.

Although you can see same serious clash between same religion, culture,...

Flexibility in Ahimsa

We should know that obeying this rule among different sects of Indian religion is have faced with a wide variety and performing as this rule is more or less. **Some sects in Hinduism also are very flexible about this rule and some of them are very serious.** for example

soami mongal morty sarasoti is with this opinion That Ahimsa is not speak about don't killing it say that don't kill with hate. if want to kill, you shouldn't have the sense of enemy toward this killed being.

Also buddhist have very flexibility in eating meat

Buddhism - Ahimsa

Although (as in Jain and Hinduism) there is no term of ahimsa in Buddhism text but Buddhism also recognize non-violence rule and always condemned killing of alive being. to be vegetarian is not compulsory but Buddhist monks eat animal meat just when it don't killed specifically for them. Buddhism five principles of morality (Pañcasīla) suggest and commit them to avoid from taking the life of a sentient being (Pānātipātā). Buddhist monks should avoid cutting or burning trees, because some sensitive beings rely on them. Buddhism had strong reservations about violent ways of punishing criminals and about war. Both were not obviously condemned, but peaceful ways of conflict resolution and punishment with the least amount of injury were encouraged. The early texts condemn rather the mental states that lead to violent behaviour.

Ahimsa - Hinduism

Some source texts in Hinduism discuss meat eating as a fact without referring to the moral side of the issue. The [Dharmaśāstra](#) law books written around the 5th or 4th century BCE contain regulations for meat eating and lists of eatable animals. Medical papers of the [Ayurveda](#) discuss and recommend meat from a purely health-related viewpoint without even mentioning the aspect of ahimsa. Several highly authoritative scriptures bar violence against domestic animals except in the case of ritual sacrifice. This view is clearly expressed in the [Mahabharata](#), the [Bhagavata Purana](#), and the Chandogya Upanishad. It is also reflected in the [Manusmṛti](#), a particularly renowned traditional Hindu lawbook (Dharmaśāstra). These texts strongly condemn the butchery of animals and meat eating.

Ahimsa - Hinduism

The Mahabharata permits hunting by warriors (Kshatriyas), but opposes it in the case of hermits (one who lives apart from people) who must be strictly non-violent. This view has been changed, and now almost all Hindu temples ban meat from temple premises. These texts strongly condemn the slaughter of animals and meat eating. The Manu Smriti, Chanakya's Arthashastra and the Vasishtha Dharmasutra point out that ahimsa is a duty for all the four classes of society. Hindu scriptures and law books support the use of violence in self-defense against an armed attacker. They make it clear that criminals are not protected by the rule of ahimsa. War is seen as a normal part of life and the natural duty of the warriors. In modern Hinduism slaughter according to the rituals permitted in the Vedic scriptures has become less common.

Jainism In India

Jainism is one of **oldest** but **less populated religion** and its **followers just live in India.**

Just **two million** out of **1.2 billion** population of Indian are Jain.

