



A Review Study on Ahinsha (Non Violence) in Ancient and Modern Role in Human Lifestyle

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ABSTRACT

Nonviolence generally means not killing or not punishing, but that is not the case at all. Its broad meaning is - not to cause harm to any living being through body, mind, action, speech etc. and not to kill any living being even through action, at any stage, this is non-violence.

KEYWORD :- Ahinsha, Yog dharshan,

INTRODUCTION :-

Non-violence has great importance in Jainism and Hindu religion. In the basic mantra of Jainism, Ahimsa Parmo Dharma: Dharmahimsaatthaiva cha punishing the criminals (its two ways are to control the mind and to control the criminals and unrighteous people, the only solution is non-violence, which, not considering it as complete, man commits sin only in his life. They only kill themselves and the lives of others (non-violence has been called the ultimate (greatest) religion). In modern times, the movement launched by Mahatma Gandhi for India's independence was non-violent to a large extent.

Violence : Definition and Causes

Before we analyze the causes of violence, let us first try to understand as to what we actually mean by violence. Examples of physical violence need not to be explained as they are universally known forms of violence since these examples describe just one aspect of violence. The noted Jain scholar Umasvati has defined violence in Tattvartha Sutra in the following words: 'pramattayogat pranauyaparopanam himsa' (Taking life away out of passion is violence) Passion includes the powerful emotions of anger, pride, deceit and greed or we can say that an injury to life motivated by passion is violence.

Benefits of following non-violence :-

God is completely non-violent, hence the one who practices non-violence remains closer to God; God has special blessings on him. By keeping the mind calm, one gets quick relief from all mental disorders. Fearlessness comes in the mind and intelligence is fully developed.

Non-violence principles Tatsannidhau vairatyagah. 2/35

When non-violence becomes established, even the violent creatures in that Yogi's society give up enmity.

Ahinsha Dosha :- Satva – Raja

Body nature: phlegm and bile

Mental nature :- Sattvik

Triguna:- Satva-Raja

Hormonal :- oxytocin, dopamine, serotonin

MATERIALS AND METHODS

classical texts which were available from many ancient textbook and databases available from net suffering was also reviewed as per the title. Research articles are include in review of this article.

LITREATURE REVIEW :-

In Yoga Darshana, the opposite feelings of Yama Niyama are called Vitarka. There are three types of violence: first is committed (violence committed by oneself), second is perpetrated (violence is committed by someone) and third is sanctioned (violence committed by someone is considered appropriate). Greed, anger and attachment are the three causes of violence. Violence done out of greed, caused by greed and sanctioned by greed. Done with anger, caused by anger and approved by anger. Similarly, there were nine types of things done by attachment, caused by attachment and approved by attachment. There are three types of violence depending on the level of causes. Violence done due to low greed, intermediate greed, high level of greed and low anger, medium level anger and high anger, similarly violence done due to low level of attachment, medium level of attachment and high attachment. In this way, there are nine types of violence committed due to the difference of reasons. There are nine types of violence committed and approved, there are twenty-seven types of violence and due to the difference of small, medium and high violence, there are eighty-one types of violence. In fact, when a person eats money earned through corruption, dishonesty, hurting others and violence, his values also become violent.

Story :-

Non violence in hindu scriptures

From the point of view of Hindu scriptures, "non-violence" means the absence of malice towards all living beings at all times (thought, speech and action). (Ahimsa Sarvata Sarvada Sarvabhutanamanabhidroha: - Vyasbhasya, Yogasutra 2. 30). In this way, non-violence does not include not betraying all living beings through actions or words alone at all times; instead, it also involves absence of betrayal through the mind. The Yama and Niyama specified in Yogashastra are considered non-violent. If any kind of violent attitude emerges from them, then they are not considered useful and beneficial in the accomplishment of sadhana. The glory and superiority of "Truth" has been propounded everywhere, but if somewhere there is a conflict between truth and non-violence, then there truth is not considered to be the actual truth but only an illusion. Revealing a thing through speech in the same form as it has been seen and as permitted and making resolutions through the mind is called "Truth", but this speech also tends to benefit all the ghosts, not to harm the ghosts. No. Thus, the test of truth is also non-violence. In this context, Vachaspati Mishra has also considered the truthful words of the ascetic named "Satyatpa" as Satyabhaas, because when asked by the thieves, he had given the true identity of the merchants (group of traders) going through that route. In Hindu scriptures, these five Yamas, Ahinsa, Satya, Asteya (non-stealing), Celibacy and Aparigraha, have been called Sambhaven Sarvabhaam and Mahavrata because they are independent of caste, country, age and time (Yogavutra 2. 31) and in these too, Being the basis of all, "non-violence" is the most worthy of being called a Mahavrata.

