

**Commentary on Non-Violence**

# **AHIMSA-MIMANSA**

**DR. KANUBHAI SHETH  
GUNVANT BARVALIA**

## **AHIMSA**

In Jain tradition, the principle of ahimsa is established on the basis of psychology. Ahimsa is the essence of the sermons delivered by Arhats (enlightened sages). It has been considered as an abode of pure and perpetual Dharma. With the observance of ahimsa, virtues like truth, non-violence, non-stealing, celibacy, and non-attachment arises. Ahimsa is the acceptance for reverence of every living-being. Just as all the rivers merge into the sea, so too all the Dharmas are merged in Ahimsa. Vitaraga originates from Ahimsa.

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**SHRI NATVARLAL BALUBHAI BHAYANI**

**COMMENTARY ON NON-VIOLENCE**  
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## THE HEART OF NON-VIOLENCE

We have very auspicious events like 26th birth century of Lord Mahavira which is an excellent occasion for the people who have faith towards Mahavira. All kinds of individual are eager and trying to offer religious condolences on this occasion according to their capacities. At this juncture, there is a moral responsibility rest on literary world that they work to bring forth the advices of Lord Mahavira towards curious people on this auspicious occasion.

The whole world celebrate the auspicious birth Kalyanak of Lord Mahavira. Several functions are arranged at different places at national and international levels. As the world is marching ahead towards the path of destruction, we pray to the God that the full advantage of Jaina principles of Lord Mahavira, such as Anekantvad, patient, peaceful co-existence, non-violence, universal brotherhood, world peace and compassion may reach to all on this incomparable and auspicious occasion of Janma Kalyanak. Jain religion is like a medicine to the present unhappy world. Therefore, it is advantageous and beneficial to all that each and every principle of Lord Mahavira propagated at the world level. With good faith a country and the world, which obey the principles of Lord Mahavira, will prosper spiritually and morally.

We experience extremely happy, and satisfaction while publishing a book 'Ahimsa Mimamsa' having a subject 'Ahimsa of Mahavira' towards an effort to this.

Lord Mahavira had proclaimed for Ahimsa that.

It is you, to whom you wish to kill

It is you, to whom you rule over

It is you, to whom you wish to harrass

It is you, to whom you pressurise.

It is you, to whom you desire to annihilate.

While learning this a wise man never kills anyone's self or through some one, anybody.

Protect each and every soul. Protect from smallest to biggest soul. Every one likes life and dislikes death. Every body likes happiness while dislikes unhappiness. Therefore neither kill anyone nor beat anyone.

Mental violence is powerful compared to external violence. A human being struggles externally, fight externally, however one does not turn victorious even after defeating thousands of soldiers. According to Lord Mahavira, one who struggles with own soul, defeat the internal enemies which have covered the soul, one who defeats the enemies which are more dangerous than the external enemies he is triumphant. External enemies only destroys the present birth (Bhav) while the internal enemies while destroying the virtues of soul annihilate several successive births, while deeply drowning into the ocean of passions (Kashayas). Hence Lord Mahavira proclaimed that to fight against internal enemies and achieve victory over them.

We hope that an essence and conception of Ahimsa (non-violence) of Lord Mahavira may crop up in all of us.

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**Dr. KANUBHAI SHETH  
GUNVANT BARVALIA**

## **Non-violence-An universal principle acknowledged by all religions.**

The man kind possesses five natural religions. Each and every religious philosophy accepted the same. It is identical for the entire mankind. A member of any caste, creed, religion and country may not accept an act of theft, greed, speaking lie and non-observance of celibacy.

पंचैतानि पवित्राणि सर्वेषां धर्माचारिणाम् ।  
अहिंसा सत्यमस्तेयं त्यागो मैथुन वर्जनम् ॥

**Meaning:** Each religion and all the philosophers have considered, non-violence, truth, non-theft, renunciation and for saking of celibacy as pious. Because, these five religions are natural religions of the mankind. Non-violence enjoys significant place among them.

Every one believes in the principle of non-violence. However the activity of violence has increased and continuously risen, because of multiple temptations, such as, ignorance of scientific-religious, scientific fascination, hobby and to satisfy trifling tendency of pride. 'अहिंसा परमो धर्म !' It is a matter of deep thinking that those who consider non-violence as the best religion, how they would be maintaining the same in their own lives. More over certain religions advocate for animal sacrifice, such act can also be considered as the opposition to the religion.

More or less, each religion, religious volumes and religious preacher of the world has given prime importance to non-violence and therefore, detailed descriptions, both quantitative and qualitatively, available for non violence in the history of man kind, is unavailable for any other subject. An

inclination towards non-violence is the root cause of man's vitality and compassion. Although non violence is basic tendency, believed by all, uniformity in its principle is not observed. The dividing line between violence and non-violence is different in each religion. In some cases the killing of man and animal is forbidden, while in some other cases causing pains to Ekendriya soul, botanical matter, leaves and trees also expressed as violence.

Musa has given then commandments for religious life, out of which one is 'Do not kill! but meaning of this commandment remained limited to Jewish, as well as not to kill own caste persons for individual selfishness. An importance too is given to non violence in the Islamic religion, however it is limited to their caste people. There is a mention of non-violence in christianity. They are slightly forward. The Christ has explained the importance of non-violence by producing compassion to enemies. He mentioned to behave in identical compassionate manner towards foes and friends as well as own and opposite religious people. The great Massiah has preached that if some one slaps on your one cheek, then offer your another cheek. Lord Jesus Christ has told that if you are going to temple or any religious place for the prayer and if you engage in quarrel or in disagreement with some one, then first pardon that some one and then only offer prayer. If you possess opposition and enmity then you have no right to offer prayer. The sacrifice of animal also not permissible in Christianity.

Vedic civilization also talk of mutual security in this manner 'पुमान् पुमांस परिपातु विश्वतः' (rigveda 6-75-14)

In other words, 'मित्रास्याहं चक्षुषा सर्वाणि भूतानि समीक्षे' (Yajurveda 36,18) according to this quotation, the Yajurveda tells us to create universal brotherhood, but, this non-violent vitality of the Vedas remained restricted to the mankind only. A prayer



for the mass destruction of enemies is seldom found in Vedas. Animal sacrifice is permissible in yagna. A violence granted by vedas is not counted in the category of violence. Violence in the name of religion is given support in the vedas. Dr. Albert Swaitzere gave the principle of respect to all the souls and all the lives by proclaiming 'Reverence to life' A principle of non-violence is included in it. Non-violent vitality is fully developed in Shraman tradition. The basic reason behind it that it would be impossible to achieve ideals of total non-violence in house hold life. Renunciation path and path leads to retirement are not accepted in all these religious traditions. A recluse accepts renunciation and renounce the worldly attachment in Shraman tradition. A thought of tatal non-violence is incorporated in Shraman tradition. A violence not to be carried out, not to be carried out through others, not to give consent to a violence by others in any form, i.e. by thinking, speaking and through body,. The meaning of non-violece is, threfore here, incomprihensible and wide spread. However, the thoughts of **shadjiva nikaya**, does not appear in the Baudddha tradition. The Buddha monks were drinking filtered water of rivers and streams. A belief of full proof non-violence is considered on one's own expectations in the Buddha tradition. They have not thought over the facts that what others say for them and what others do on behalf of them while in case of Jaina tradition, a full proof (Nav-koti) non-violence is accepted. Besides, they do not give chance to carry out violence to others for them, as well as, they take care of not to become partner in a violence carried out by others, such minute matters are noted in this tradition. On one side, the Buddhist monks accept invited food while in case of saint or Shraman tradition such kind of food is unacceptable. Because there seems to be a fault of violence based on one pretext or the other. It can be, therefore, said that non-vilence is wide spread in Jaina tradition. Jaina religion is

principally non-violence religion. A sweet music always flow in its every rites, mankind therefore becomes very happy. If a man succeeds in the achievement of non-violence, then one can easily succeed in other rites.

### **Psychological Analysis of non-violence**

The principle of non-violence is established on the psychological basis in Jaina religion. Non-violence is mentioned as religion of the extract of Arhat discourses, pure and eternal. Some times it is questioned why non-violence is believed to be a religion? It is answered psychologically there is strong will principally prevail in every living specy. Happiness suits every living creature and misery is unsuitable.

“सव्वे पावा सव्वे जीवा सव्वे सत्ता सव्व भूआ न हंतव्वा न परितावेयव्वा । सव्वेपाणा पियाउआ, अप्पियवहा, सुहसाया दुक्खपडिकुला सव्वेपि जीविउ काय, सव्वेसि जीवियं पियं ।

“Protect each and every living creature. Protect the living creatures from smallest to biggest. All prefer life and do not prefer death. All like happiness and dislike miseries. Therefore do not kill and do not beat any one.”

Non-violence is to be accomplished through mind, speech and body in Navkoti (Total) non-violence. Violence is halted over the body, through control over the body. Similarly, the sins are stopped while controlling mind and speech. It is geneally agreed upon that more sins are committed if violence is done personally. But this is not an absolute truth. To engage one self in violence, carry out violence through some one and to support any kind of violence these all are sinful activities. Some times it so happens that more sins are committed as the violence is supported as well as to carry out violence via media than one engages own self in the violence. Therefore neither any criteria nor any materialistic thermometer can be derived for the violence. Politeness is the only

criteria available as demerits and merits of violence and non-violence respectively. Any kind of external activities are not a **karma**. Some time we get retirement from sinful act, wrong act as well as violence, and engage some one else to carry out such violent act coupled with cruelty and get satisfaction that I did not committ any kind of violent act then how can I get sins ? The one who did it physically then the sin would be his-but it is not like this. You have to enjoy-the fruits of sinful act even if it is done indirectly. The responsibilities of sinful act, either directly or indirectly done, rest with the person who inspired some one to do such sinful act and support the same.

If some one is tortured either directly or indirectly, there are all chances of violence being committed. A labourer, loaded with heavy load on his head, panting, tired, over flooded with perspiration as well as passing through crowded street, must be given a passage first. Here, it is termed as indirect act of non-violence. There are all chances of violence to be committed, if some one is bodily pained either directly or indirectly.

The question now arises where is more sin, either doing violence, or engineering through some one or supporting the same. Jaina religion preaches non-absolutism. Each and every problem, therefore, should be tried to solve by way of non-absolutism. Where ever there is violence, though one is directly not involved it is done indirectly, or else violence is not carried out directly but the violence is being supported then there would be sinful act. Its famous example is Hitler-Hitler dragged the whole world into horrible flames of the world war. It is said that he never fired a single bullet, during the world war, neither he kept any weapons, nor he killed a single soldier, nor wounded any one. His army fought the war through his orders, suggetions and advices. Several were killed,

wounded and rivers of blood flown in the war. The reign of violence was established. Though Hitler did not take part directly in this war, then the sin of such heironous mass killing of the man was not on his head? Hitler declared that he did not go to the war fields, did not fire bullet, did not fight the war then why the sin on his head ? But no. One thing is crystal clear that the violence is dependant on the wiser counsel as well as more or less conception of related sinful act. It is impossible to ascertain an external creiteria for non-violence. This is the question for the support of violences. Some time one does not involve own self in violence, nor get it done through some one, nor give consent, but when support then....? Say some fighting, quarreling going on. Both the parties are fighting vigorously and the third one, who is only a spectator, gets excited and praises, becomes happy believeing that he saw a show free of cost today. When he thinks that it is good, some one is beaten up, he is fit for that, he should be beaten up more and some more...at that time, that spectator, made his mind wicked, without purpose in other's matter unnecessarily. What those two fighters had in their minds, is known to both of them but the spectator made his mind wicked.