Where Jain live in India today



A Jain Temple



A Jain Temple



Jain Flag



Jainism has two main sects

the two main sects of Jainism

Svetambaras

Digambaras

generally agreed on all the
fundamental principles of Jainism

Svetambaras

wearers of white cloths



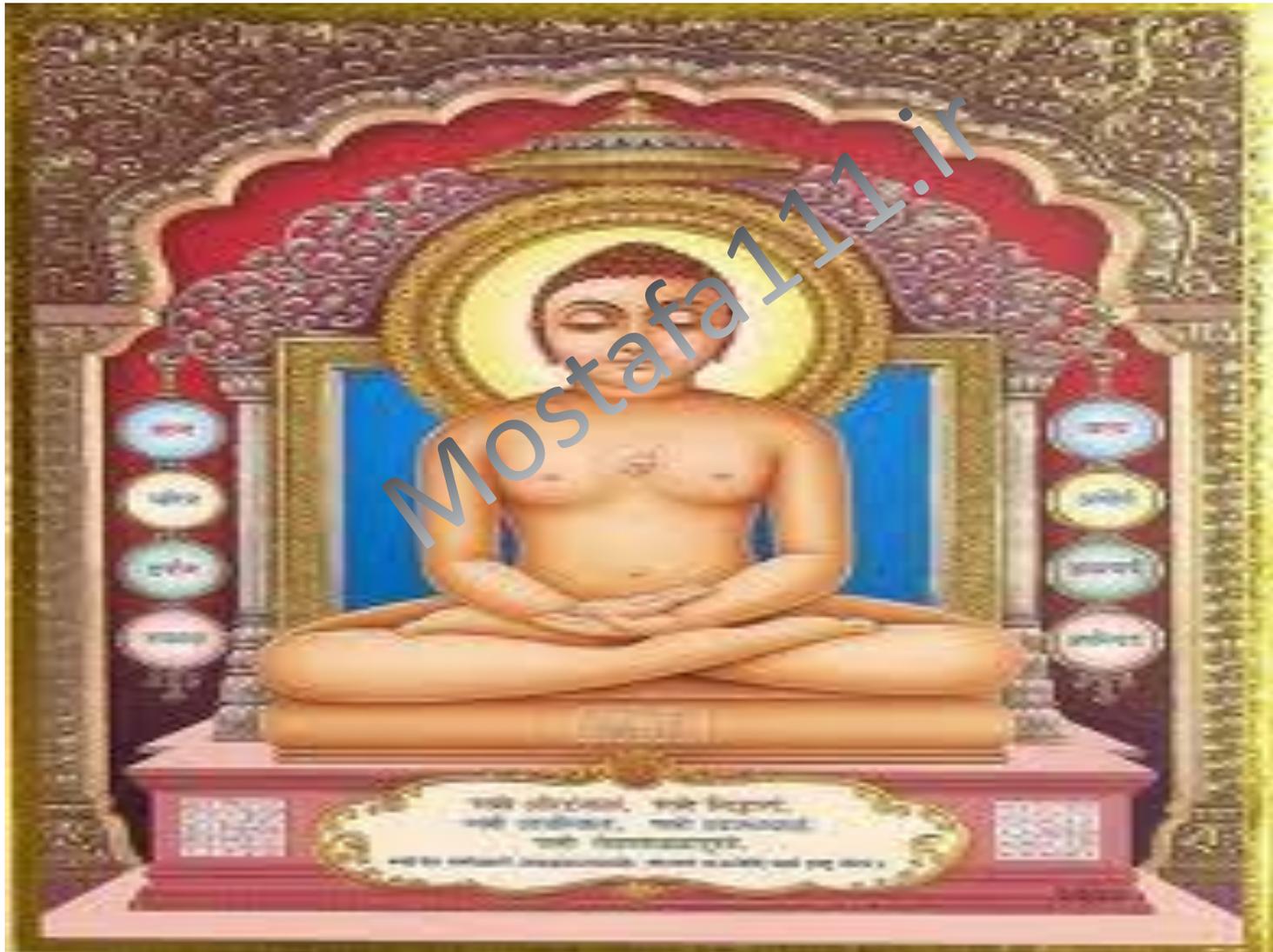
Svetambaras



Svetambaras



Digambaras (the naked)



Digambaras



Ahimsa symbols in Jainism



Ahimsa in Jainism

The Acaranga Sutra, a Jainist text, describes the fundamental need for non-violence:

“All beings are loving life; they like pleasure and hate pain, avoid destruction and like to live, they long to live. To all, life is beloved”.

Ahimsa is a way of living and thinking which respects this deeply.

Ahimsa in Jainism

In Jainism, the understanding and implementation of ahimsa is more radical, honourable and comprehensive than in any other religion. Non-violence is seen as the most essential religious duty for everyone. a statement often inscribed on Jain temples. Like in Hinduism, the aim is to prevent the increase of harmful karma.

When Mahavira revived and reorganized the Jain movement in the 6th or 5th century BCE, ahimsa was already an established, strictly observed rule. Parshva, the earliest Jain Tirthankara, whom modern Western historians consider to be a historical figure, lived in about the 8th century BCE. He founded the community to which Mahavira 's parents belonged. Ahimsa was already part of the "Fourfold Restraint" (*Caujjama*), the vows taken by Parshva 's followers

Ahimsa in Jainism

In the times of Mahavira and in the following centuries, Jains were at balances with both Buddhists and followers of the Vedic religion (Hindus), whom they accused of carelessness and inconsistency in the implementation of ahimsa. There is some evidence, however, that ancient Jain accepted meat as charities if the animal had not been specifically killed for them.