Nonviolence in Jain scriptures :-

In Jainism, non-violence is a restrained behavior towards all living beings. The literal meaning of non-violence is non-violence. Its definitional meaning is both prescriptive and prohibitive. Non-violence is prohibited by not having lustful tendencies, not killing life or merely opposing the tendencies; Self-helpful behavior like good behavior, self-study, spiritual service, preaching, discussion of knowledge etc. is spiritual non-violence. Even if a person is restrained, an impossible level of killing is done, that too is not prohibited non-violence. In restrictive non-violence there is only prohibition of violence, in legislative non-violence there is proactive activism. This is a macro vision decision. When we dig deeper, we find something different. There is tendency in negation and there is negation in tendency. Prohibitive non-violence involves good behavior and positive non-violence involves prohibition of violence. If a person who does not commit violence does not purify his inner tendencies then it will not be non-violence. Therefore, in prohibitive non-violence, there is expectation of good nature, whether it is external or internal, gross or subtle. Prohibition of violence is necessary in virtuous non-violence. Without this, no trend can be true or non-violence, this is definitely a matter of perspective. In practice, prohibitive nonviolence is called passive nonviolence and prescriptive nonviolence is called active nonviolence. In the Jain text Acharangasutra, which probably dates back to the 3rd-4th century BC. Yes, the precept of non-violence is given as follows: The Arhats of the past, future and present say this - Do not kill any living being, any animal, any thing that has a soul, and do not misbehave with it. Do it, don't insult, don't hurt or harass.

Earth, water, fire, air and vegetation, all these are different living beings. In every earth, there are different creatures with different personalities. After the above mentioned stationary creatures, there are non-moving creatures, which have the ability to move. These are the six classes of living beings. Apart from these, there are no other living beings in the world. Some living beings in the world are non-moving (moving) and some living beings are immovable. To be in one option or to be in the other is the strangeness of actions. They have their own earnings, through which living beings become food or stable. The same living being which is non-living in one life can be stable in the next life. Suffering is unpleasant for all living beings, whether physical or non-living. Understanding this, Mumukshu should maintain non-violence towards all living beings.

All living beings want to live, no one wants to die. That is why Nirgrantha forbids killing animals. All living beings love their age, happiness is favorable, sorrow is unfavorable. The person who pierces green vegetation is punishing his soul. By harming other living beings, he ultimately harms his own soul.

The impure result of the soul is only violence; Supporting this, Acharya Amritchandra has written: All the vices like falsehood spoil the self-realization, hence all of them are also violence. The faults mentioned as false etc. are only "Shishyabodhaya". In short, the non-emergence of attachment and hatred is non-violence and its origin is violence. Even if an impossible level of murder is committed due to an attitude devoid of attachment and aversion, it does not result in intentional violence; due to an attitude without attachment and aversion, even if the killing does not occur, it still occurs. One who is inclined towards attachment and hatred kills his own soul, whether he kills other living beings or not. Not desisting from violence is also violence and resulting in violence is also violence. Therefore, where there is a tendency of attachment and hatred, there is continuous killing. Jain principle of ahimsa

(nonviolence) and ecology (i) to turn our foe into a friend. (ii) to change a wicked person into a righteous human being. (iii) to change an ignorant man into a knowledgeable and learned person.

Roles of nonviolence

Only violence leads to the bondage of sin. From this point of view there is no type of violence. But there are many reasons for violence, hence its types also become many in terms of reasons. Some commit violence intentionally, while others commit violence unknowingly. Some experiment out of curiosity, while others do it without any purpose.

Five solutions to violence have been described in Sutakritanga: (1) Arthadand, (2) Anarthadand, (3) Violencepunishment, (4) Akasmandand, (5) DrishtiViparyasandand. Non-violence is the completely pure state of the soul. On one hand it is intact, but it remains covered by attachment. The more attachment is destroyed, the more it grows. On the basis of this dissolution of attachment, its two forms have been determined: (1) Ahinsa Mahavrata, (2) Ahinsa Anuvrata. There is no difference in form, but there is difference in quantity.