Wiser counsel can save from the flow of sin. There exists chiefness of additional sin, where is discourtesy, illiteracy, dogmatism and obstinacy.

Lord Mahavira, therefore, affirmed" Remain in awakened state at every moment, life is only awakened state."

A question arises here. There is a person who is performer of total non-violence. Say he is the king. Entire responsibility of the kingdom rest on his head. He maintains adequately and suitably the several responsibilities, such as very well arranged areas of kingdom, maintainance of kingdom and the protection of the people. What will that non-



violent king do when a rapist, king either foreigner or local invades or attack ? If he does not resist while performing non-violence, then that attacker would rob his kingdom and cause pain to the people. He will destroy the civilization and sanctity of the country. What a non-violent king, who holds the responsibilities of the protection of the people, will do when there will be ups and downs? what would be his duties? Whether he would offer resistance or not for the safe guard of the country ? If the invader stages powerful opposition, then the war is imminent, and if remains non-violent then he has to bow down before the attacker, bend against injustice. To fight in such a situation is not a violence? Is it not cowardness? It is a sin if one engages own self performing injustice. But it is bigger sin, to endure injustice, bow down before him. Under such circumstances that non-violent king, without keeping spite in his mind, without having conception of enmity, for the protection of his country, for the welfare of his people, will have to fight against the attacker. If one who resists with the conception of increasing own kingdom, then such conception is termed as violence. But one should not have desire for the spreading of kingdom. It is called a national duty if some one has to fight for the cause of national pride and welfare. It will be most desirable if peace prevails due to mutual understanding.

But one thing is very much clear and certain that one who wishes to perform total non-violence one should control three types of violence.

One who knows, experiences pains, he can know, understand other's pain too. 'अज्ञात्थ जाणइ से बहिया जाणई एवं तुल्ल मनसि' "Means, one who knows his own pain, he can know the pains of others on the basis of equality knowledge." Non violence depends upon self perception. The scripture writers have elaborated this non-violence principle in this way, when you

desire to kill some one, want to give pain, wish to harrass, it is only you and no one else.' Further they mention, who dishonours the world he dishonours his own soul. Non-violence is established when the conception of "ownness" develops in the human being.

## **NON-VIOLENCE – ENTIRE EXISTENCE OF LIFE**

The vitality of the life of human being is based on non-violence. If that base is broken the life will break and humanity will fall into coma. The conception of universal brotherhood has been developed in the stages, such as, from individual to family, Family to society society to nation. Nation to universal brother hood.

Conception of non-violence is its root cause. In the civilized atmosphere of human politeness, non-violence is sweet, good, happiness and eternal. The glory of non-violence, therefore, is accepted either in one form or other, in each and every religion of the world.

Non-violence enjoys special place in Jaina religion. A sweet music of non-violence flows in every human rites, which makes the human being very cheerful. Jaina religion is principally non-violent religion, because of manifestation of non-violence the conceptions of truth, non-theft, celibacy and non possessiveness development. The basic material of every best ideology of the life is non-violence. Non-violence is the customary land of spiritual performance. In absence of non-violence, the spirituality becomes a palace of pack of cards, which is grounded within seconds due to storm.

The productivity of non-violent afflictions is dependent on wisdom of mind and life. Therefore while passing on road, looking at poor and unhappy, pained animal, an affliction towards them is produced in the mind because there exists natural compassion in the heart of every human being.

We may find the stream of compassion flowing while examining the heart of cruel human being. As for example, a butcher, whose basic business and ideology is violence, he kills, murders several, even then, when he finds, while walking through, any pained animals such as cow, horse, dog are struggling, quarreling of two animals, strong animal harrasing a weak animal, then, that butcher considered to be cruel, will offer the necessary help to those pained and harrassed animals and will try to save such weaker one, because there exists natural compassion and non-violence in his heart too. In this way there exists incomparable and uncommon gift of non-violence from nature to all the living species and human beings.

### **NON-VIOLENCE-GODLY APPEARANCE**

The place of non-violence is not less than the god. Lord Mahavir termed it Godly (Goddess). Because the faith reposed in the heart of human towards lord/god, there should have been equal faith for non-violence. In the form of certainty, non-violence is a matter of worship and centre of faith. The god is in our heart, and we need not search for thou else where. But the existance of such god is hidden behind that black curtain of violence. If the same is removed through non-violece then the form of god is possible to appear in our selves.

Various temptations are available in this world. The curtain of temptation such as violence, lust has fallen on naturally obtained non-violence, through passion-lust and sensuality. If that sensuality and passion are controlled then that curtain is removed and automatically, non-violence appears. The mind is to be controlled for that and spirituality has to be performed, one shall have to move towards super humanity so that it appears automatically. There is no need to fight out-side to incorporate non-violence. There are needs for internal struggle and control of sensuality as well as passion.

It is possible, then the ideology of non-violence is established on every foot step of the life.

Shri Arvind Ghosh had minutely described the world of super humanity. He, with the help of force of meditation performance, imagined a world like, pious and heaven, where there are no miseries, wars, competitions, narrowness and secularism. He had mentioned very clearly that everything is possible on this land. Provided a human being can control his mind.

Acharya Samantbhadra had mentioned non-violence as divine being for the soul-scholar (researcher), non-violence is the God.

The God is eternal, unlimited and non-measured. If non-violence is God then, it too is eternal, unlimited and non-measured. Therefore it is impossible, for it to be described and cover under language. The words are very weak for it while non-violence is wide spread. Therefore non-violence cannot be described in words. The whole language of non-violence, is incorporated in itself. The element of non-violence is very minute. Balance observation, therefore, is necessary in its criticism. It is necessary to think over, big and minute, forms of non-violence. There are not only one, two, many, several but infinite divisions are described for violence in Jain religion. It is impossible to count ripples of the sea-water, while standing at the bank of the sea, likewise it cannot be possible to ascertain the total form of the violence. Is it possible that human being knows about the ripples of his thoughts? The divisions of violence is as good as that.

Whenever violence is binding with the soul there is tremor created in the soul, there is disturbances too, and the refinements such as anger, pride, illusion, greediness and respect, are awakened. Whenever these refinements are destroyed, then tremor and disturbances will be stopped. As soon as mind, speech and body become stable then the soul



too becomes stationary. But it is impossible in the present circumstances. It is very difficult to stable the whims of the mind. Similarly, to count the types of violence is very much difficult.

### NON-VIOLENCE AND SPIRITUALITY:—

Non-violence is one kind of spiritual ideology, and it is obtained only on spiritual level, but, the present life of the person is the mixture of spirituality and earthly matters. Non-violence is possible on the spiritual level of life, but the imagination of total non-violence is not feasible on the earthly level as long as some one travels from earthly level towards spiritual level, then the possibilities of non-violent life starts developing. Several layers are decided, therefore, to proceed ahead in the non-violent direction in Jaina philosophy.

Whatever possible to be performed to win over violence, should be ready to carry out and the development of penance has taken place from there only. Non-violence does not appear in the life without subducing passions, and control of sensual afflictions. Desire of greed, attachment over tastes and sensual passions invite violence. If the degree of equality, non-attachment and affection are awakened and established in place of inequality, attachment and spite then automatically kingdom of non-violence is established.

An ideology of total non-violence is unavailable for human being activist. But if move ahead gradually in that direction, then at some moment of entire life, there may be availability of ideology of non-violence, it may partly accomplish an ideology of non-violence too. According to Jaina religious terminology, the '**Padapogaman santhara or 14th non-meditative kevali qualitative place** is the only place where total non-violence can be accomplished.

Human being is compassionate by nature. The natural flow of compassion moves undeterred. Once Leo Tolstoy

went to visit slaughter house and his description of that slaughter house was so horrible and shocking that one can not complete its reading. Our sights too become blind while reading the body pain, pains and sufferings of the animals during the process of slaughterrings. When a concious human being converted into coma and carry out the actuivities of slaughter house, establishes the kingdom of violence, then it is very much surprising that though the man is compassionate by nature, then while behaving with above afflictions, becomes demon from human being, crushing pressing his own good conduct and while Producing evil practices and continue the activity of slaughter house, are seemed to be painful as well as surprising.

It can be then affirmed that the feelings of mercy, compassion and non-violence are inheritant by nature while the human being has to produce, cultivate the violence while crushing and pressing his own natural feelings. It has to be induced and cultivated. Violence can not be performed without making perceptions very much squeezed.

### **HUMAN BEING-MANAV OR DEMON ?**

The biggest question posing before the mankind is its existence. When it born as a Manav then should one remain as Manav or Demon? A question is found to be more or less ridiculous....It seems human being is human being, then how the question arises for human being converting into demon ? The difference of human being and demon is not judged from their caste, body but from their internal behaviour, and performance of the actions derived from them..

The feelings of violence is demon like feelings. A human being looks like human being by his external conduct can become demon through his internal feelings. Humanity is pious thing. It is undisputable that no one rules supreme other than man. It is mentioned in holy books too that देवेभ्योऽप्यतिस्त्रियते

मानवो जन्म' the birth of human being is more and above the God. The centre point of the whole world is Manav. This Manav has performed demon like act some time. Violence, slaughter of animal and sacrifice of animal are given the forms of religion. Injustice is framed into justice and given prominence. Though the non-violence is the natural religion of the human being. Some times violence occurs on the excuse of sacrifice, ritual rites, hunting and non-vegetarianism. The worthless efforts to obtain godly and divine pleasures through such bad actions, exposes the demon form of the Manav. The gods and goddesses are the parents and life protector of entire animal world. Their feelings, towards entire living species, is identical, is it possible that they for the sake satisfying themselves, fulfill the wishes, giving consent to such cruel, violent and mean acts of performer of ritual rites?

Some stupid and illiterate persons take vow, when their only beloved son falls ill, that pray and keep vow to goddess' they would sacrifice goat etc; if their son turns normal,' and if that son turn gets normal because of life and good merits, they slaughter the goat with cruelty and sacrifice it before the goddess, what is the meaning of such beliefs? can it be summarised as

माता पासे बेटा मांगे, कर बकरे का साट ।

अपना पूता खिलावन चाहे पूत दूजे का काट ॥

Goat in exchange of the son. How deadly unjustified such bad act to keep our son safe and sound while killing the son of else. (infant of goat) This is the demon like exposure of Manav.

There exists good (Ram) and bad (Ravan) behaviours in the minds of Manav, which makes Manav a true Manav. Whose humanity spreads fragrance. It is a symbol of Ram, where non-attachment, forgiveness, non-selfishness, courtesy and sym-

pathy prevail in place of mean feelings such as attachment, illusion, pride and selfishness. On the contrary, it is a symbol of Ravan, where exists fascination, illusion, avarice, selfishness, pride and anger as well as hatredness, cruelty and non-forbiddenness spread out. An ideology, which may be termed as Ram ideology is pious, attractive and dear and another ideology may be Ravan ideology which is dirty, vile and vulgar. Now the Manav has to decide about either Ram or Ravan?

