

CHAPTER II

Historical Background of Non-Violence: Ancient, Medieval and Modern Period

Cultural and historical analysis of India shows that it is the land of non-violence. It is full of diversified culture, identities, religion, races, languages and the most interesting part is that it has sustained all these since time immemorial. From the ancient period different saints and the religious gurus of different religion have preached non-violence. In the modern times this philosophy was propagated by Mahatma Gandhi. Our independence is the result of non-violent struggle led by Mahatma Gandhi. India consisting people of different religion is blessed with various different modes of worship. Hinduism, Buddhism, Sikhism, Christianity, Jainism, etc. are the religions which stand for peace, mutual understanding, toleration and unanimity and one of the common preaching of these religions are non-violence and truth. The Bhagwat Gita, one of the greatest Indian epic of Indian culture also deeply influences the spread of non-violence among the Indians. Mahatma Gandhi himself was strongly inspired by it. Non-violence is the main concept which permeates Indian ethics. It is the principle which is incorporated even in our constitution. The founding father of the Indian Constitution, Dr. B.R. Ambedkar has emphasised a lot on non-violent principles while framing the structure of our constitution. It advocates the use of Satyagrah for the reconstruction of Indian life. Mahatma Gandhi also said that, “not by power nor by might but by spirit to overcome all the problems,” and that spirit is non-violence (J.H. Holmes, 1988). Non –violence certainly means taking the responsibility for aiding the direction of human communication and brotherhood. It is something which takes stand in the favour of life and attempts to find truth and love even in the midst of hatred, pride and destruction. (Colman McCarthy, 2007).

For many theorist and philosophers non -violence is a rare phenomenon, emerging temporarily under unique circumstances and exemplified by a small handful of saintly individuals. It remains an ideal toward which one should strive, but is considered impractical for consistence of

pervasive social change. This is mainly because of the construction of history focusing on violence. The history is constructed mainly by the documentation of the journalists who publish only those news which sells. Since violence sells, the news industry presents a skewed report of world events. History does not document the ordinary; it exposes the extraordinary. The perception that history is about conflicts, distorts the nonviolent reality that history is actually a story of ordinary decision by the overwhelming majority of people. An explicit history of non-violence is virtually non-existent, which reinforces the notion that non-violence is rare. Therefore, an accurate account of historical developments, wherein non-violence always coexist with violence as conflict unfolds, would result in the more accurate conclusion that non-violence is extremely pervasive, persistent, effective and ordinary. According to Mahatma Gandhi non-violence is as old as the hills. It is the law of our species. Non-violence has two main anchors i.e. Ahimsa and tolerance. Ahimsa meaning non-violence teaches that all human beings are equal and tolerance preaches brotherhood, acceptance and guarantees multiplicity of views. It claims equal rights for all and breaks the division between class and caste and this leads to peace among people and nations. Since very long time there has been evidences of non- violence be it in ancient period, medieval period or modern period throughout the world. If we peep into the history we would find that around 500 B.C. two important leaders, Mahavira, the founder of Jainism and Buddha, the founder of Buddhism propagated non-violence. At the same time around, Confucious and Lau-Tse in China, the Hebrew prophets in mid-east, Socrates and Plato in Greece and Zoraster in Persia also preached the same. Mohamed, the prophet of Arabia also promulgated non-violence in around 500 A.D. Therefore all these philosophers and their philosophy of non-violence have thought reverence for all living things and love towards one another. Throughout history many non-violent movements have resolved conflicts peacefully and restored justice and peace to the contending parties. (Ramanaraine C.C,).

Different experiences having traces of non-violence were not contributed by one age or time period rather it could be seen throughout the previous ages and even in the subsequent ages. The concept of non-violence developed as a theory and practice from two different points of view. According to the first point of view it developed horizontally which means something characteristic. For instance during the age of Jainism and Buddhism it was deeply discussed and developed in its theoretical dimension. But with the change of time and age non-violence

underwent a study in a vertical dimension, which brought about an extensive transformation in its theory and practice. For example the socio-cultural and political change brought about by different philosophers. The Arya Samaj, the Brahmo Samaj, etc. played an important role in this field. The idea of non-violence is the basis of all society. India is full of diversities be it in culture cast creed or religion, which often leads to violence and conflicts but non-violence provides opportunities for resolving these conflicts based on differences and stabilising and modifying the way of living in the society. Non-violence preaches that only by following the silent method one can shape the complexities of life. Mahatma Gandhi also once stated that “the divine mind is unchangeable but stable only by practising ahimsa and soul force.” (Pyarelal, 1956)