Modern Jains deny this heatedly, especially with regard to Mahavira himself. According to the Jain tradition either [vegetarianism](#) is mandatory.

Ahimsa in Jainism

The Jain concept of ahimsa is characterized by several aspects. It does not make any exception for ritual sacrifice's and professional warrior-hunters. Killing of animals for food is absolutely ruled out.

Jains also make considerable efforts not to injure plants in everyday life as far as possible. Though they admit that plants must be destroyed for the purpose of food, they accept such violence only in as much as it is necessary for human survival, and there are special instructions for preventing unnecessary violence against plants. Jains go out of their way so as not to hurt even small insects and other little animals. For example, Jains often do not go out at night, when they are more likely to step upon an insect. In their view, injury caused by carelessness is like injury caused by thoughtful action.

Ahimsa in Jainism

Eating honey is strictly forbidden, as it would amount to violence against the bees. Some Jains abstain from farming because it inevitably needs accidentally killing or injuring of many small animals, such as worms and insects, but agriculture is not banned in general and there are Jain farmers. Additionally, because they consider harsh words to be a form of violence, they often keep a cloth to ritually cover their mouth, as a reminder not to allow violence in their speech.

Ahimsa in Jainism

In contrast, Jains agree with Hindus that violence in self-defence can be acceptable, and they agree that a soldier who kills enemies in combat is performing a reasonable duty. Jain communities accepted the use of military power for their defence, and there were Jain monarchs, military commanders, and soldiers. Though, theoretically, all life forms are said to deserve full protection from all kinds of injury, Jains admit that this ideal cannot be completely implemented in practice. Hence, they recognize a chain or pyramid of life. Mobile beings are given higher protection than immobile ones.

Ahimsa in Jainism

For the movable beings, they distinguish between one-sensed, two-sensed, three-sensed, four-sensed and five-sensed ones; a one-sensed animal has touch as its only sensory modality. The more senses a being has, the more they care about its protection. Among the five-sensed beings, the rational ones (humans) are most strongly protected by Jain ahimsa. In the practice of ahimsa, the requirements are less strict for the lay persons who have undertaken *anuvrata* (Lesser Promises) than for the monastics who are sure by the Mahavrata "Great Promises".

Ahimsa in Mahavira opinion

Mahavira :

is the last Jainism teacher (Tirthankara) he define Ahimsa as :

inflexibility and carefulness to prevent oneself from being the cause of any kind of injury to any living being in any way.

Mahavira to householder

Mahavira 's suggestion to householder :

(i) digvirati :

to carryout activities within a restricted (controlled) area and there by desist (stop) from injuring living beings in different places.

Mahavira to householder

bhogopabhogamdna :

to desist from drinking liquors, taking flesh_(skin), butter, honey, figs, certain other kinds of plants, fruits, and vegetables, to observe certain other kinds of restriction (regarding time and place of taking meals),

Mahavira to householder

anarthadanda : consisting of :

apadhydna : (stop causing any bodily injuries, killing of one's enemies, etc.),

pdpopadesa (desisting from advising people to take to agriculture which leads to the killing of so many insects),

himsopakdriddna (desisting from giving implements of agriculture to people which will lead to the injury of insects),

pramddcarana (to desist from attending musical parties, theatres, or reading sex-literature, gambling, etc.)

Mahavira to householder

siksdpadabrata consisting of :

Sdmayikabrata: (to try to treat all beings equally),

posadhabrata: (certain other kinds of restriction),

All transgressions_(misbehaviours) of these virtues_(qualitis), called **aticdra**, should be carefully avoided.

Mahatma Gandhi



“first they ignore you,
then they laugh at you,
then they fight you,
then you win.”

-mahatma gandhi

Who is Mahatma : Mohandas Karamchand Gandhi



was born on **2 October 1869** (In 2007 the U.N. General Assembly adopted a resolution as international Day of non - violence) in **Gujarat** and he assassinated on **30 January 1948** by one of Hindu hardliner and was killed. commonly known as **Mahatma Gandhi (great soul)** he lead Indian freedom movement from British ruling. At this straggle, His two main strategy was **non-violent** and **civil disobedience**.