The pious nectar flow of non-violence is in one's own self. That is a special discovery of Jain religion. And that pious ideology-of non-violence and truth constantly flows in our blood. The man has to be awakened that power of flowing Ganges and has to take bath in it so that the life of man becomes fulfilled. Non-violence is life like flowing Ganges to make life more pious, the humanity fully developes after taking holy deep in it. The mask, such as hypocrisy, pretention, selfishness and exploitation the man has put on over his so called beautiful face, which breaks, bursts automatically after this holy deep and the man turns to be real man and can pass through an ocean of **Samsar**.

### **WIDE SPREAD MEANING OF NON-VIOLENCE IN JAINA TRADITION:**

The wide-spread meaning of non-violence is described from all the angles, available probably in the ancient Jain volume of Acharang in the world literature. The violent killing of **shadjivanikays** such as **Earth, Water, fire, Air, Botanical matters** and moving living species are forbidden. Its first chapter belongs to examination of weapons. It creates the wisdom for the causes and materials of like wise violence, befitting to its name. The consideration related to the wisdom of violence, non-violence of **shadjivanikayas** is the speciality of **Acharanga**, which is totally accepted in Jaina literature. There is not only wide-spread meaning of non-



violence described in **Acharang** but the efforts are put into make it deep rooted and psychological.

Twin principal definations of religion are available in **Acharanga**

(1) सेमियाए धम्मे आरियेहिं पवेइए— १/८/३, Aryas have termed composure as a religion.

(2) सव्वे भूया सव्वे जीवा सव्वे सत्ता न हंतव्वा

ए स धम्मे सुद्धे, निइए सासए

समिच्च लोयं खेयम्मेहिं पवेइए—१/४१

Do not kill any animal, living species, and essence and this is only pure, permanant and eternal religion. It is preached after realizing the pains of the whole world.

These two definations are dependant upon two different point of views. The technical terminalogy of the religion as composure is the technical terminology of individual religion, free from society. Because composure is the biodata of own's nature considering principles and psychological point of views.

Non-violence is practical and society related religion. Because it is designed to remove the pains of the people and the society. Non-violence is the external exposure of achievement of composure. Composure is the center point of non-violence, and it is the base of non-violence. Non-violence has been mentioned as the essence of **Arhat's** discourses as well as pure and permanent.

It is mantioned in Ayaro, 5/101,

you are the only one,

whom you wish to kill,

you are the only one,

whom you desire to rule,

you are the only one,

you wish to become slave.....etc.,

No one desires to kill own self. If other's soul is not different than mine then to whom I shall kill ? There is an experience of this oneness on the level of existence. The soul is violence and the same is non-violence. There is oneness between each and every soul, and that is termed as non-violence. Lord Mahavir has declared through his discourses that there exists identical vitality in every soul of the whole world. Each soul has desire to receive identical happiness. Therefore all the souls of the world should consider the souls of others, equal to their souls. An act, talk and behaviour which causes pains, damages and miseries to us, such acts should not be done towards others. When the distance between own self and others will be diminished then the accomplishment of non-violence will be successful. Otherwise it would become only hypocrisy—false show, external face (Mask). Though there is difference of personalities, there is equality in both's religion, and that is disliking of miseries, here is an example.

In the early ages there was predominant society called 'Panchyat'. The decision of the **Panch** was considered to be final and respected as good as that of the judge. There was a quarrel related to property between two brothers. The matter reached to **Panch**, for justice. Elder brother established as accused. But he was reluctant to accept accusations. The justice given by **Panch** should be considered as unanimous and religious justice. It is then decided to heat the frying pan according to tradition of that period. That hot frying pan should be kept on the hand of accused. If the hand does not get burns mark then the accused is acquitted and if the case is reverse then the accusation proved to be correct.

The frying pan made hot on the fixed day. As soon as one of the persons of **Panch**, tried to place the hot frying pan *on the hand of accused, then he immediately withdrew his* hand. The Panch tried to convince him, not to do so, and if he does, he would be declared accused one. At that time elder brother very patiently said, Hon'ble panch ! Your hand is my hand. Your tongs are my tongs. You are not guilty. You are innocent-true. You give me this pan lifting with the hand. My hand is ready to accept the same.

This formulae of equality of Panch, changed the course of its decision. The Panch quietly went to their seats. The distance between own soul (self) and other soul destroyed here and that produced the formulae of equality. This equality formulae of Lord Mahavir awakened thousands and thousands of people. He therefore declared that the 'message of Non-violence is for the welfare to all', and allow it to reach at all the places.

### **Non-Violence and soul :-**

Lord Mahavira had said the person himself is the test of Non-violence. The right to live which the person enjoys himself, the similar right should be given to others. If the person does not give the same kind of right to live to others, then how can he has right to live ?

Non religious and passionate man thinks, "मेरी लागीसो तो दिलमें और दूसरों के लगी सो दीवारो में" Such behaviour and thinking keeps non-violence away from the human being.

Once upon a time Gautama asked Lord Mahavira, "Prabhu ! Why did you leave violence and accept the path of non-violence ? Why did you prefer to choose the path of calamity, bodily pain and pain only ?"

Lord Mahavira replied, "Gautama ! every living animal has respect and ambition towards his life, in its mind. Every one

tries to obtain their own facilities and pleasures. Each one has to struggle for the existence. Therefore, I considered others like me and having that belief renounced the violence. And kept away to cause pain to others. If one chooses to be unhappy, struggling then others can be treated in similar fashion. Each soul prefers happiness and keeps away from unhappiness. Therefore, I considered non-violence as prime religion and accepted the same and make my own religion in total.

In this way, the true test of the non-violence is own soul only. Religion and non-religion merits and demerits, all are the different corners related to own soul. Sometimes, it so happens that when we consider something as religion, the other person considers the same as non-religion, to that something. We may call merits, other may term it demerits and vice-a-versa, But our own soul is the real test for these merits-demerits, religion-non religion, good and bad. There are several societies, religions, difficulties, problems and relations in the world. The ultimate formulae to obtain suitable compromise for all these problems and all these relations, is the experience of own self. We become defiant, when some thing happens against our will, and we call it non-religion as well as demerit. The one who causes miseries and give stumbleness to other's feelings, is non religious and sinful.

Non-violence is a moral religion. It is not exposed externally but it is introvert. It is not called religion, to cause pains, teasing, beating, exploit, snatching away of rights of others. The religion-changes according to terminology of merits-demerits. As aforesaid religion for one, may not be religion for others.

A muslim considers the kidnapping of Hindu woman is his religion and Hindu considers the kidnapping of Muslim woman his religion is this called religion for both? When we are pained

with the kidnapping of our woman, then with the kidnapping of other woman, other may not feel the same pain?

Lord Mahavira had, therefore, proclaimed “मन एवं मनुष्याणां कारणं बन्धमोक्षयोः ।” The reason of happiness and unhappiness is the human mind only. We run after the outer pretexts imaging happiness and unhappiness and as a result experience impatientness and uneasiness. The belief about happiness and unhappiness have also been changed in the present materialistic world. The worldly matter if possessed by some one and that is not with us, that is unhappiness for us. Similarly, whatever, we have got and other do not possess the same that is happiness for us. Such unequal definition is widely spread over. We can therefore say that either happiness or unhappiness does not depend upon external pretexts but it relies upon our internal factors. Instead of running behind the external reasons to either obtain happiness or to remove unhappiness, we should better concentrate on our internal factors.

‘अज्झत्थं सव्वओ सव्व, दिस्स पाणे पियायए ।

न हणे पाणिणो पाणे, भयवेराओ उवरए ॥(Uttara A.6. Ga. 6)

While knowing the root cause of comfort and discomfort, arriving from all the directions lies internally, and understanding that each living specy loves its own soul, those who have retired from faults of fear and spite they do not kill any animal.

In this way, a religion means an act which creates the highest quality of life for us. In this manner experiencing our practical one-ness with all the souls or understanding that whatever comforts and discomforts experienced by me are also experienced in the similar way by others, and therefore not to cause pains to others or controlling the tendencies of attachments, spite, passion, anger, greed, pride and fascina-

tions are the qualities of non-violence. Any quality from the aforesaid is cultivated to such extent, the quality of non-violence appears in the soul to that extent.

In this way, Lord Mahavira has told in Uttara-dhyayan.

‘समया सव्वभूएसु, सत्तु—मित्तेसु वा जगे ।

पाणाइवाय विरई, जावज्जीवाए दुकरं ॥ (Uttara. A.19, g.25)

To behave in equal manners towards foes and friends in the whole world, is called the non-violence. In such a non-violence state, or while remaining in composure and renounce the tendency of causing pains to all the animals-small or big, renouncing all kinds of violence, is difficult to maintain and cultivate the same throughout the life.

### **TYPES OF VIOLENCE:**

Lord Mahavira had framed several levels to understand non-violence. These levels are dependent on the situation. He has divided the violence in four categories.

- (1) Sankalpi
- (2) Aarambhi
- (3) Udhyogi
- (4) Virodhi

Violence which is performed knowingly with specific intention is known as Sankalpi violence. This type of violence is offensive violence. For every human being it is prohibited. It can be controlled with strong will power. This violence is the result of revengeful tendency-spite. It has always negative result, because it is always performed to cause pains and torture to others.

Arambhi violence is the violence carried out to cater daily requirements. To run practical maintenance of the life and the society, the activities of such violence is called

Arambhi violence. A person who caters his daily needs on the basis of creation of worldly materials and protection, he is incapable to renounce and leave this non-violence. There is definite various types of violence involved to run the house hold. But in such circumstances, one should take care that the violence remains at minimum level and can be avoided.

Udyogi violence is such a violence which attracts the activities carried out for the maintenance of the family, for the purpose of business, agriculture. Every soul has to perform it as an duty either one is saint or normal man, or animal.

‘न हि कश्चित्, क्षणमपि जातु तिष्ठत्यकर्मकृत’ It means that not a single person remains without doing any work. One cannot get freedom from the activities while behaving non-workohalic, idle and lazy. The mind of the **manav**(human) is the basic source of all the activities. Worldly and Sansarik persons have to perform **Udyogi** violence to maintain their daily needs. In this too, every soul if wisdomfully takes care and acting wisely can avoid violence.

To save, to protect and to defeat the injustice caused at the time of external invasion by the enemy towards country, town, family and even one's own self, protection of liberty and for the maintainance of peace, the kind of war declared is called **Virodhi** violence or defending violence. This is in reply to the invasion forced upon. For the causes of protection, safe guarding our intentions, the violence performed is called **Virodhi** violence. They are incapable to renounce such violence who desire to keep their control over all worldly institutions.