2.1 NON-VIOLENCE DURING THE ANCIENT PERIOD

During ancient period India’s philosophy was essentially spiritual and was called Brahmnical one. It is the intense spirituality of India and not any great political structure or social organisation that it has developed that has enabled it to resist the ravages of time and the accidents of history” (Radhakrishnan S., 1982). Indian history is characterised by the idea of Supreme God, moksha, ahimsa, dharma and salvation. Both Dharma and non-violence are the essential concepts for achieving good life as well as the real goal of life. If these two are followed properly they are accompanied by growth and prosperity. The great epics of India, Ramayana and Mahabharata portray a beautiful picture of good life and provide description about political awareness, moral, spiritual and religious life and brotherhood. Life is a combination of good and evil. Ancient India was culturally very rich. Various Puranas and Upnishads provided beautiful description of material and spiritual life and contained truth as its essence. It also reflected the mental capacity of the Indian people and their culture and tradition which helped in the formation of the base of their lifestyle. Despite of the severe diversities among the people the Indian philosophy preached the lessons of ‘Vasudeva Kutumbakam’ meaning that the whole world is one family and everyone should live in peace and harmony because the relationship with one another is a very important factor. Later Mahatma Gandhi also stated that ‘everyone being the sharer of the Divine Power is equal to the other and has the responsibility of preserving the life and dignity of the other.’ (Simha S.L.N., 1992). This love for

one another is the actual or real non-violence. According to the Rig-Veda ahimsa or non-violence is considered as an evil free dharma. This dharma establishes itself in the form of duty as well as goodness. The basis of Vedic ahimsa is neither depriving anyone of life nor harming anyone by speech, deed or thought. (Kumar Ravindra, 2008).

During the pre-historic ages the people were basically nomads and defenceless and their concept of life was completely different. Although their simple living and selfless activities do reflected that they had the feeling of truth and ahimsa but at the same time it was also true that in order to protect them they did used himsa or violence. Therefore according to the Hindu thinkers, whatever human being did, they would always be guilty of some violence for their biological survival as well as social existence. So during that time in order to maintain cosmic and social order, causing harm and destruction was unavoidable and not borne out of ill will and thus it was fully justified. For Hindu thinkers himsa referred to unjustified harm and ahimsa referred to both justified harm and non- harm. (faustooarya.wordpress.com, 2010)

a. Ahimsa during Indus valley civilisation

The early Stone Age man roamed at will along the small and large river valleys almost everywhere in India. (Bhattacharjee A., 1979). Because of this tendency these men were able to develop new civilisation and find out new methods for the economic and social welfare of people. The excavation of the Indus Valley Civilisation throws light on the philosophical values and virtues like ahimsa, self-control, brotherhood, toleration and mutual understanding, etc. the culture of this civilisation portrayed a sense of unity and community in their amenities and design. The Indus Valley Civilisation consisted of both Dravidian and Aryan races that had special approach to dharma, ahimsa and toleration. The findings show that they use to worship mother goddess, which indicated the felling of brotherhood and toleration among them. The economic extracts also reveal the non-violent and cooperative approach of the people. Hinduism which originated out of the Indus Valley religions stresses the importance of practising positive views of ahimsa in day to day life. “Religion is the art of living through right action, how to live our daily life in harmony within ourselves and with others and lead to a life of peace and happiness.” (Mohapatra A.R., 1990). Non-violence, truth and penance are the root source of

religion. According to the ancient rishis the whole was contained in the part and the part in the whole. Based on that cognition they taught a philosophy of non-difference of self and other, asserting that in the final analysis people are not separate from the world and its manifest forms, nor from the divine which shines forth in all things and all peoples. From this belief and understanding of oneness arose the philosophical basis for the practice of non-injury and Hinduism's ancient commitment to it. The Hindus had great respect for God as being all pervasive and omnipotent. Because of this belief they developed an attitude of sublime tolerance and acceptance towards others. Therefore the actions all Hindus were rendered benign or ahimsa. Hinduism believed in non-killing and theory of Karma and reincarnation. They have strong faith that if they commit any sin or harm to anyone it will return back to them. One of the South-Indian Saint Tiruvalluvar stated that: "All suffering recoils on the wrong doer himself. Therefore, those who desire not to suffer refrain from causing others pain." This view was similar to a view in Jain's Acaranga Sutra. Ahimsa was certainly not cowardice, it was wisdom. And wisdom is the cumulative knowledge of the existing divine laws of reincarnation, karma, Dharma, the all-pervasiveness and sacredness of things, blended together within the psyche or soul of the Hindu. Hinduism believed in progress of humanity from an old into a new age, from darkness into a consciousness of divine light. (Gurudeva H.H., 1989)

b. AHIMSA IN VEDAS

The Vedic system consisted of four Vedas, the Rigveda, Shamveda, Yajurveda and Atharvaveda. All four of these highlighted the importance of God, sacredness of life, state of mind, etc. These Vedas were treated as an important source of knowledge. They reflected brotherhood and toleration and preached that self-realisation can be achieved by doing good karma which was based on ahimsa. They advocated that one should not take what is not given to him and this philosophy was very pertinent to those who wanted to practice the principle of ahimsa. During that period there was a belief among the people that good behaviour and deeds were rewarded and one becomes good by performing good action and bad by bad action. Because of this non-violence became a stronger virtue in the life of the people. Besides this the synthesis of Karma with rebirth also had a great influence in developing non-violence. The belief that the present

condition of a man is affected by his past deeds and the future by his present actions motivates people to live in harmony and follow the path of truth and non-violence. (Majumdar R.C., 1986) But according to Tathinem the Vedic culture was more accommodated with himsa than with ahimsa because himsa was mainly used by people in their prayer to God, in order to protect them from violence caused by the demons, natural calamities and wild animals. (Unto Tahtimen , 1976) Therefore in Vedic conception ahimsa was not applicable to the enemies in war to wicked people, offended beast and animals to be sacrificed or killed for one's livelihood. Thus in Vedic philosophy there was possibilities of himsa and ahimsa, dharma and adharma in the name of worship to God. But with the passage of time non-violence developed as a reaction to these religious killing of animals and it widened its scope and implication and became the vital force by 6th Century B.C. (Rai, Ajay S., 2000)