In **1921** became the leader of National Indian Congress in **1930** he lead a protest that was named "national salt tax". In **1942** he ask British to Quit India his movement take it result in **1947** and India became independent.

Mahatma Gandhi

Winston Churchill called him "a half-naked fakir"

Gandhi believe in "many paths, one truth,". Gandhi's conception of Hinduism as a unified tradition characterized by its multiplicity of approaches is pluralistic at its core. Gandhi had a multi-religious upbringing, his conception of Hinduism was deeply shaped by other religions as well, most notably by the Jain doctrine of **Ahimsa**, the Muslim tradition of **zakat**, and the Christian ethic of the **Beatitudes**. he believe that the process is as important as the result.

Gandhi – Ahimsa - अहिंसा

Gandhi strongly believe in Ahimsa to avoiding of verbal and physical violence. Gandhi promoted the principle of ahimsa very successfully by applying it to all spheres of life, particularly to politics. His non-violent resistance movement (satyagraha “Soul-Force”) had a vast impact on India, impressed public opinion in Western countries and influenced the leaders of various civil and political rights movements such as Martin Luther King, Jr. In Gandhi's thought, ahimsa stops not only the act of a physical injury, but also mental states like evil thoughts and hatred, unkind behaviour such as harsh words, dishonesty and lying, all of which he saw as manifestations of violence incompatible with ahimsa. Gandhi believed ahimsa to be a creative energy force, encompassing all interactions leading one's self to find satya, "Divine Truth".

Gandhi – Ahimsa - अहिंसा

Gandhi was religious (he was Hindu) and open-minded, and saw the different religions as paths to the same goal. He was inspired by the teachings of Jesus, in particular the emphasis on love for everyone, even one's enemies, and the need to strive for justice. He also took from Hinduism the importance of action in one's life, without concern for success; the Hindu text Bhagavad-Gita says,

“On action alone be thy interest, / Never on its fruits /
Abiding in discipline perform actions, / Abandoning
attachment / Being indifferent to success or failure”.

Gandhi – Ahimsa - अहिंसा

For Gandhi, ahimsa was the look of the deepest love for all humans, including one's opponents; this non-violence therefore included not only a lack of physical harm to them, but also a lack of hate towards them. Gandhi rejected the traditional dichotomy between one's own side and the "enemy;" he believed in the need to convince opponents of their injustice, not to punish them, and in this way one could win their friendship and one's own freedom. If need be, one might need to suffer or die in order that they may be converted to love.

Gandhi – Ahimsa - अहिंसा

Gandhi's main tactic in his fight against the British was what he called Satyagraha, which means "Soul-Force" or "The power of truth". Gandhi developed Satyagraha as the practical extension of ahimsa and love; it meant standing definitely behind one's ideals, but without hate. Satyagraha took the form of civil disobedience and non-cooperation with evil. Civil disobedience involved breaking a specific law if it was believed to be unjust, and then facing the consequences. The Salt March of 1930, was one of Gandhi's greatest successes in civil disobedience. Salt was necessary to the life of Indian farmers, cattle, and the British monopoly on salt production had led to massive taxes on the vital substance.

Gandhi – Ahimsa - अहिंसा

The other element of Satyagraha, non-cooperation with evil, consisted of pulling out all support for an unjust system, such as the British rule of India. This tactic need not break any law, but might include boycotting British products, refusing to work for British employers, pulling one's children out of British schools, refusing to supply the British with services, and not paying taxes . In 1920, after the British army massacred 400 unarmed demonstrators, Gandhi organized a nation-wide Satyagraha which used non-cooperation techniques, as well as public demonstrations, in order to “withdraw Indian support from the vast, monstrous Machine of Empire until it ground to a halt” .

Gandhi – Ahimsa - अहिंसा

Although this nation-wide strike hit the British hard, and led to thousands of Indians being jailed, in 1922 it erupted into violence. A mob of “Satyagrahis” lit fire to a police station, killing two dozen police officers trapped inside. Gandhi called off the entire Satyagraha and apologized for his “Himalayan blunder”; he had mistakenly believed that his followers truly understood non-violence. To examine whether Gandhi’s programme of Satyagraha was a success, we must first look at his objectives. I have already mentioned two of his aims -- to earn Indian independence, and to do it non-violently. In these, Gandhi was successful. India became independent in 1947, with scarcely any violence toward the British, and Gandhi’s leadership was crucial. The struggle had been difficult and long, but, in the end, Britain simply lowered its flag over India and left.