Out of these four levels of Violences, if uncalled for all acting violence, carried out through attachment temmptations, desire, greediness can be renounced, it would be the best. If

this violence can be renounced by entire society, then there would be automatic solution to prevailing problems of the world. Jain saints have emphatically said to renounce this **Sankalpi** violence. Following are the examples of Sankalpi violence: Strong person desires to kill non-guilty one, to beat and finish weak one, to attack and to rob some one, carry out torture, create tyranny due to greed and spite, if some one invades with the purpose of spreading of kingdom, loot with the purpose of financial benefits, exploiting the labour class etc. etc; these can be avoided and controlled with little understanding and religious knowledge, and if that happens the violent form of the society changed into the kingdom of brotherhood happiness and bliss.

The person has to carry out **Arambh-Samarambh** to earn livelihood. Similarly, business and other activities have to be carried out. Therefore it is impossible to leave the violence at a time, and impossible to renounce. The violence, which is performed to earn the livelihood. However it is possible to obtain gradual freedom from the same.

The required acts such as farming, business and industry to maintain the family, to earn the livelihood, are unavoidable. The violence performed to earn livelihood can be minimised with the awakenss of non-violence. The rules such as morality, honesty, truthfulness if suitably adhered to, in the fields of business and industry, then the violence occurring in these fields can be controlled. If there is awakenss towards purity of volitions in the mind, then certainly, the violence can be reduced gradually.

**Virodhi** violence can not be stopped totally. It is the primary duty of each person to protect own self, family, country. It is a duty to protect one's self at the time of attack by cruel enemy. Therefore this Virodhi violence can not be avoided total. It is desirable to act carefully that **kashayas**



such as anger, illusion, spite and revengeful tendency are not cropped up in the mind, while fighting in self defence. A violence to be performed, killing has to be done, question of survival appears for self defence and if principle aim is protection as a part of moral duty, then such violence is not undesirable and unforsaken.

The best available examples of **Virodhi** violence are Shri Ram and Shri Krishna. When the defence of injustice is impossible through non-violence then the support by **Virodhi** violence is unavoidable resistance to injustice necessary in normal life.

Ravan kidnapped Sita. When Shri Ram knew this, Ravan had moved far ahead. Sita was trapped by Ravan. There was moral responsibility of the protection of Sita on the one side, while on the other side a violence has to be performed through mass killings in the war with Ravan. Ram was restraint person. He convinced him that he did not desire for his wealth, nor he wished to have his golden Lanka and else. He wanted his Sita back. He desired liberty of Sita. He did not have any interest and pleasure in fighting with Ravan neither he has any revengeful tendency nor spite against Ravan. He tried to convince Ravan that he himself is a king, mounted on throne, then how the people would find justice, if he involves himself in the act of torture, vices and rapist? He should act for truth and morality. Ravan, however, did not listen to his single advice. Ram lifted his bow to teach a lesson to that tyrant, guilty, rapist, and to give punishment and marched towards Ravan. There was war. Annihilation took place. Ravan was killed. Sita returned. **Virodhi** Violence was unavoidable here, it was on the part of duty and part of protection. There was neither a spite nor enmity in the mind of Ram towards Ravan.

Another example is available in the history and that belongs to Shri Krishna-Arjuna. The war which took place be-

tween the Pandavas and Duryodhana was due to the inspiration from Shri Krishna. Shri Krishna tried to stop the war. He himself became an envoy and went to the courtyard of Duryodhana. He tried several times to convince and cool down him. Explained to him the path of morality, justice, truth and requested him, on that basis, to provide only five villages to the Pandavas. But nothing of that kind could happen. Shri Krishna convinced the Pandavas to prepare for the war, convinced Arjuna too. Shri Krishna himself had to be ready helplessly for war. Arjuna, however, did not think it proper to fight against brothers, family members, respected elder one and threw away weapons and arms. Shri Krishna at that time parted divine knowledge to Arjuna and he was ready for the war. There was a triumph of truth, justice and morality. There was a **Virodhi** violence here too but as a part of duty.

There are several such examples available in the history of Indian civilization. One thing has to be made clear here that the accomplishment of non-violence is the balanced forms of situation, society, person and wisdom. If inter-related balance is not maintained there, the accomplishment of non-violence will be spoiled. In this way it is impossible to halt totally **Virodhi** violence.

### **NON VIOLENCE-DOES IT MEAN COWARDNESS?**

Non-violence seems to be lame and weak to some people. They believe that the non-violence is the religion of cowards. Those who are coward, weak unable to defend, while wearing the robe of non-violence, they hide their weaknees keeping 'अहिंसा परमो धर्म' as shield. The robe of non-violence made the people weak and trapped in the bondage of dependance... but no, it is not like that. The truth is that, the non-violence of Jainism could not be propagated very well, so the people become weak, poor and caught in the bondage of slavery.

Think only if the whole world practise the non-violence framed by Jainism, the atmosphere of friendliess be produced, the feeling of brother-hood developes and good time is established. Because non-violence is the river of bliss and peace. Therefore non-violence is not reason behind the dependence of India. But the reasons are, greediness of power and rule, dependence to passion and internal quarreling. Our history too substantiate the story that due to internal quarreling among our kings, attraction towards passionate and lazy life, the English people were benefited. Gandhiji applied same non-Violence formulae and released our country from the slavery of English rule then which is binding object...the rule of violence or non-violence ?

Some say Violent animals should be punished. Then is that not a violence? Jain religion also believes in punishment for the guilty. While giving punishment to guilties, the rule of non-violence is established...because when a guilty is punished then the cropping of other criminals are restricted. The tendency of guilt, adventure and violence are on decrease too. If some one believes that strength, to fight against injustice and struggled is only in Violence then that belief is imaginary. It is settled that through non-violence based on activities, that non-cooperation can be possible by non-violence but that would be of better understanding and wisdom. There would be firmness but not obstinacy, but it would be firmness of truth, the resistance of struggle by weapons, cannons and arms is not possible but the same is possible with love, affection and better behaviour, through non-violence, which will effect the mind and body of the opposite person. Friendliness will be cultivated through love, which may be established as good as activities. For society service and construction of society non-violence is the best ideology. In each and every activity towards life and society, non-

violent view point is very well invited, desired from all the corners.

### **NON-VIOLENCE-RELIGION OF BRAVE:**

Non-violence, therefore, is not cowardice act but it is a religion of brave. Some 2600 B.C. when there was a dominancy of Brahmins, intoxication of casteism had spread out, entire man kind was terrorised because of blind beliefs, incantation, violent elements and ritual rites, there was maximum exploitations of man through slavery and slave system, the progress of man kind was stopped, at that juncture, the **Sraman** tradition came into existence. Lord Mahavira and Buddha brought non-violent revolution and created new atmosphere. They did not depend upon kingdom, laws, army, war and infighting to present their thoughts. First of all they examined them selves. They taught what they practise. They accepted their own principles in the life, and then visited each and every village, street, and house to house and explained their principles to the people as also explained non-violence. They brought change in their thinking and behaviour. They prepared their pupils, they were handed over the torch of peace and fixed the criteria of progress through the torch of truth and non-violence. Were Gautam Buddha and Lord Mahavira cowards? Neither were coward nor was their non-violence coward. They are coward those who show excuse of violence and want to protect their lives.

To kill some one, hurt some one create violence, Which religion and religious pundits proclaim that it is the act of bravery ? To kill some one is not bravery. The bravery contains in sacrifices. The entire animal world wishes bliss, wishes life, who is ready to die ? No one is prepared to die. Even old, weak and ill persons have hopes to live. An aged person or ill one who are counting their days, also have desire that some kind of medicines available, some magic miracle occur

so that one can remain alive, can be saved and get life for some more days. This is the attachment towards life. Then the preacher of non-violence, himself sacrifices, becomes martyr, is this one called cowardness lameness ? Non-violence is the religion of brave people.

Gandhiji, of modern age, is the example. Gandhiji **did not** implement, the path of confrontation, traditional war which are in force from centuries, to release India from the slavery of English. That path was violent one. He implemented nonviolent path. He drew away the English through non-violent medium, India was released from slavery and made independent. He went on fasting, applied firmness of truth (**Satyagraha**) started non-co-operative movement, forced non-violent movement and entered humbly into law breaking and obtained freedom for the country. This is not the path of coward but it is the path of bravery, essence, and self confidence. The resistance by non-violence is the supreme ideology of life.

The ideology of total non-violence is not fully impractical. As soon as the person tries to move away from the attachment of wealth and body, and start moving upward, the ideology of non-violence turns to be practical. Although non-violence remains an ideology only for the person. But it cannot be transformed fully. When the attachment of body protection will be destroyed, attraction of body becomes zero, non-attachment feelings will be produced, at that time, there will be a full transformation of non-violence. Total non-violence is impossible for the person, although the body may be required for accomplishment. Although there is no tendency of body protection, but coming forth into existence of total non-violence is impossible. Because body is for accomplishment, for phialn a tropical act, though body exists on non-attachment feelings, body remains a body. If there is body it has bodily activities. It has foodings, it moves, it has bodily and other activities. And all these are not possible without

violence. But one thing is certain here, that the violence occurring during this period is non-problematic and the same would be bright one. The volition would be clear and pure here. Its aim would be welfare. The inherent spiritual feelings towards all the species, in his activities does not break.

### **TYPES OF VIOLENCE:**

There are two types of violence (1) Direct and (2) Indirect.

**DIRECT VIOLENCE :** The violence which is seen and understood, is direct violence. The killing of souls, right from **Ekandriya to Panchendriya** souls is done naturally, but it is identified when and how it happened. It can be stopped with little extra care.

**INDIRECT VIOLENCE :** The form of indirect violence is very minute, wide spread, difficult and very strong. It is invisible generally. The deepness of the indirect violence must be understood. Indirect violence never occurs. There are several kinds of forms of Violence, and they have different innumerable fractions. As and when, detailed and analytical thinking will be carried over them then the very minute and wide spread forms of Violence and non-violence will appear.

**THE FORM OF VIOLENCE :** When the violence is bonded with soul, it creates vibrations in the soul, there is internal disturbances and along with the same anger, pride, selfishness, greed and hypocrisy are awakened. As long as there are non-awakening of these refinements and vibrations, till that period there is no bondage of violence with the soul. The soul is stable, peaceful. There are several divisions of Violence, as mentioned earlier. Its counting is impossible just like ripples of the sea. But while looking from the visible angle, there seems to be three types of forms of Violence, at the first sight. **Samrambha, Samarambha** and

**Arambha.** A thought awakened towards Violence is **Samrambha**. While to collect the materials for violence is **Samarambha**. And later on to act Violently right from the beginning to end is **Arambha**. In this way there are three kinds of Violence. Whenever there is volition or effort for the Violence are the reasons behind found clearly, Inspirations of them, are dirty and wicked feelings of internal activities. Primarily anger is produced from miseries and anger invites violence. Such wicked volitions comes forward as the materials for Violence and later on a Violence begins depending upon the force gained by that determinations. The wicked feelings of the mind can be divided into four parts. Anger-pride-illusion and greed. These four wicked volitions roots of Violence only draw towards Violence. Depending upon the intensity and deepness of such volitions, Violence to that extent is strong and stronger.