The non-violence of the sage is complete, but in this condition the non-violence of the devotee is incomplete. Like a sage, a disciple cannot remain free from all types of violence. The degree of non-violence of a devotee is much less as compared to that of a sage. For example, the non-violence of a sage is 20 Biswa and the non-violence of a devotee is 125 Biswa. (The blinds of complete non-violence are twenty, among them the non-violence of Shravaka is one and a quarter.) The reason for this is that Shravaka can give up the violence of 19 living beings, but not the violence of non-moving living beings. Due to this, the amount of his non-violence is reduced to half - it remains ten Biswa. In this too, the devotee consciously renounces the violence of the nineteen living beings, not the Aarambhja. Hence, its quantity remains half that i.e. five Biswa. Conscious violence is also renounced by those nineteen living beings who are innocent. A listener cannot be free from the violence of sinful living beings. Due to this, that non-violence remains two and a half Biswa. The devotee renounces absolute violence even towards innocent nineteen living beings. Relative violence happens because of that. In this way, the amount of non-violence of a Shravaka (religious devotee or a fasting householder) remains one and a quarter Biswa. In this ancient saga it is summarized as follows:

Jeeva Suhumathula, Sankappa, Aarambhahave Duvaha.

Savrah Nirvaraha, Savikkha Chaiv Nirvikkha.

(1) Micro-organism violence, (2) Macro-organism violence, (3) Willful violence, (4) Initiated violence, (5) Criminal violence, (6) Innocent violence, (7) Relative violence, (8) Absolute violence. These are the eight types of violence. Shravaka is one of these Buddhism and Christianity

Similarly, in Buddhist and Christian religions also there is great glory of non-violence. The Jain and Buddhist religions culminated the tradition that was started by the Upanishadic sages by opposing the Vedic violent yagyas. Jain non-violence was theoretically extraordinary compared to all other religions. Buddhist non-violence undoubtedly did not have the same importance in faith as Jainism, but its influence also had a strong impact on the world. The result of this was that the formidable tribes of Central Asia, who were fighting in the name of blood and plunder, became the embodiment of love and mercy. Due to the influence of Buddhism, Christians also became especially attracted towards non-violence; The self-sacrifice of Jesus was an example of love and non-violence. He prayed to God for the salvation of even his murderers and clearly told his followers that if someone hits you on the cheek, then make the other person also come forward to accept the blow. This violence was only to destroy the spirit of revenge. Tolstoy and Gandhi were greatly impressed by this non-violent conduct of Jesus. The non-violence that Gandhi preached was very important. He said that his opposition is to untruth, not to evil. The person covered with them is always entitled to love, never to violence. Despite being at the peak of his movement, he had stopped the movement after becoming disenchanted with the Chaurachauri massacre.

Violence cannot be the power of the public, it can only be the power of the elite class. Even if you claim to use that power by speaking for the public. But that can never be manpower. Non-violence can only be power. Today the general situation is that people believe in the truth, but most of them do not have faith in the truth. Believe in non-violence, but do not have faith in non-violence. Believe in God, but do not have faith in God. India believes in non-violence, but is its allegiance to non-violence or violence? If loyalty is to violence and faith is to non-violence, then the talk of non-violence will be useful only until a particularly difficult situation arises. Today efforts are being made to increase armaments, will opposing it lead to non-violence? If we oppose it then fear will arise in the minds of people. Loyalty towards non-violence will not arise. In such a situation, if we merely protest, the country will not rise. On the other hand, the preparation of weapons may go on, but here we should make such efforts that we can inculcate the devotion of non-violence among the citizens.

When people fought with swords, violence was less. But whatever happened, happened with anger. There was anger in him. There is anger in cutting each other's throat. Today when there is a war with the atom bomb, there is no question of anger, there is no question of passion, no human being is seen at all, no one sees anyone's face, no one knows, they just drop the bomb from a distance. 'Ballistic weapons' are also sent from a distance. There is a lot of destruction in it, but still there is no anger in it.

There is malice and stupidity in it. In the age of science, mathematics has to be done. Move forward with math, move backward with math. Can't step back from fear, can't move forward from anger. All movements are controlled. This means that non-violence has entered the army also. I am saying this because the weapons used in the era of atom caused a lot of destruction, but still it is close to non-violence.