c. AHIMSA (NON-VIOLENCE) IN UPNISHADS

The concept of ahimsa was in its embryonic stage in the Upanishads. The Upanishads greatly contributed to the development of non-violence in its very positive sense. According to Sri Aurobindo: "Its greatest creation of the thought and word should be not a literary or poetical masterpiece of the ordinary kind, but a large flood of spiritual revelation of this direct and profound character is a significant fact, evidence of a unique mentality and unusual turn of spirit. (Sri Aurobindo, 1971) It helped people in discovering the omnipotence of God as the creator of Universe. Among the five essential virtues of life mentioned in Upanishads ahimsa (non-violence) was one and the other four being the tapas (penance), danam (alms), arjavan (honesty), and satyavachanam (truthfulness). According to T.W. Rhys David the doctrine of ahimsa: "first finds expression in the mystical passage of Chhandogya Upanishad 3.17 where five ethical qualities one being ahimsa are said to be equivalent to a part of sacrifice of which the whole life of man is made an epitome." (David T.W.R.,). According to one other Upanishad nonviolence and truthfulness was included among the most important virtues of Sattvika Guna. The ethical behaviour of a Yogi also included nonviolence, truthfulness, non-stealing, celibacy and kindness (Unithan and Singh, 1968, p.34). it becomes apparent in the Upanishads, that a nonviolent society is emerging, emphasising virtues of compassion, self-control, kindness and the practice of non-injury to all living beings (Foot J.E.A., 1999, p.20). Even the concept of Karma, awareness, evolution of reincarnation and soul transmigration was more clearly mentioned in the

Upanishads. There was a belief that good behaviour and right actions were rewarded; that one become good by good action and bad by bad action. Nonviolence became a stronger virtue in the life of the people as they sought union of the atman with Brahman. The synthesis of karma with rebirth had great influence in the development of nonviolence. Both men and gods were subject to karma. It was a subtle power attached to the individual. This played a further significant role in the emphasis of non-violence and the norms of moral standards. (Foot J.E.A., 1999, p.21). One of the oldest Upanishad Brhadaranyaka stated that, “as man lives so he becomes. He who has done good is born again as a being having good tendencies, and he who has done evil as a being with evil tendencies.....according to the performance of his action is his destiny” (Stutley Margaret, 1989, p. 29). Another fundamental principle of the Upanishad was the nature of truth. There was a respect for truth that implies a reverence for principles and standards. In many cases in Upanishad truth was often accompanied by nonviolence as another virtue (Foot J.E.A., 1999, p.23).

d. AHIMSA (NON-VIOLENCE) IN RAMAYANA

One of the greatest epic of Indian culture depicted the glorious deeds of Lord Rama, the embodiment of righteousness, ahimsa, brotherhood and full of the highest attributes. (Simha S.L.M., 1992). It is a paragon of virtue and a reservoir which contained the nectar of immortality. The main theme of this epic was human conduct, which was a subject of eternal interest. The human conduct is full of challenges, mysteries, combination of good and evil spirit and orientation towards both the concept of ahimsa and himsa. One is free to follow any of the above ideals and the one who is concerned about all can only follow the right path and nonviolent activities in all spheres. Ramayana also preaches that the origin of all the sufferings are the six enemies of man i.e. greed, lust, desire, jealousy, arrogance and anger and one can get rid of these enemies only by following the moral principal of ahimsa in all sense. (S.L.N. Simha, 1992) According to a famous phrase of Ramayana:

“Sarve Janaha Sukhino Bhavantu,

Samasta Sammmangalani Bhavantu,

Om Shantihi Shantihi Shantihi”

Meaning let everyone be happy, let there be good everywhere and peace, peace and peace. It guides us to follow the path of Dharma and ahimsa as an important element of cooperation, peace and brotherhood. (Simha S.L.N., 1992)