There are twelve divisions derived at, for violence, in this manner, **Samrambha**, **Samarambha** and **Arambha**, these three are multiplied each with Anger, pride, illusion and greed. When they are multiplied with mind, speech and body, they become 36, and when they are multiplied with to perform, to perform through some one and to give consent to that performance, i.e. (by three acts) they become 108. More over there are 108 division of violence physically. And a struggle is required to halt them.

The meaning of violence does not only confine to killings but each wicked volition appears in the mind is violence, too. To restrict some one's freedom is also Violence.

A Violence, which continuously burning in the human mind, such as Anger, Pride, Illusion, greed and passion, is internal violence. With the medium of this violence, we do not kill others but we kill our qualities such as good thoughts good tendencies, politeness, wisdom etc; which is more than sui-

cide. There are various forms of suicide acts, they are, to die with bullet fired from revolver and gun, to take orally poisonous medicines, to lie down over railway track, to fall in the well or sea as well as to jump from top of the mountain or high rise building. Suicide is cowardice act. Cowardice and fear are the causes of decline. Cowardice produced by violence, Cowardice produces fear. Fear creates defeats. Defeat produces anger. Violence therefore is the cause of decline.

### **MENTAL VIOLENCE:**

There is co-relation between life, society and the nation. At all these three levels, human gives concrete touch to his own various feelings. As seen above, anger is produced by Violence. As a result of this social stability is disturbed and broken and the diseases like high-low casteism, touchability-non-touchability are developed. The lowest caste such as scheduled caste and tribe, while given acceptance and behave cruelly with them, that is also a form of mental violence.

Though all the animals are treated as equal by nature and consider the children of the God, an artificial divisions such as high-low casteism, rich-poor, king-pauper are created, as a result of these, the classes like master-servant, employer-employee etc. came into existence, and later on the system of slave-slavery came into existence. Rich and wealthy persons were buying slaves. And those poor, weak slaves were the subject of inhumane terrorism and treatment. More laborious bodily work, than the animals were taken from them, at the same time they were offered lowest and non-nutritious quality of foods. He, one who gets the work done at lesser reward, was considered to be clever and skillful. The slaves were exploited in many ways, such as, laborious body work to the maximum extent, less reward, to keep hungry and thirsty and cruelly assault. These can be termed as mental violence too.



King Rama, with the criticism from ordinary washerman, exiled pregnant sita, without any kind of publicity and advertisement. Sita, a chaste wife, stayed at the Ashram of saint in forest region and gave birth to the sons. This is an example of mental exploitation.

It is the forms of exploitations, to get more work from the labourers working in the mills and agriculture fields, without bothering cold, heat wave and rainy season, engage them in drugary, paying less reward at the time of making payment.

### **INTENSITY OF VIOLENCE :-**

A question is poised here, that the actions such as, eating, drinking, rising, speaking, walking etc are Violent, therefore the life may be called sinful. A solution is available in our religious volumes, for this subject.

Once Gautama asked Lord Mahavira, “Bhante ! This life is sinful. There are several activities, such as, walking-rising, speaking, sitting as well as eating and drinking are to be taken care of in daily routine life. Then there would be sin in every activity. Therefore, we find sin, sin and sin every where. Hence kindly show such path, which allows the life to live without sin.”

Lord replied, “Gautama ! to walk, to eat, to speak, to sleep, such actions are not sins, But only condition is that all these activities are to be carried out with wisdom, then there is neither sin in the external activities of the life nor the good merits. Sin appears where wisdom declines. If any activity is performed through discourtesy, if life is lived with the decline of politeness and wisdom, then the sin is everywhere. But if these acts are done through politeness, wisdom and restraints and the life is lived then there are no sins and life is happy one. While replying with such straight and simple answer the lord explained that the real examination of religion and non-violence is wisdom. Non-violence appears where

is wisdom. Non-violence disappears where is no-wisdom. Undoubtedly, one thing is accepted that the violence, which is invisible and without **kashayas**, is not considered paractical Violence, occurred because of external reasons. It is also believed that, in the violence, while carrying out Violence, if the intensity of mental tendency is more cruel then that violence is considered to be of mean category. When Violence is considered to be unavoidable then with the aspect of more intense Violence, little Violence is believed to be suitable and proper.

There is an **Adhayaya** called **Adraka** in **Sutra Kritang agam**, which carries the discussion about Hasti Tapasas. These Hasti Tapasas were of the belief that it would have been better to kill one giant elephant compared to Violence of several **Ekeundriya** Botanical leaves and trees for food, and accordingly they establish themselves more non-violent. It is unfortunate, unsuitable according to Jaina traditions. It is explained in reply, that it is not important in the matter of wisdom of Violence and non-violence that how many animals were killed but it is important to note that which animal is killed. While explaining, it is mentioned in **Bhagwati Sutra**, the killing of **Tras lives** compared to **Sthavar lives**, and **Panchandriya** in **Tras lives** and **Manushya** in **Panchendriya** and saint person in **Manushya** is considered to be more cruel and mean. Not only this but the killer of **Tras lives** becomes the reason for the killing of infinite lives, there the killer of saint also becomes the reason of killer infinite lives. Therefore, the numbers are not important in the wisdom of Violence and non-violence, but there is an importance of the development of sensible and spiritual capabilities of the animal.

There is one belief-since all the souls are equal, all the Violences are equal too. But that is improper. In some traditions, while the killing of the animals established at equal level and the prohibition of construtive part of non-violence

is done, that is illogical. Here the relation of Violence is established with the soul. But the reality is that the Violence occurs to life and not to the soul. Therefore the number of lives of those animals are more, means those who possess more developed biological strength, and hence their killing is more cruel. The killing of animals compared to botanical leaves and trees etc, the killing of **manushya** compared to animals involves more expected cruelty. The killing of **manushya**, therefore, will be treated more cruel and of mean level because of intensity of **kashayas** or violent feelings.

The practical approach in the Violence as well as non-violence depends upon the mental tendency of the killer besides, external happenings.

Jaina thoughts have prevailed over the customary philosophy of **Gita** and the **Bauddha** towards external parts. It believes that whatever generally present in thoughts, and what is internally present, that appears in the custom except some exceptional stages. It has not accepted duality view point related to internal and external or ideas and customs. According to its view point as there is non-violence tendency exists externally, external violence is nothing but deceive, doubt and self praise.

### **NON-ATTACHMENT-MOTHER OF NON VIOLENCE:**

Non-attachment is a good form of attachment. Attachment towards I and mine and spite towards others is change of state. Affection towards all living creatures of the world is called civilization. And attachment towards soul only is normal state. Normal state of this attachment is good one. The thing which is not related to external world, the attachment, which flow above the external world and spread in the internal world, is called non-attachment. A love towards worldly matters is attachment. Highest internal goal and love towards some highest purpose is non-attachment. One can

become non-attached if one can stay away from attachment and spite.

All the religious traditions have proclaimed for love and affections. Lord Mahavira moves further and talk about non-attachment state. Attachment and spite are the either side of the coin.

Some person creates attachment towards some property. He will try to occupy the same forcibly. He will reach the stage of Violence to obtain the same. Similarly, some one has attachment towards a beautiful lady. Perhaps he can give the name "Love" to that attachment. He may also turn violent rapist to enjoy such beauty. Hence an attachment appears first and spite next and ends in violence. Therefore attachment could be termed the starting point. Non-attachment is the mother of non-violence.

### **MENTAL VIOLENCE--MATERIALLISTIC VIOLENCE:**

Jaina philosophers have mentioned two kinds of Violence, affectionate Violence and materialistic Violence. Earlier, we saw about mental Violence. Mental Violence means, where there is no direct Violence involved to kill any animal, nor the same is freed from life, nor it can be given pain, however the soul surrounds itself with the intentions of Violence internally. Such Violence is called affectionate Violence.

This kind of Violence makes man more wicked. When the bad and dirty intentions, such as spite, enmity, or false volitions towards some one or theft, adultery are produced in the mind, the soul is surrounded by sentimental Violence.

As mentioned above, not a single animal is hurt due to sentimental Violence. Own self is damaged and, own self is destroyed. When the anger is created in the mind at that time if some is being damaged or not but as the mind of angry person is excited, his thoughts turns disturbed. This is the

biggest Violence. Which pains only own's self and not the other one.

Because of violent activities, there is wide spread mismanagement crops up at the levels of family, society, country and nation. The man loses balance of his thoughts because of affectionate Violence. And he attacks, on the basic right to lives of others and creates selfishness, at that time mental Violence becomes wide spread. Today in the whole world the rule of Violence is wide spread. But its starting point is the mind of the man. The affection towards Violence, first, takes shape in the mind and later on, that is put into practise through speech and body. May be we are performing direct Violence at minimum, but how do we behave with our nearest relatives and family members in daily routine life ? We driven by, selfishness, idleness, attachment and spite excited by anger, talk with them in taunting manners, bitterness, malicious intentions. We create mental pain and shock to others, thinking bad and wish bad for others. Our attention does not go towards such violence. We can be saved from such violence which is caused due to excitement and adourness if we maintain little care and vigilance. We treat children and family members like are servent, enemy like treatment with servants, maid servant treatment to housewives. Everywhere we find family quarrels. The nature of every one is not alike, but if we maintain little equality, patient and composure, we can be saved from the violence and gain peace, patient and part with precious refinements to children in succession, compared to worldly wealth.

Mental violence is stronger than external violence. The man struggles externally, fight, defeat thousands of soldiers, however he is not victorious. According to Lord Mahavira and other learned religious persons, those who struggle with their own souls, defeat the internal enemies which surrounded the soul, control the enemies which are more dangerous com-

pared to external one, they are the victorious. External enemies only destroy the present life, while the internal enemies destroy not only the good qualities of the soul, but present life and successful lives, while performing sinful activities after becoming haughty in the **kashyas** format. Lord Mahavira, therefore preached that '**fight against internal enemies(Kashayas) and get victory over them.**'

The second form of violence is materialistic Violence. What is this Violence? A person is clean and clear as well as pious internally and does not desire to cause pains and miseries to others. To him protecting every animal, is his own religion. However the violence occurs, in his daily routine work, that is called **Dravya Himsa** or materialistic violence. The meaning of **Dravya** is 'visible'. This violence is not actual but is so called violence.

If some one dies through some body, during daily routine work, having, non-violent tendencies, that is not considered as violence but due to malicious intentions such as anger, fascination, illusion, and greed, tendency to kill any animal, that one is called Violence. Learned Jaina saints proclaimed 'प्रमत्त योगात् प्राणव्यपरोयणं हिंसा'(तत्त्वार्थ सूत्र ७-१३) means, kidnapping of animals due to idleness is violence. In other words, violence basically depends upon **kashayas**. There may not be violence from the external point of view, but internal **kashyas** of **Raag-Dvesh** are violence. On the contrary, if there is no **kashay**, no idleness, and even then there is Violence, then it is **Dravya** violence, and not **Bhav** violence. Even though life is terminated externally there is no violence. We saw earlier, that Violence occurs with wisdom, that act is not Violence. Such position can be obtained by non-attached souls. Because they are free from **Raag and Dvesha** they are therefore, free from all kind of Violence. The violence occurs due to their daily movement is not sinful violence.