Gandhiji had said that 'Organization is the test of non-violence' i.e. non-violence will never be achieved by an organization. But still there will be good organization in non-violence. Organization is done in violence, it is not done in non-violence. Yet more and more organization takes place. Only then does nonviolence survive. This is the test of non-violence. In non-violence no order is given and yet the work is done so well that even a commanded

army cannot do the same work. Our institutions will have to have the courage to avoid saying that work has stopped due to non-availability of a person and hence the institution has gone bankrupt. Thoughts of Mahatma Gandhi:-

Mahatma Gandhiji's personality was multifaceted and the central point of his thoughts was truth and non-violence. Mahatma Gandhi considered non-violence as a comprehensive thing. He believed that non-violence benefits the entire world instead of personal gain. Today we see this. In the article, we will learn about Mahatma Gandhi's ideas related to non-violence. Gandhiji was a social thinker who analyzed Indian ideals and values in the modern perspective and proved that he is capable of powerfully analyzing the Indian ideals and values of the society.

Gandhiji's views on non-violence

Gandhiji says that "Nonviolence is not the armor of a coward but it is the highest quality of bravery." Gandhiji believed that those who follow the path of violence move towards destruction and those who follow the path of non-violence attain the ultimate truth and also make others aware of the truth. Gandhiji says that a greedy and cowardly person can never be a priest of non-violence. Without fearlessness it is impossible to achieve true nonviolence. Non-violence is the ornament of warriors. Only a warrior can be a priest of non-violence. The person who, despite being powerful, does not use force and forgives even when he has the power to punish, is a worshiper of non-violence.

meaning of nonviolence

The general meaning of non-violence is "not to do violence to anyone, not to cause mental or physical injury to any living being, not to kill etc." Gandhiji has explained the various elements of non-violence which are as follows-

1. Truth

Gandhi believes that the search for truth is impossible without non-violence, non-violence is the light through which I realize the truth. If non-violence is the means then truth is the end. They consider both as two sides of the same coin. For non-violence it is necessary that truth be followed in every situation.

2. Purity of heart

To follow non-violence, it is very important to have purity of heart. That is, self-discipline, humility and sense of justice are found in the person. On the basis of these characteristics, a person can bravely face even the biggest injustice.

3. Perseverance

Perseverance means that a person remains determined to achieve his goal, no matter how many adverse circumstances come his way, but he does not lose his patience.

4. Boldness

In "Young India" Gandhi has written, non-violence is not the way of timid and cowardly people. This is the way of the brave who are ready to face death. He who dies with a sword in his hand is undoubtedly a hero, but he who faces death without even lifting his little finger and without fear is even braver.

5. Aparigraha

Aparigraha means keeping only those things which are sufficient to fulfill the needs of the person. A greedy person can neither do justice to others nor does he have the ability to oppose injustice.

6. love

According to Gandhiji, the ultimate weapon of non-violence is not hatred, it is supreme love and hatred always kills, but love never kills, whatever is achieved through love is permanent, whatever is achieved through hatred is actually a burden. It becomes the same because hatred increases hatred.

7. Fasting

Fasting is essential for physical, mental and spiritual purity. Fasting is not only not consuming food but keeping the mind free from all kinds of impure thoughts is also fasting.

Forms of non-violence

1. Negative nonviolence

Not causing harm to any living being in any way is negative non-violence.

2. Positive nonviolence

Loving everyone is positive non-violence.

3. Cairo's non-violence

When a person tolerates atrocities out of fear of someone else, it is called non-violence of cowards.

4. Non-violence of the weak

Acting according to policy is non-violence of the weak.

5. Non-violence of heroes

Not using one's power despite being powerful, forgiving despite being entitled to punishment, comes under the non-violence of the brave.

Nonviolence in the teachings of Geeta

Non-violence should be followed through mind, speech and body. If there is anger or hatred in our thoughts and feelings, even if we behave sweetly on the outside, it is still violence in a subtle way. If our words are cruel, even if our intention is right, that conduct cannot be called non-violent. And this non-violence should be towards all living beings, not only towards humans: there should be a feeling of non-violence towards animals, birds, small insects and trees and plants also. In fact, when we will be able to realize ourselves in everyone and everyone in ourselves, then violence will automatically start disappearing. It is an inner journey at the level of consciousness. Lord Krishna also gives the same teaching in Geeta ('Ishwar Sarva Bhootanam Hridideshe Arjun Tisthati' and 'Yo Maam Pasyati...').

We should also protect the environment on the same principle – considering everyone as our extended form, not do it just because we have temporal interest in it – if we save and grow trees, the climate will be better, our health will be better etc. Otherwise this will be only a selfish relationship with nature and not religious conduct.