e. AHIMSA (NON-VIOLENCE) IN MAHABHARATA

Mahabharata, the extraordinary composition of Sage Vyasa is a very high ranking epic among the world classics. It covers almost all the aspects of life. According to a verse in this epic everything in the Mahabharata is elsewhere. What is not there is nowhere. (Chappell, 1993) The concept of ahimsa was eulogized in the Mahabharata. Although it was a story of a great war between the Pandavas and the Kauravas, but the moral of the story was that war was never good. The epic ended with the glorification of non-violence with Bhishma telling Yudhisthira that, “Ahimsa is the highest religion. It is again the highest penance. It is also the highest truth from which all duty proceeds. (Sastri P.P.P). It is a versatile treasure house for the ahimsa seekers. In this context he gave several references for nonviolence that underscore its emerging importance as the prevailing virtue to be observed by Brahmans and renouncers. For instance one of the references shows how one person is encouraged, by dint of seeing other as self, to treat the other as if it were once own self and hence adopt nonviolent behaviour. In Chapter 113 of ‘Anusasanparvam’, Yudhisthira queries God Brhaspati that which is best, nonviolence, Vedic observance, meditation, retrain of senses, austerity or service to the Guru? God Brhaspati replies, with regard to the Brahmnic monistic teachings in the Upanishads and Bhagwad Gita one should see all things as one. It combines notions of self-control, nonviolence, oneness, Yogic Samadhi into a unified practice and ideology. According to God Brhaspati all of those were different doors of Dharma. The application of nonviolence, in addition to advocating abstention from hurting animals, emphasises the adoption of a philosophical approach that sees all beings as not different from oneself, not unlike the Golden Rule’s suggestion to treat others as if they were you. (Chappell C.K., 2002) Another reference was that of adopting vegetarianism in order to practice nonviolence. Bhishma in Mahabharata was of opinion that eating meat was similar to eating the flesh of one’s own son. When Yudhisthira argued to Bhishma that according to the rules of funeral ceremony meat eating was mandatory, Bhishma cited the example of Manu and

stated that vegetarian was the ‘friend of all living beings.’ The one who exercises vegetarianism is spared from rebirth as an animal, so it should be practiced by both renouncers and those active in the world. (Chappell C.K., 2002)

Thus both Ramayana and Mahabharata have been deeply influencing the thought of Indian people since time immemorial and are considered as the encyclopaedia of the ancient life. These epics depicted the real meaning of ahimsa both in its positive and positive sense. In the context of these two great epic Mahatma Gandhi wrote: “The Mahabharata and the Ramayana are undoubtedly allegories as the internal evidence shows. Each epic describe the eternal duel that goes on between the forces of darkness and of light.” (Gandhi M.K., 1936)

f. AHIMSA IN BHAGWAD GITA

The Bhagwad Gita was a kind of sermon given by Lord Krishna to Arjuna in the battlefield of Kurukshetra. It contained almost all the ethics and philosophies of the Vedas, Upanishads and the Ramayana and deeply emphasised the concept of ahimsa. The main theme of Gita was its emphasis on the duty, karma without which men cannot survive. According to one of the central teaching of Gita the concept of ‘Anasakta Karmoyoga’ is a way to self-realisation. Anasakta refers to a state of selflessness which is an essential criterion for practising ahimsa. Mahatma Gandhi also stated that: Anasakta (selfless) transcends ahimsa. He who would be anaska had necessarily to practice non-violence in order to attain the state of selflessness. Ahimsa is therefore a necessary preliminary, it is included in anasakta, and it does not go beyond it. (Gandhi M.K., 1949) Sthitaprajna is the votary on non-violence in Gita and it is portrayed as the one who is an apostle of non-violence and had no cravings for worldly desires. Mahatma Gandhi was also influenced by this topic of Sthitaprejna and referred it to his Satyagarhis. In the words of Gita a non-violent being is: A person of perfect mental equilibrium risen above violence, a true practitioner of non-violence, can or make violence for good off all without the least attachment, can be non-violent even while killing . (Gandhi M.K., 1936) In core Gita teaches one to remain non-violent in their action, words and thoughts. As Lord Krishna tells Arjuna never to hurt, harm or give injury to any living being human or sub-human in any situation whether of anger or inconsistency. (Gandhi M.K.,1949). Despite of Gita being considered as the most pious

and religious book of ancient India, it has been criticised for promoting violence. In Kurukshetra Lord Krishna advises Arjuna to continue the war because according to him it was his duty. When Arjuna denied fighting the war by clamming the principle of non-violence then Lord Krishna tried to explain him that he had already committed violence in the past by fighting many wars. By talking now like a wise man will not make him learn ahimsa. He said that having started on this course he must finish the job. Because according to Lord Krishna duty was the real principle determining what constitutes violence and non-violence. Arjuna was a Kshatriya and the very word Kshatriya (solider) means “one who protects from harm”. So it was his duty to fight the war. On the other hand Duroyodhana the main cause of the war was an aggressor worthy of punishment. Even the Vedas had described six kinds of aggressors who should be punished even by death. i) one who gives poison; ii) one who sets fire to another’s house; iii) one who attacks with deadly weapon; iv) one who plunders riches; v) one who occupies another’s land; and, vi) one who kidnaps another’s wife. And Duroyodhana had committed all six of them. By telling Arjuna about all these Lord Krishna was impartially removing the misconceptions and reminding him of the reality of the soul which never dies in any circumstances. Furthermore force or killing is not always an act of violence. If it would be so the act of doctors and policemen will also be considered as violent because they also while performing their duty, make use of force and violence. So without knowledge of an absolute standard it becomes sometime difficult for people to realise what is right. Therefore, the opinion about Bhagvad Gita being an advocate of violence mainly arises from an incomplete understanding. Because if Lord Krishna would have actually been an advocate of war, killing and violence he would never had glorified ahimsa as “an exalted, divine quality stemming from proper knowledge” at least thrice in Bhagvad Gita. One should also note before committing any crime by giving the justification of Bhagvad Gita that Krishna’s advice was specifically meant for Arjuna and not for other people who indulge into violent acts just for their personal benefit. (Dasa Rohinandana, 1989) Ahimsa is one of the inner traits and has no use in the outer world. It is a sort of self-restraint which is mastered by Sadhna.