These two forms of violence is simple and understandable. The achiever should always try to be saved from **Bhav** violence. This **Bhav** violence can be avoided while controlling **Kashyas**. At that time **Dravya** violence is not more harmful to them.

### NON-VIOLENCE AT SOCIAL LEVEL:

It is better to understand earlier about society and social life while thinking at social level, for non-violence. The society is made up of single-single person. That is called human multitudes, which gradually takes the shape of society.

Basically, all the **manushya-human** of the world is one. Any country, nation, caste, creed can not break the original unity of the mankind. Earlier, we have thought over, individual possible non-violence. Individual can attain the ideology of total non-violence while remaining away from **Sangh** and **Society**. But such total non-violence will remain confine to rare achiever, may be impossible for the society and common person. The principal question here is that is it possible to create social life totally based on non-violent ideology ? Is it possible to construct total non-violent society ? A detailed discussion is required on this subject.

It is very much true that in absence of non-violent vitality imagination of the society is impossible. The existance of society depends upon the confidence between the persons, the relation of love-affection co-operation, in other words, based on non-violence. Because Violence means hatredness, spite, attacking nature, cruelty etc; as long as such tendencies prevailed in the person the social awareness will be extinguished, disappeared and the form of the society will be halted. Non-violence and society are co-related and inter dependent in this manner. If we believe the man is social animal, it may be proved that for man-social animal, non-violence is **natural**. **The** existence of society, thus, based on the walls of non-violence.

There is other side of it, for the existance of society, the question of the protection of interest of their members and wherever the question of interest becomes prime necessity then violence becomes unavoidable. It is natural that collision, struggle take place in the interests. Not only this but some time it so happens that one's good depends on other's bad, one's existance depends on other's destruction, under these circumstances, violence becomes unavoidable in social life. Once again the good of the person (member) and good of the society too becomes opposites. when the struggle for individual and social interest is created then violence is unavoidable for the welfare of the masses. When a member of some society, nation, act violently for his own benefit, at that time, becoming silent spectator and singing songs of non-violence, there is no solution. As long as the 'mankind is one' the imagination of Jainacharyas, Jain saints are not achieved, the entire Manav society do not set to obey, honestly, the non-violence, till then, the imagination of non-violent society is a distinct entity. It is also mentioned in the religious volumes that when ever a question of defence or justice for the member of **Sangh** or **Sangh** itself arises then the violence should be accepted. King **Chetak** and Araya **Kalak** are the best examples of this. A monk can also performs violence for the defence of **Sangh** according to **Nishith Churni**. At the time of rape or kidnapping of young nun takes place before the monk-sangh, at that time, it is the duty of monk-sangh that they have to act violently for the defence and justice of the young nun and they have to protect young nun by such activity. It seems to be ridiculous but it is natural that "Violence to be performed, to save non-violence." Violence is necessary to defend non-violent civilization. As long as the entire Manav society is unprepared to achieve non-violence till then the ideology of non-violence is impossible. Violence for defence and protection is unavoidable for the



social life. It has to be accepted in social life. Violence occurs in business, industry, farming is necessary for society. It can be thought over in the direction to stop the violence occurs due to non-vegetarianism in the Manav society. But it is necessary to be self reliant first in the fields of farming and availability of vegetarian foods in abundance. It is possible through and adequate efforts. But stopping of non-vegetarianism is only possible when the vitality of the mankind is developed at animal world level. As long as, the violent activities of the man is not-restricted, controlled till then the foods can not be converted into vegetarian and pure. For the construction of ideal non-violent society it is absolute necessary to develop restraint, wisdom and vitality at the same time, renounce and waive criminal as well as violent activities prevailing in the society.

This world runs through love and not through power. Inter co-relative dependence is utmost requirement of society. Nowadays, the graph of family quarrels has risen. Research is being carried out on the same. A family member who has become the victim of the violence, it seems that he acts more violently towards others. Harassment caused to daughter in-laws, due to various reasons in the family, is the best example of violent tendency of family members.. A child learns lessons of violence from the family. Elders cause mental and bodily violence towards sons and daughters. The same is repeated when the children grow up and eldest turn aged. And its best example is Jehangir, Shahjahan and Aurangzeb.

## **NON-VEGETARIAN-VIOLENCE**

Non vegetarian means eating of flesh, other than vegetable foods. A food of meat was never a natural food for the mankind as well as is not at present. The constitutional construction of the body of non-veg. animal is direct evidence

for the same. Their organs, such as nail, teeth and jaws are specially designed and suitable for non-veg. food. Vegetarian persons perspire, while non-veg. person do not perspire. The digesting system of non-veg person is suitable for non-veg. food. The length of their intestine is short. If man thus becomes non-vegetarian, his own body does not suit to non-veg. food. Non-veg. foods are forbidden by the Laukik (Popular) religions of Indian civilization.

अस्थिन वसति रुद्रश्च मांसे चास्ति जनादनः ।

शुके वसति ब्रह्माच, तस्मान्मांसं न भक्ष्येत ॥

**Meaning** :—Mahadev resides in bones, Vishnu in meat and Brahma in seminal fluid, therefore, flesh and meat should not be taken as food.

It is great sin to eat meat of others. Where does justice stay if some one is killed to protect own life.

The heart of non-vegetarian first turns demon like because while killing some one the natural compassion destroys from the killer therefore killer becomes, sinner and more cruel.

Non-veg. food is injurious to health, besides, it kills the essence of moral and compassion. Several fatal diseases such as Cancer, T. B. Stone, Intestine problems, Paralysis etc. are produced.

Some one may argue that there is violence in vegetarian foods. There too is violence of either animal or botanical Matters but this is not proper, as we saw earlier, the relation of violence is not with the soul but with the life. Therefore, the development of biological power of those animals are more. Their violence is more cruel. While accepting the level of variety of this violence is constructive form of non-violence can be ascertained. A question related to vio-

lence and non-violence of special importance because it has direct relationship with non-veg. and veg. food respectively.

According to supporters of vegetarian food, a question of numbers related to violence and non-violence is not of prime importance. There is importance of development of sensual as well as sprituality of the animals. Not only this but a new dimension is given to the question of violence and non-violence believing house hold life coupled with small violence as absolute, as mentioned in Sutra Kritang.

Therefore, the relation of non-violence is being joined internally compared to externally. With reference to the wisdom of violence and non-violence mental stage of the achiever is considered to be more important than external incidents. However, such imagination of Buddhism has been criticised in **Adrak** chapter of **Sutra Krutang**, that a question related to violence and non-violence depends upon the mental stage of the person and not on external incidents. But according to Jaina traditional scriptures, the mental stage is considered to be the base of wisdom of violence and non-violence. One thing is unanimously agreed upon, in Jaina canons that violence which is non-attached and non-passionate and performed in external form, is practically not a violence. Expected cruel mental state at the time of violence that is equally considered to be cruel therefore more cruelty is expected, of violence, in the sequence, i.e. botanical materials-Animals-mankind. Hence the originator of Jain religion, Lord Rishabhdeva, gave importance to the farming, to make human life more simpler and pure and achieved its development from all directions.

The responsibilities of vegetarian is more expected over non-veg. Because vegetarians, themselves could not encouraged non-vegetarians towards vegetarian foods. A faithful vegetarian, should impress over non-vegetarian towards negative and prohibited factors of non-veg. foods, providing them

with researches, evidences and findings, so that they can understand the importance of veg. foods and able to accept the same.

Relation of veg. food is not restricted to eating only but the same is very much wide spread. It has direct relationship with morality. When a man behaves with, love affections, feelings, pity and compassion to the surrounding animals, then he can achieve spiritual development. A criteria of well being and politeness of human being, is his politeness and affections towards other animals. There is very popular example pertaining to saint Eknath of Maharashtra. A prayer and worship was going on in his temple. Every one was influenced by the worship and concentrating in the same. A master of buffalo, out side the temple was beating it with cane stick. When the crying of the buffalo reached to the temple there were similar marks of beating on the back of Eknath. This is the best example of pity, compassion and affection of human being.

Indian nation is the best messenger of veg. foods. It is the initial tradition of all Indian religions. Western nations, too, tilts towards veg. foods through Indian friendships and teaching. American scientists have discovered through several researches that the qualities such as brilliancy pity, forgiveness, love strength and forbearance, are more cultivated and developed in vegetarian. Their spiritual and mental powers are also well developed.

### **ENVIRONMENTAL EQUILLIBRIUM THROUGH NON-VIOLENCE :-**

Jain principle of non-violence nourishes the environmental equilibrium. Prohibiting big and minute violence. Jain religion supports equal rights for happy living of all the living species, **from Ekendriya to Panchendriya**. It mentions not to kill the lives of **Airy, fire, earthen, watery and organ-**

isms. Restraints and wisdom in enjoyments and sensual pleasures, are well accepted in Jaina way of life style. Spending uselessly the natural wealth and material of the protections of vegetarianism and wastage of water are stopped which is nourished of environmental equilibrium.

## CONSTRUCTIVE FORM OF NON-VIOLENCE

Non-violence is socially and practically related religion. Because it is for the removal of the pains of the people. Non-violence is the external exposure of composure, while composure is an element within non-violence, as well as it is base of non-violence. There are two forms of non-violence (1) Prohibitory and (2) essence appearing out of it.

Learned Jain saints have proclaimed in Jain religious volumes that all the animals desire bliss. Every body dislikes miseries, therefore no injury should be caused to others against their will, for our own miseries, this is called prohibitory violence.

We should value the feelings of others, we should be partnered in their miseries and to offer benefits of our facilities and wealth. This is constructive violence and affected violence. Such non-violence is known as pity or service.

Thus, to pity on, to offer compassion, to favour the others, that is called non-violence. A question rises here, to penalize guilty or sinner, does that termed as violence or non-violence ? It may be generally believed that one who is punished, gets pains, his feelings are hurt then how can it be non-violence ? Punishment is the form of violence. But it may not be that. There is very important place of **acharyas** in **sanghas**, elders in the family and king in country, they rule over their people pupils, punish them at the time of fault. It is their duty. If we understand a punishment, here, then the place of elder, king and Acharya may not remain that much

important. As said earlier, an act coupled with wisdom and good behaviour is not a violence.

The word non-violence is prohibitory. A non-violence means ( A= No and Himsa = killing.) But constructive motives and several actions are basically incorporated in its roots. Which has strong relationship with modern environmental.

Non-violence is the essence of pity, friendship; compassion, equality and patient. Non-violence is therefore termed as well-wisher mother of entire living animals in Jain scriptures. Lord Mahavira, hence, called non-violence a Bhagwati mata or Goddess mother.

### **VIOLENCE DOES NOT OCCUR, HAPPENS :-**

We observed earlier that non-violence is natural general religion of the human being. Hence the human being has to induced and cultivate the tendency of violence. Without withholding the sensation, violence cannot be performed. There are three types of such violence.

- (1) **Violence done**
- (2) **Violence has to be done**
- (3) **Violence happens**

The form of violence which automatically happens, is not counted as violence because there is absence of determination of violence. Here exists carefulness and activeness for the safe guarding of violence. As observed earlier, where there is no intention of violence, restraints and wisdom are present, that violence is not included in the field of violence.