Gandhi – Ahimsa - अहिंसा

Sadly, however, Gandhi's dream was not fulfilled. Gandhi was dismayed by Hinduism's treatment of the Muslim minority in India, and by the resulting calls for the creation of a separate Muslim state of Pakistan. Widespread distrust and hatred was growing between Hindus and Muslims and, on the eve of India's independence, riots erupted all over India. The country became a bloodbath, in which it was estimated that millions lives were lost. Many believed that Gandhi's non-violence had failed.

Gandhi – Ahimsa - अहिंसा

“months of chaos and terror,” Gandhi spent his time in the most violent areas:

“Each night he preached Peace and Love and prayed, Gandhi walked from village to village through the heart of that violent madness, preaching Ahimsa” he was a failure In a world seemingly dominated by violence and hatred, Mahatma Gandhi restored the ancient idea of Ahimsa, non-violence, as the only way of living in peace.

Gandhi – Ahimsa - अहिंसा

"My faith is as strong as ever. There is no hope for the aching world except through the narrow and straight path of non-violence. Millions like me may fail to prove the truth in their own lives; that would be their failure, never of the eternal law.

Mahatma Gandhi

According to Gandhi, violent action, regardless of the short-term outcome, is destructive and becomes the very cycle of oppression and injustice it seeks to eliminate. By focusing on the Indian philosophical doctrine of karma, of action and causality, Gandhi argued that sustainable peace could only emerge through genuine peace-making, for a violent process would ultimately result in a violent outcome.

Gandhi's Philosophy of Ahimsa

"My love for non-violence is superior to that for every other thing (mundane (ordinary) or supramundane). It is equalled only by love for Truth, which is to me synonymous with non-violence; through which and which alone I can see and reach Truth."

Mahatma Gandhi says

"If one has pride and egoism, he is not non-violent. Non-violence is impossible without humility.^(modesty) *Identification with everything that lives is impossible without self-purification; without self-purification the observance of the law of Ahimsa must remain an empty dream; God can never be realized by one who is not pure of heart. Self-purification, therefore, must mean purification in all walks of life. And purification being highly infectious, purification of oneself necessarily leads to purification of one's surroundings."*

Ahimsa is Misunderstand

Today some Indian politician believe that Gandhi's Philosophy (in which Ahimsa is nucleus) of Ahimsa (non- violence) don't work with current situation that India face. they evaluate ahimsa strategy as non serious positioning.

According to Dr Ambedkar, the doctrine of Ahimsa does not say "Kill not" it says, "Love all". Buddha said "*Love all, so that you may not wish to kill any*" This is a positive way of stating the principle of Ahimsa

Ahimsa is Misunderstand

[Sri Aurobindo](#) criticized the Gandhian concept of ahimsa as unrealistic and not universally applicable; he adopted a pragmatic non-pacifist position, saying that the justification of violence depends on the specific circumstances of the given situation.

([Dr. Ravindra Kumar](#)): we attribute Ahimsa-the non-violence as a dictum that prescribes non-snatching of anyone's life. Or in other simple words, not to take life of any of the living beings is non-violence But, in reality, this is neither a true meaning of Ahimsa nor it is a complete root pertaining to the concept of it. As Ahimsa is quite opposite to Ahimsa, we can say: *"Total non-violence consists in not hurting some other one's intellect, speech or action by own thought, utterance or deeds and not to deprive some one of his life."*

What instead of Ahimse

To overcome current conflict it is absolutely necessary for parties involved in dispute or a particular conflict that they come forward on the basis of following three fundamental points:

- To be serious;
- To accept reality; and
- To be ready to make sacrifices

Bloodiest century is symbol of violence

the World War First (1914-8) claimed the lives of more than ten million people. Besides, twenty-two and a half million people were badly injured. Similarly, in the World War Second (1939-45) fifty million people were killed and approximately thirty-five million people were either badly injured or injured. Most of the countries involved in the two wars took ten and fifteen years to stand again on their own feet, or to pave the way of development. And, we know that the warring nations after getting tired of wars and naked dance of violence and death aspired for peace and pacific measures.