2.2 NON-VIOLENCE DURING THE MEDIEVAL PERIOD

There had been versatile changes in the phases of society and religion and during these phases the history has gone through the periods of progress, regeneration, reform as well as periods of decay. The medieval period was blessed with diversified beliefs, religion, thoughts, cultural varieties and procedure of life. “The attractiveness of the belief was an essence to all religions, to those who wish the study of relation to be a true science lies in the thought that a precise delimiting of the object of study and the true laws to explain its characteristics are thereby possible.” (Sutherland S., 1988) Certain esteemed principles helped human beings to generate, foster and develop the nature, function and the purpose of the mind, institutions and society as a whole and these esteemed principles comes under the title, ahimsa i.e. kind of understanding and helping mentality without spoiling the ego of the other. Besides this toleration which means the understanding of the breadth of vision and depth of perception, a sense of responsibility, duty and spirit of service towards others, and the concept of integrity and sensitivity are some of the compassionate features of man and society which derives its foundation only from the principle of ahimsa. (Mathew R., 2013) During the medieval period ahimsa became the basis of all religious and social reconstruction. Different religions like Jainism, Buddhism, Sikhism, Hinduism, Christianity, Islam and Bhakti Movement etc. helped people to put ahimsa into practise. Despite of several differences in the axioms of religious texts in different sects there was always an inevitable emphasis on ahimsa, right conduct and discipline in conformity with the ennoblement of the individual, aimed at building up of a world system based on universal love, tolerance and unity. (Mathew R., 2013) The Muslim rule in India also brought Indian people in contact with the Islamic culture which preached ahimsa (non-violence). Akbar, the great ruler of Mughal Empire stood for toleration and ahimsa by practicing Din-e-Ilahi and Ibat-e-Khan. “It should be borne in mind that Muslims stood on a somewhat different footing from their Hindu fellow citizens and greater stability prevailed during the Mughal period.” The medieval period is also referred to as Enlightenment Age. All the religious movement during this period stressed upon the importance of peace of life, mind and work and it is even meaningful to say that the seeds of ahimsa can be sown in the minds only through religious and cultures ideologies. It plays an important role in strengthening the personality of people. The Sikh religion like Buddhism and Jainism also upon pure and virtuous humanly deeds and self-control to pave the

way for developing ahimsa in man's daily practices. (Kumar R., 2008) The Sikh guru Guru Nanak Dev stated: "Man suffer and are punished only when they lose charity and goodness of heart; God judges man according to his deeds, not the coat he wears; that truth and ahimsa are above everything, but higher still is truthful living. (Munuswamy U., 1990) The Bhakti movement and Sikhism also gave due importance to women along with men and directly revealed the practices of ahimsa in the social and family setup of life. (Mathew R., 2013) Therefore "Life in India from ancient time has derived its sustenance from the strictly defined code of conduct and the inculcation of the spirit of dharma and ahimsa and a consistently high standard of ethics." (Kusuman K.K., 1990)

a. AHIMSA IN BUDDHISM

Buddhism was well known as a religion which professes peace and non-violence as the cardinal virtues. It recognised the fundamental, inter-relatedness and harmony of all life. Gautam Buddha, the founder of Buddhism was mainly concerned about the sufferings of the people. He was born at very crucial point in the Indian history because the society at that point of time was suffering from the rigid caste system as all the rights and benefits were enjoyed by the Aryans and the common man was suffering. He emerged as an emancipator and contemplated the cause of sorrow and achieved insight why the world was full of sufferings and what has to be done to overcome it. According to him a society that was based on caste system could never rest in peace and so he preached ahimsa as a way to social progress and communal harmony. He preached the importance of dharma to his followers and emphasised upon the importance of four noble truths i.e. i) all existence is suffering, ii) all sufferings is caused by cravings; iii) all sufferings can be ended; iv) the way to end suffering is by practising the noble Eight-fold path. The Eight-fold path included right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration. Taken together the Eight-fold path reflected the ethics of harmlessness. (Foot J.A.E., 1999) Buddhism stated that life should be governed by the five principles or 'Panchsheel' namely not to kill, not to steal, not to tell lies, not to commit adultery and not to use intoxicants. (Kotturan G., 1973) It is the cardinal belief of Buddhist ahimsa. Non-violence is more practical in Buddhism due its nature of being free from extremes.