(2) Violence has to be performed—it is a type of industrial and Arambhi, as seen earlier. A violence which occurs during daily routine work and bodily exercising work that is, violence has to be done. Here, an intension of violence is present because of dependency, considering business and industry.

(3) Violence that happens—this violence has positive intension. In which the intension for violence is present and clear. Which may be in attacking form too. Here an intension of violence is to be done independently.

It is mentioned in Gita, that though there is internal non-violent tendency, there happens to be violent activities. Here, Jain thoughts clearly oppose this. According to Jaina belief though there exists non-violent tendency internally, violence is not done, but happens. Violence will be always intentionally and although internal clarity prevails, there is no possibility of intension of violent activities. (Sutra kritang 2/6/36). It is almost certain that intensional violence is the result of spite and revengeful nature, and its end result is always negative.

While analysing, violence and non-violence, the central idea of Jaina view point is that whether they are internal or external, they can not be performed as a rule, secondly, in the analysis of them the avoidness of external part, can be pardonable in certain exceptional conditions. It may be proper to understand that the purpose behind violence is mental activities and **kashyas**. But in absence of mental activities and **kashyas**, it is improper to believe the materialistic violence performed, are not violence. Violence carried out with intension is more cruel. But it is **unsuitable and unacceptable to Jaina principles that violence performed in absence of intensions, is not a violence** or there is no Ashrav from it. We shall have to consider the same as violence in our daily conducts.

#### **MINUTENESS OF SENSITIVITY :-**

According to Jaina tradition the botanical materials such as trees plants and leaves etc; are live and have vitality. They not only have soul but have sensitivity too. The flowers therefore look like laughing and blossomed when a affectionate touch is given. There is an effect of music over flowers and

leaves etc. It is scientifically proved that when a tree is cut with an axe cruelly then the blood vessels of next tree are contracted. While the (Manav) human mind is more sensitive and therefore, it is more significant for them.

There is a comedy tale. A prince of the king Indrasen of Indrapur town, was sent for study at the hermitage. Then a king requested the Rushi, "Humble Brahman ! my prince is very small, he is my beloved one. If he makes mistakes please do not slap him, but slap the next one so he would understand every thing and he would not make mistakes later on. This story may be good from sensitive point of view.

### **APARIGRAHA AND ANEKANT ARE THE NOURISHERS OF NON-VIOLENCE**

Jain philosophy has minutely observed **Parigraha**. Possessions As soon as attachment and intension of possessiveness as well as sensual pleasures are mixed with **parigraha**, then it becomes sin and guilt.

The lifestyle of sensual pleasures instead of renunciation, the discords are on increase among families. Two states of a nation quarrel for the land points of high sea level oilfields. Dispute for the distribution of water of the rivers the Kaveri and the Narmada, international fighting for oil, the man kind has become blood thirsty through fatal weapons such as dagger to bomb.

As if the quarrels, for water and land gifted from the nature, are less in numbers, a front is being established for space laboratory and station in the space. This war field has spread out to cosmic world, starting from family to universe.

Mahatma Gandhi had said "When you renounce whatever you possess, then you become the master of the properties of the whole world."

Ideology of socialism can only be settled when the religious observance of **Aparigraha** is put into action faithfully.



At the cost of wisdom less **Parigraha**, violence danced dangerously in the capitalist countries such as France. On the one side, naked dance of wealth by capitalist rulers, in France, and wide spread poverty of large multitudes on the other side, the people, therefore, had to revolt against the rulers to obtain a piece of bread. The revolution of Karl marks was generated because of excessive possessiveness. The revolution may turn bloody. An economics of Lord Mahavira is nourishing non-violence. It is also a violence to force our thoughts on some one. Violence can be avoided if the **Anekantvad** can be put into action as shown by Jainism. The talk of other's may be correct. We must observe others view points or talks from all the angles. If human being observes through other's sight, leaving aside his own sight, then half of the world will turn silent. Such generousiteas are explained through Anekantvad by Jaina rearrange philosophy.

If mother-son, husband-wife, master-servant, mother-in-law daughter-in-law, workers of two parties, Govt-Public officer-public and workers of organization observe each opinion and incidents through Anekantvad, majority of the problems will be solved. Jain religion have explained to become more generous and patient towards other's opinion, in "principle of patient towards opposite opinion" Actions related to Anekantvad becomes nourishment for non-violence. They are basic roots of world peace.

### **NON-VIOLENCE CONCEPT IN CURRENT SITUATION :-**

According to **Etymology** non-violence presents negative picture of the violence. The general meaning of **Ahimsa** is - that violence does not occur. **Ahimsa** means, to shower upon, compassion, and pity. **Ahimsa** is the best ideology of the life.

In current situation **Ahimsa** is extremely necessary. It is possible to save the living species without the the acceptance of **Ahimsa**. Total destruction is on the card if there is no **Ahimsa**. Non-violence has taken horrible form because of involvement of the science. An ancient time has been changed. Earlier various kinds of quarrels were settled down. Either two countries or nations, gaining victory after war, become happy and satisfied. But such types of war, today converts into world war. Today, machine guns and atomic bomb as well as other chemical and biochemical weapons proved to be more destructive. Major political leaders of the world, therefore, try to avoid and do not accept the war. They are trying to settle the issue by way of conferences, meetings, talks with love affection and politeness. Peace committees are formed at world levels, which proves to be the necessity of **Ahimsa**.

It is absolute necessary that the development of **Ahimsa** essence along with characteristic development of the human beings, society and nations. **Ahimsa** is the essence of all religions. Religion without **Ahimsa** is lifeless just like a body is corpse without soul. Religion without **Ahimsa** is no religion, it is only fake imagination. Whatever the height of the religion, whatever importance of religious ritual rites are, there may be performance and observance of severe penances and religious rites but if **Ahimsa** is absent then that religion is valueless. A religion in which the source of **Ahimsa** affliction available in abundance, that religion can become wide spread. Pity towards souls, sensitivity towards pained, compassion towards weak, sympathy towards sinner and patient towards passionate, it is necessary to cultivate these qualities, because whatever success obtained in our worldly life is temporary and destroyable. The piousness of the soul is real success of the life. This piousness is equally accepted by the ideals and principles of the entire universe. Every

one's path is same, though there are different rules, various opinions and presentation. A piousness of the soul is generated through activities of **Ahimsa**.

As and when the principle, which is univesally accepted, of 'आत्मवत् सर्वभूतेषु' is fully established in the heart, then only **Ahimsa** is established in the life. Every one should hold such affliction by heart and for the maintenance of "Jivdaya", established this stanza on their mind.

अहिंसा प्रथमो धर्मः सर्वशास्त्रेषु विश्रुतः ।  
यत्र जीवदया नास्ति तत्सर्वं परिवर्जयेत् ॥

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## Appendix

### AHIMSA AND AAGAM :

The form of killing in first dwar of first khanda

According to Jaina tradition Arhats had proclaimed Aagamas and the Gandharas formatted them in Scriptirual form. There are 12 Agams, out of which the 10th one is **Prasna Vyakaran** which is known as पण्हावागणदसा अथवा वागणदसा The whole scripture is in the form of questions and answers (वागरण) and hence it is named as **Prasna Vyakaran'**. There are two khandas in it, one having five **Asravas** Dwar and letter khand (part) contains **Samvar** Dwar description

The form of killings are widely expressed in the first dwar of khand. It is very well expressed that it is sin to kill and pain the lives of **tras** and **stationary (sthavar)**.

**Ahimsa** is described in the first dwar of second khand. **Ahimsa** is expressed as Bhagavati there. The rules of suitable and innocent alms for saints are also prescribed. Five afflictions of **Ahmisa** observance are also described.

There are thirty types of qualitative meanings of names of violence of slaughter are given.

1. Killing. 2. The lives to be taken from body. 3. No confidence. 4. Violence (Himsa-vihimsa) 5. Bad activities (Akrutya) 6. Murderous 7. Scape goat (maran) 8. Killing some 9. Molestations 10. Transgressional 11. Arambha-Samarambha 12. Molestation, types, **Nishthapan**, **Galana**, **Samava-rtak**, and **Samkshepa** of longevity. 13. Death, 14. Non-restraint 15. Army 16. **Vyupa ramana** 17. Next birth transitions 18. **Durgati Prapat**. 19. **Paapkop**. 20. **Paap Lobh** (greed) 21. **Chheadan** (cutting) 22. **Jivit-Antahakaran** 23. **Horrible**

24. **Roonker** 25. **Vajra** (thunder bolt) 26. **Paritapan Asrav** 27. **Destruction** 28. **Niryapana** 29. **Lumpana** 30. Non-worship of qualities. Etc. are the bad fruits decription of wicked and cruel some killing.

**Description:**— In this Sutra, too, there are 30 others names of **himsa**. There is a picturization of sighted **himsa** in each name. Besides, there are picture of activity of **himsa**, its reasons and results involved in it.

1. **Pranvadh** : Total numbers of **prans** are killed, hence it is called **pravandh**.

2. **Unmulnasharirat** : Life is to be liberated from body. Since there is destruction of **pran** of living animal, hence is called **unmulnasharirat**.

3. **Avisambho** : No-trust. no one trusts violent person. He is distrustful, therefore he is called **avishambho**.

4. **Himsa-vihimsa** :—One who killed, their lives are slaughtered, therefore it is called **himsavihimsa**.

5. **Akrutyam** : As the violence is unsuitable **Krutya** for saintly persons, it is called **Akrutya**.

6. **Dhayana** : It is called killer because it kills the lives.

7. **Marana** : Violence creates death therefore the same is termed **Marana**.

8. **Vahana** : It is also called killer because it kills.

9. **Uddavana** : It has a form of molestation, as it causes pains to others.

10. **Tivyana** : As there is a fall of mind-speech and body, therefore it is known as **Tivayana**. A lesson under title **Nivayana** is also available here, however meaning has equanimity

11. **Arambha-Samaramba** : Violence is termed as **Arambha-samrambha** because it causes pains and beats others. Whereever **Arambha samarambha** Violence is unavoidable.

12. आउयक्कम्मस्स उवद्दवो, भेयणिट्ठवणगालणा य संवट्ठग संखेवो:—

( आयुः कर्मणः उपद्रवः भेदनिष्ठापन गालना संवर्तक संक्षेपः )—Molestation, division, **Nishthapan**, Decay, Destroy, Shortening of the lives or longevity.

13. **Machhu** (Mrutyu): As it causes death or the reason of death, it is known as **Machhu mrutu**.

14. **Asmjamo** : As long as living soul remains in controlled state, there is non violence. **Himsa** happens, in **Asayam** state, therefore it is in non-control form.

15. **Kadagmadan** : To kill the lives of creatures by attack of army or an army is reason for the killing it is called **katak mardan**.

16. **Voraman** : (**vyuparaman**) : As the lives are to be separated from the souls it is termed **Vyuparaman**.

17. **Parbhav samkamkarao** : (**Parabhav samkram karak**) : As it separates from existing **bhav**(birth) and sends in the next **Bhav** (Birth) it is called **Parabhav Samkram karak**.