It is good not to use violence but it is not enough, we should also have kindness and compassion. From the entire life of Lord Mahavira, from the lives of saints of all religions, we find many examples of this. It is easy to be kind to those who are dear to us and those who do good to us, but kindness and compassion towards those who hurt us and hate us is the best. This is what gives rise to the feeling of forgiveness. All religions teach this, that is why Jesus Christ, on the cross, even in the midst of extreme pain and humiliation, kept praying for forgiveness from those who tortured him. The source of Lord Buddha's gentleness and peace was his unconditional compassion towards everyone. One of the many beautiful names of Allah in Islam is 'Rahim' meaning the one who has mercy or mercy.

There are many who believe in God, we believe in God's i.e. His representative saints, follow their teachings regarding selfless love, mercy, forgiveness etc. and behave accordingly. It is the religion that is followed, only religious conduct can give salvation, not beliefs (belief systems).

Nonviolence in yoga

Nonviolence is the first step in the practice of yoga. Accomplishment of Yoga is not possible without non-violence. When one attains maturity in the practice of non-violence, discrimination against all living beings ceases. When a person practices non-violence with his mind, speech and body, he attains the attainment of non-violence. Non-violence is not a natural quality of man, but it must be an essential quality. Non-violence is the first step in yoga practice. Accomplishment of Yoga is not possible without non-violence. When maturity is achieved in the practice of non-violence, discrimination against all living beings ends. When a person practices non-violence through mind, speech and body, he attains the attainment of non-violence. But non-violence should never be interpreted to mean that if someone is bent on harming you or is doing violence towards you through body or speech, then you should silently tolerate that violence thinking that you only have to follow non-violence. To do. Protecting yourself and others from a violent person is also supporting non-violence. If non-violence is defended through violence, it also comes under the category of non-violence. It is often heard that people who come in contact with yogis and sages who practice non-violence also become non-violent. This opinion is completely misleading. If this had happened then Mahatma Gandhi, who was called non-violent, would not have been murdered in a violent manner. The peace of a non-violent person definitely creates a sphere of influence, but it does not mean that the violence around him ends. It is true that the nature of a non-violent person is calm and gentle and more sensitive towards others.

There are two areas of nonviolence. One personal area, which can be put on the test of Yoga Sadhana, is that it is mandatory for a practitioner engaged in the accomplishment of non-violence to follow non-violence in body, mind and speech, but if any other living being wants to do violence to that practitioner, then The seeker should protect himself at every level. If this body itself comes to an end, even non-violence cannot be achieved. Secondly, the government should stop violence at the level of society and nation. For example, if there is no police and military security in the country and society, then there will be anarchy and insecurity in the entire society and nation. Tamasic food gives rise to violent nature, hence the food should be pure, virtuous and earned in a non-violent manner, it will give happiness, peace and joy in life. Today, our country India, which is called civilized, has lost its everlasting joy in life due to being alienated from its original values, forgetting its original ideology and being surrounded by only materialistic thoughts and being obsessed with other momentary greed. Today there is a need to awaken our humanitarian values and run a nationwide movement in support of non-violence, along with the common people and the government. The determination to stop whatever actions give rise to internal violence in the nation, like non-vegetarianism, alcohol consumption, drug abuse, corruption etc. should be spread to every person through the government and the teachings of ascetic Mahavir Lord Buddha and sages should be taken. The goal should be to restore pride. Along with yoga practitioners, common people should also give important place to the streams of yoga in their lifestyle to achieve non-violence.

The determination of all of us Indians to establish tolerance, generosity and love for living beings at every level of the society so that the entire Indian society can become a role model for the entire world can prove to be helpful in making the nation prosperous. The country should walk on the path of development at the level of nation, society and individual while protecting the nation through non-violence and violence at the international level. Only then can we truly establish the non-violent thinking of Indian Yoga.

Yama means 'to separate' or 'to be left'. By following them, all the sorrows are destroyed. That is, Yama is social discipline. How one should behave while living among the society comes under Yama. We have five divisions of Yama.

CONCLUSION:-

Non-violence - Behaving justly in all times and circumstances through mind, speech or body is called non-violence. On the contrary, everything is violence, but if someone hurts someone while performing his duty, it is not violence; Like the army punishing the enemy, the judge giving death penalty or other punishment etc. Only an authorized person can do the work of giving punishment, otherwise anarchy will spread in the society.

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