It was because of that the Buddhist path was called the 'Middle Path'. The basic axioms of the Middle Path also emphasised upon ahimsa. Those axioms included non-violence, non-hatred, friendliness to all, renunciation, continence and the ideal of reaching nirvana i.e. freedom from the cycle of birth. The two basic teachings of Buddhism i.e. 'Avera' or non-hatred and 'Karuna' or compassion too leads to non-violence. (Kotturan G., 1973) The Buddha's teaching of non-violence basically rests upon three cardinal premises. Firstly, redemption can only be personal or individual. Secondly, the feeling of compassion is the source of spiritual transcendence, which leads to sympathetic participation in the sufferings of others. Thirdly, interference even in ethical actions can multiply misery and suffering. Therefore the principle of life negation should be guiding ethic of life. So the emphasis was on the subjective recognition of the ethics of non-violence. (Unithan T.K.N. and Singh Y., 1968). Besides this Buddha's ethics of non-violence was also compatible with the law of the land because according to him the punishment in crime was also necessary as the offender in committing the violent act, brings the violence of punishment upon himself. In no way is the executioner held responsible. (Roy C. Amore) According to Buddhism life is sacred and thus it renounces violence because violence can only lead to violence. He stated that: 'If a man by causing pain to others, wishes to obtain pleasure for himself he, entangled in the bonds of selfishness will never be free from hatred. (Kotturan G., 1973) He also urged that: "Just as a mother as long as lives cares for her only child, so should man feel an all-embracing love to all living being. (Gangal S.C., 1960) He tried to cultivate peaceful atmosphere and love even for the enemy. His doctrine of ahimsa emphasise to return love for hatred and to avoid all kinds of violence. Therefore non-violence in Buddhism was at the mental level and it asked the followers to remain affectionate and pleasing even in their speech. According to him one who has truth, virtue, non-violence, restrain and control and is free from impurity is a wise man and can be called an elder. (Dhawan Gopinath, 1951) Ahimsa was more pure in its religious sense rather than in the social or cultural sense and Buddhism grew as a world religion on account of its emphasis on the equality of men and appealed to the low cast because of its simplicity, vision and outlook towards life, ahimsa oriented principles of life, dharma, karma and salvation. It encouraged universal brotherhood. (Mathew R., 2013)

b. AHIMSA IN JAINISM

Jainism was considered to be the first religion in the world which included non-violence as the part of its teachings. Lord Mahavira was the pioneer of Jainism and he considered ahimsa as the cardinal percept of Jain philosophy. According to Jainism a real ahimsa is one which avoids killing of any living being even by mistake. It emphasise on absolute respect for all living beings. There were three jewels in Jainism which leads to salvation i.e. 'Jnana' (knowledge of reality as it is), 'Sraddha' (faith I teachings of Jains), 'Caritra' (cessation from doing all that was evil). Among those three jewels 'Caritra' i.e. right conduct consisted of five vows or virtues namely ahimsa (non-injury), satya (truth), Asteya (non-stealing), brahmacharya (chastity) and aparigreha (renunciation). Of all those five virtues ahimsa were the first and the other four being its secondary corollaries. (Dhawan Gopinath, 1951) Jainism stated that: "Ahimsa is the best medicine for the suffering arising from the disease of the world-whirling. It is the benefactor of all beings, similar to a good mother. Non-violence is the canal of nectar in the whole world desert (Ahimsa sunritasty brahmacharya parigrah-Arhat Darshan-21). Besides this Mahavira also emphasised upon the seven tattvas (realities) and advocated the principle of 'punya' or merit which means the action which leads to good karma and bring peace to mind and soul. "The incessant missionary efforts, a strongly organised religious order that was left by Mahavira made the animal sacrifices fall into disuse and non-violence became firmly established as a rule of life even amongst those classes of people who did not embrace Jainism." (Luniya B.N., 1978) Jainism was monistic and denied the existence of God and rejected the Vedic rituals. Like Buddhism, Jainism also talked about karma and emphasise the attainment of salvation through the purification of karma by self-starvation, asceticism and self-torture. The ultimate aim of life according to Jains was self-realisation which could be reached only through following ahimsa and brotherhood. "It was true to say that without goodness a man cannot for a long endure adversity and cannot for a long enjoy propriety i.e. the good man rest content with goodness and he knows how to like people, serve people and attract people." (Eastman Roger, 1978) The Acaranga Sutra of Jain's Tradition stated that: "Injurious activities inspired by self-interest leads to evil and darkness. This is what is called bondage, delusion, death and hell. To do harm to others is to do harm to oneself. "Thou art he whome thou intendest to kill! Thou art he whome thou intendest to tyrannize over!" We corrupt ourselves as soon as we intend to corrupt others.

We kill ourselves as soon as we intend to kill others.” (Chappell C., 1993) Jainism thought both the physical and vocal forms of ahimsa. There were five rules of Jains to observe ahimsa which were called ‘Samitis’. Those ‘Samitis’ included careful movement, careful eating, careful speech, careful placing and removing and careful evacuation. Those acts of carefulness refer mainly to the non-killing of any existing being and to vocal non-violence. (Tahtimen Unto, 1976) Jainism considered possession of property as the main cause of violence. It said that physical possession and the need to have, must be limited or even eliminated to achieve ahimsa (Bothra S., 1987) It advocated to follow certain vows namely not to kill, not to lie, not to steal, not to be greedy, give alms to the poor, to practice self-meditation, to avoid unnecessary travel since this may harm other creatures, to put a limit on the things that they daily use, set aside regular time for self-denial, and have their own guard against evil at all times. (Stent David, 1983) In Jainism violence was justified only in the case of self-defence that too only by the modern interpreters of Jainism. According to Jainism there were two kinds of violence or himsa i.e. ‘Samkalpi Himsa’ or intentional injury and ‘Arambhi himsa’ which was sub-divided into three categories; a) ‘Udyami himsa’ that is one committed during the implementation of one’s profession as in industry, art, trade, etc. b) ‘Virodhi himsa’ i.e. one committed in self-defence against thieves, enemies and all those who intentionally kill or injure human beings or other non-human living beings which do not cause any trouble to humankind. c) ‘Grhaarambhi himsa’ i.e. one which becomes inevitable in the performance of the household duties such as cooking food, the construction of buildings, wells, gardens, the maintenance of cattle, etc. The modern interpreters of Jainism believed that ‘Samkalpi himsa’ may be avoided while the other may be permissible under certain situations. (Tahtimen Unto, 1976) Jainism strictly followed vegetarianism because they were against the killing of animals. According to them the world was full of embodied soul experiencing pain and all kind of activities involved violence. So it insisted that the follower of Jainism should engage in the fewest possible worldly activities to escape being part of violence. One of the scripture of Jain’s namely ‘Uttaradhayayana Sutra’ stated that: “The essence of wisdom of a wise man lies in this that he hurts no creature; to be equal minded to all creatures and regard them as one’s own self is ahimsa. Learn this noble truth. (Purusarthho Siddhyupaya, p.45) Thus the implementation of ahimsa in Jainism was the most comprehensive one as compared to any other religion.