18. **Durgati prapat** : As it causes to fall into Durgati, such as hell, it is known as **Durgati prapat**.

19. **Paapkop** : **Himsa** is sinful. Because its entire form is inauspicious. The rising of excited refinements are the form of **Kashyas**. **Himsa** without **kashya** is impossible, therefore **himsa** is called **Paapkop**.

20. **Paaplobh** : **Himsa** increases, greed, attraction, loveness towards sins hence it is known as **paaplobh**.

21. **Chhviccheda** : The existing body is being cut through **Himsa**, it is, hence, termed as **chhviccheda**.

22. **Jivyantkaran** : As it brings to an end of life it is known as **Jivyantkaran**.

23. **Bhayankaro** : (Horrible) : As **himsa** produces fear, therefore, it is called **bhayankar**.

24. **Anakaro** : (**Roonkar**) : To perform **Himsa**, it is as good as **roon** (Debt) and one has to enjoy pains in the future, it is termed as **roon-kar**

25. **Vajjo : (Vajr) : Himsa** takes the soul in **Adhogati** (Lowest Birth seat) after making it heavy like thunder bolt (vair) and as the same to be renounces by noble persons, it is called **Varjra**.

26. **Paritapan-asrav** : It causes extreme unhappiness to the living creatures and its cruel some result ends to **Asrav**. Hence it is called **Paritapan-Asrav**

27. **Vinaso** : (vinash-destruction) : As it causes destruction of lives, It is known as **Vinaso**.

28. **Nijjavana : (Nirayapana)** : It is the reasons for end of life, it is termed as **Niryapana**.

29. **Lumpana** : Since the lives are disappeared, it is called **lumpana**.

30. **Gunanam virahana** : **Himsa** destroys the qualities of both killer and killed. For such reasons it is called **Gunanam (Gina) virahana**.

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## VARIOUS NAMES OF AHIMSA BHAGWATI

There is a description of 60 various names of **Ahimsa Bhagawati** in **Adhyayan-1** of **Srutskhanda-2 Prasana Vakaran** (Agam).

A scripture writer had mentioned various names of **Asravas** to explain wideness of violence etc; while mentioning the subject of **Asravas**. Similarly, they mentioned various names of **Samvar** to explain the forms of **Ahimsa** etc. There are two types of **Ahimsa** too, just like **himsa**, **Dravya Ahimsa** and **Bhav Ahimsa**, or **Swadaya** and **paradaya**. The form of **Ahimsa** of both types can be understood by the clarification of their various nomenclatures .

Such **Ahimsa** is able to safe guard the lives of Gods, human beings, and demons including the whole universe just like **Dwipa**. It is the protector form of the various pains and miseries of worldly affairs. It gives shelter to souls who seek shelter, it gives welfare to those who need it. The same must be obtained with happiness as well as good qualities. The clarification of various names of that **Ahimsa Bhagwati** is as under.

1. **Nirvan** (Emancipation) : It is a reason for liberation, form of peace. Hence it is called **Nirvan**.

2. **Nivrutti** : (Retirement) : It is called **Nivrutti** as it is free from bad concentration. It is in the form of mental stability.

3. **Samadhi** : (Abstract contemplation) : It is reason for composure. Hence the same is called **Samadhi**

4. **Shakti** : (Power) : Once again it is the reason for spiritual power or the strength. Some time a term **shanti** is available in place of **Santi**. Its meaning is peace. There is lack of malice intention hence it is known as peace too.



5. **Kirti** : (fame) : It is a cause of fame hence is called **kirti**.

6. **Kanti** : (Brightness) : Brightness is produced in the achiever of **Ahimsa**, it is, therefore, termed as **Kanti**.

7. **Rati** : It is called **Rati** because it produces love, friendliness, affection towards all the living creatures.

8. **Virati** : It is known as **Virati** because it keeps away from sins.

9. **Shrutang** : **Ahimsa bhav** is produced due to study and thinking of religious volumes, hence it is called **shrutang**.

10. **Trupti** : (satisfaction) Tendency of satisfaction is one of the parts of **Ahimsa**. Hence it is termed **Trupti**.

11. **Daya** : (Pity) : To protect the lives of dying and pained animals with compassionate feelings. Try to remove miseries of others according to one's capacity, i.e., **Daya** and it is a form of **Ahimsa**.

12. **Vimukti** : (Liberation) As it liberates fully from the bondage, it is called **vimukti**.

13. **Kshanti** (Forgiveness) : Forgiveness is the quality of soul, hence it is as good as **Ahimsa**.

14. **Samyakatvaradhana** : Right observance : As it is the reason of service or observance of **samyakatva**, it is known as **samyakatvaradhana**.

15. **Mahati** : It is great and chief among all the observances, all the observances are included in it. Therefore it is called **mahati**.

16. **Bodhi** : It is called **bodhi** since it is the reason of acquiring religion. It is helpful to obtain advice of spiritual elements.

17. **Buddhi** : As it is helpful in acquiring intelligence it is called **Buddhi**.

18. **Dhruiti** : It is as good as patience of mind and firm, hence it is termed **Dhruiti**.

19. **Samruddhi** : Since it is united with all kinds of wealthiness, makes life happy hence it is called **Samruddhi** (prosperity).

20. **Ruddhi** : As it causes to obtain wealth it is termed as **Ruddhi**.

21. **Vruddhi** : Because it causes the increase of merits and religion it is called **vruddhi**

22 **Sthiti** : Since it makes to settle in emancipation, hence it is called **Sthiti**.

23. **Pusthi** : As it nourishes the life with the increment in merits or increasing the merits by decreasing demerits. Hence it is called supporter. (Pushiti.)

24. **Nanda** : As it gives happiness to self and others, hence it is called **Nanda**.

25. **Bhadra** : Because it causes welfare to self and others, it is termed as **Bhadra**.

26. **Vishuddhi** : It makes the soul much pure, hence it is called **Vishuddhi**.

27. **Labdhi** : Ahimsa causes the **Labdhi** of **Kevaljnan** etc. hence it is called **Labdhi**.

28. **Vishishtha drashti** : Special sight : It is of non-absolutism philosophical in thoughts and observance. It is therefore, called **Vishishtha drashti**.

29. **Kalyan** : (Welfare) : **Ahimsa** is the reason for the health of mental and body. Hence it is called **Kalyan**.

30. **Mangal** (Auspicious) : **Ahimsa** destroys sins, produces bliss and saviour from **bhavsgara**. It is therefore called **Mangal** (Auspicious)

31. **Pramod** : (Delightful ) : It makes self and others delightful. Hence it is called **Pramoda**.

32. **Vibhuti** : **Ahimsa** is the reason for spiritual supremacy and hence it is called **Vibhuti**.

33. **Raksha** : (Protection) Saviour of animals from mis-

ery and protect the souls. Therefore it is called protector (**Raksha**).

34. **Siddhavas** : **Ahimsa** allows to settle in emancipation, allows to reach in **Mukti** and it is the purpose of **Moxa**. It is therefore called **Siddhavas**.

35. **Anashrava** : It prohibits the incoming **Karmas**, **Ahimsa** is therefore called **Anashrava**.

36. **Kevalisthan** : Place for omniscience it is a place of omni-scientists therefore it is called **Kevalisthan**.

37. **Shiv** : **Ahimsa** is the form of bliss, destroyer of molestations. Hence the same is called **Shiv**.

38. **Samiti** : It is the form of right and real activities it is therefore called **Samiti**.

39. **Sheel** : **Ahimsa** is the form of good virtuous manners therefore it is called **sheel**.

40. **Samyam** : It is called **Samyam** because it is the form of life saviuor and control of mental as well as sensual feelings.

41. **Sheel parigraha** : **Ahimsa** is called **sheel parigraha** because it is the home of celibacy and place of good conduct.

42. **Samvar** : It prohibits **Asravas** and hence it is **samvar**.

43. **Gupti** : **Ahimsa** is termed as **Gupti** because it stops bad and wicked activities of mind, speech and body.

44. **Vyavasay** : It is called **Vyavasay** as it is the form special and best **Nischay**.

45. **Uchhay** : It is a group of prosperity of good essence and growth, therefore it is called **uchhay**.

46. **Yajna** : **Ahimsa** is the form of **Yajna** because to worship own soul is called **Yajna**.

47. **Aayatan** : It is place for all the best qualities, hence it is called **Aayatan**.

48. **Jayana** : **Ahimsa** is **jayana** since it does wisdomful conduct as well as allows to carry out **Yatna** towards entire living creatures.

49. **Apramad** : **Ahimsa** is **apramad**(non idleness, laziness) because it is form of renouncing the **Apramad**.

50. **Aashwas** : It is called **Aashwas** because it consoles every one.

51. **Vishwas** : **Ahimsa** is called **vishwas** because it is reason of confidence for all.

52. **Abhay** : **Ahimsa** is known as **Abhay** because it gives fearlessness to all and makes achiever fearless too.

53. **Sarvan Amaghat** : It prohibits the **Himsa** (violence) of every one or it is a proclamation of **Amari** (not to kill any one), hence it is called **Sarvano Amaghat**.

54. **Chox** : It is known as **Chox** (clean) Since it is clean, pure and trustyworthy.

55. **Pavitra** : **Ahimsa** is **Pavitra**, since it is exceptionally pious, like thunderbolt and saviuor from severe reaction.

56. **Suchi** : It is called **Suchi** (Purest) because it is without stigma, bad essences such as **himsa** etc; and purest with respect to essence.

57. **Putra(ja)** : It is called **Puja** because it is without imputations and in the form of worship of soul with feelings.

58. **Vimala** : **Ahimsa** is called **Vimala** because it is just as **Nirmal** (Cleanest) and the cause of it is **nirmal**.

59. **Prabhasa**: It is known as **Prabhasa** (extra ordinary brilliance) because it brightens the soul and it provides 'rightness to soul'.

60. **Nirmaltara** : It is called **Nirmaltara** because it is extra nirmal and makes soul purest.

It is simply understandable widest and gigantic form of **Ahimsa** from the scriptural name. **Nirvan**, **Nivrutti**, **Samadhi**, **Trupti**, **Kshanti**, **Bodhi**, **Dhruiti**, **Vishuddhi**. etc. are the names

## Ahimsa Mimamsa

which manifest internal affliction of an achiever, in other words, such types of pure afflictions of human is also incorporated in Ahimsa, Raksa, Daya, Samiti, Amaghat etc.; are the names which nourish the conduct of an achiever. To save, the animals from the pains of miseries is also Ahimsa. It is an organ of Ahimsa that not to act in such a way so that others are not pained as well as to maintain Samiti, Sadachar, Yatna. To have pity, compassion on every one is also Ahimsa. Kitri, kanti, Ravi, Pavitra, Suchi, Puta are names which publish its holiness. Nanda, Bhadra, Kalyan, Managal, Pramod etc; names manifest the fruits of observance of Ahimsa. The mental stage of an observer becomes **Kalyanmayi** as well as **Mangalmayi** through performance.

A very clear picture appears for various forms of Ahimsa by names, manifestation of good qualities appearing in the life of achiever through its observance and its end result.

It can be known, that emancipation is ultimate fruit of Ahimsa, from the lesson presented.

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