c. BASES OF AHIMSA IN ISLAM

The word Islam etymologically refers to peace, safety, goodwill and salvation and was derived from the root word 'Salam' which meant peace with the creator and entire creation of almighty God. It opened a new era of truth and non-violence in the world history. (Rai A.S., 2000) Religion was always considered to have a great impact on the social living of people, influencing the life style of the society. It not only operated at the individual or personal level but also functioned at the collective and social level, generation after generation. So Islam as a religion covered all areas of activities and preached its message of love from generation to generation. It was based on the principle of love and brotherhood and thought the doctrine of oneness irrespective of different cast, creed, colour, race or geographical division. Even the holy book of Islam i.e. Koran talked about peace, tolerance, ahimsa and brotherhood. For Muslims Koran was regarded as an altogether complete book for every age which thought them to live in a strict ahimsa oriented pattern in their social, religious and personal life. It preached "Try to make people happy and go in terms of rising above self-i.e. forget self and try to make life a thing of beauty, self-offering, giving, bringing peace to people, then to set into motion a mysterious great law of the universe; thereby the universal consciousness provide all the needs of the soul, self and the society as a whole". (1976) Islam was considered to be an uncomplicated but profoundly demanding way of life. It was a state of total commitment which includes the practicing of non-violence in the social and religious sense, brotherhood in all walks of life and tolerance in the outlook of life. (Mathew R., 2013) The Holy Quran gave immense importance to patience and tolerance and promised grand rewards for those who practised it. The word 'patience' in Quran referred to non-violence and 'tolerance' referred to peace. It considered non-violence as a better technique of conquering evil as compared to violence. (Rastogi T.C., 1986) Prophet Mohhammad, the last messenger of Islam himself lived a very simple life based on peace, love tolerance and kindness to all. His life was a perfect model to follow according to the Muslims. C.F. Andrews referred Prophet Mohhammad as the role model of Mahatma Gandhi and stated that: "Furthermore, following the example set by Prophet of Islam; Mahatma Gandhi has never for a moment separated the political from the spiritual or failed to deal directly with the social evils which stood out before his eyes. Thus the Prophet's supreme practical instinct as a reformer combined

with his intense faith in God as the soul creator and the director of the universe, has been a constant strength and support to Mahatma Gandhi himself in his own struggle.” He further quoted in his book that: “Furthermore whenever Mahatma Gandhi turned from this political aspect of the struggle, in order to gain strength for the great conception of suffering injury without retaliation, he has constantly taken the character of the Prophet’s son-in-law Ali, and of Hassan and Hussain, for his example... thus in his own way he has found the teachings of Prophet of Islam fully compatible with the principle of ahimsa or non-violence.” (Andrews C.F., 1949) There were five pillars of Islam namely the confession of faith, worship, wealth sharing, fasting and the pilgrimage which constituted the central code of conduct, ethics and life. American judge Justice Cordozo stated that “the greatest need of our time is a philosophy that will mediate between conflicting claims of stability and progress and supply a principle of growth” ; and Islam certainly presented an ideology which satisfied both the demands of stability as well as of change. (Munuswamy U., 1990). Vitality Islam had some unique feature which established it as the religion of man, the religion of today and the religion of tomorrow. Self-discipline by fasting was a noble idea of Islam which was most often used by Mahatma Gandhi. The holy month of Ramzan prohibited the Muslims from war and hunting and was observed as the month of spiritual stocktaking. Those practices during the period of Ramzan were the manifestation of ahimsa and tolerance (Mathew R., 2013). Even in the accumulation, using and spending of the wealth Islam put forward the concept of ahimsa in the right sense i.e. to share ours with others at a maximum level. No religion or morality before Islam has made charity itself obligatory in the sense of institutionalising it, and you may give your wealth to your fellow humans as much as you please, when you please, in the manner you please. (Eastman R., 1978)

2.3 AHIMSA DURING THE MODERN PERIOD

All the religion derived its base from the principle of ahimsa and peace. If one take account of the history, will find that ahimsa acted as the backbone of all religions. Be it Jainism, Buddhism, Sikhism or Islam all were based on ahimsa and provided awareness about the importance of ahimsa in both positive and negative sense. “There is a belief that religion holds the key to the mastery of existence. Whatever be thy religion, associate with those who think differently from thee, if thou canst mix with them freely and are not angered at hearing their discourse, thou hast

attained peace and art a master of creation. (Yamshi A.1990) Indian history was the product of three cyclical periods i.e. Hindu, Muslim and British each having their own impact on the minds of Indian people. The Caste system in India during the Hindu period was rigid and was somehow responsible for the economic, social and cultural poverty of India. But with the gradual passage of time it underwent a transition and the rigidity was replaced by liberalism which led to the reawakening of the spiritual, temporal and mental attitude of the people. The Hindu social reforms and Renaissance started by reformers like Raja Rammohan Roy, Rabindranath Tagore, Swami Vivekananda, etc. and the coming of the British and their influence and impact upon the social, political, economic and educational setup prepared the ground for future developments. Indirectly the British also preached ahimsa and brotherhood through the spread of Christianity and teachings of Bible. Christianity stood as a midway between the social and spiritual attitude of people. The society in those days was mainly determined by group phenomena because of family atmosphere, freedom and affinity towards the values like brotherhood, courage, forgiveness, ahimsa, cleanliness etc. It was essential for the people to empower themselves with good values and virtues in order to face the life which was full of challenges. It was true to say that the origin of society lies in man's realisation, that complex selfishness has no place in life. The realisation of man centres on selfless activities, ahimsa notions, spirit of love and maturity. (Mathew R., 2013) All the religion like Hinduism, Buddhism, Islam, Jainism, and Christianity helped man in realising those aspects of non-violence, brotherhood, mutual understanding and oneness of God. Besides this the upliftment of society and the whole nation depends upon individual's selfless attitude towards other people. Here the non-violent techniques used by the individuals helped to create the society into a noble place. "The spirit of self-help is exhibited in the energetic action of individuals, and it marked the feature of the character of individuals, society and nation as a whole." (Smiles S., 1987)

CHRISTIANITY AND AHIMSA

Christianity from its roots was considered to be nonviolent and peaceful. Jesus Christ, the Prophet of this religion himself was called the Prince of Peace. The main theme behind the teachings of Jesus Christ and Christianity was a belief in higher power and attempt to please him. Its chief message was fatherhood of God and brotherhood of man and propagated the message of

ahimsa love and sympathy. According to a verse of Jesus in Bible 'Love your enemies', and 'Do good to them that hate you', signifies the concept of universal love and brotherhood for all men. (Dhawan Gopinath , 1951) His further sayings that 'Resist not him that is evil', 'Resist not evil', 'Do not resist evil by violence' showed his firm faith in nonviolent resistance. According to him the two commandments of Old Testament namely, "Thou shalt love thy God" and "Thou shalt love thy neighbour as thyself" were significantly important. (Mathew XX11, 37-40) If a person considers God as his father soon he will start loving others as his own brothers and sisters. Besides this Jesus also pointed out that "Believing the good news- a total acceptance of the good news is conversion which really means a total transformation in one's outlook or way of thinking" (Munuswamy U., 1990) and that transformation helps man to realise his inner freedom. Therefore according to Jesus Christ freedom was the core of Christianity which gave birth to fellowship and fellowship implied justice. So the life of Jesus was completely ahimsa oriented. Christianity was a theistic religion and belief in God was its important tenet. (Mathew R., 2013) Jesus further emphasise that suffering was the real tool for converting hatred into love. Life was full of pain and miseries and one can understand the pain of others only by suffering himself and can attain complete satisfaction and redress from his grievance only by sharing both his happiness and problems with others. So the attitude of people towards the world was very important in shaping it in a non-violent peaceful and loving society. The crucifixion of Jesus Christ gave a strong message to all mankind to be courageous and strong so that one can even sacrifice his life and desires for the sake of others. His last words at the time of his death that "Father forgive them,, for they know not what they do" (Luke XX11, 37-40) showed that even till his death he was against violence and prayed to God for forgiving those who killed him as he believed in love, peace and non-violence. Christianity was a way of life which was open to all and rendered cultural, social and economic services to the humanity by projecting the importance of love and ahimsa at all stages of development. (Mathew R., 2013).

TRACES OF AHIMSA DURING THE BRITISH INDIA

There is strong belief among the people of India that British rule was violent, autocratic, destructive and dominating. During that period it was considered to be the most powerful of all

nations and there was also a saying that 'sun never sets in British Empire'. Earlier many Europeans had been travelling to India for short period of time. It was mainly during 1850's India come under the influence of British due to increase in their trade interest in India. From very long period Indians had trade relations with other Europeans as well due to their rich economy and behaviour of the people. They were very cooperative and non-violent in attitude which attracted even the British to trade in India. But due to the non-violent and cooperative behaviour of the people of India the British first started the attempt of civilising the people and capturing as much as possible from and finally attempted to establish their authority over India in which they even succeeded. Immediately after the Sepoy Mutiny of 1857 India came under direct Crown rule and in 1877 Queen Victoria was crowned as the Empress of India. The British constitution was established in India with division of power between three independent presidencies of Bengal, Madras and Bombay each having their own Governor and Council. Those governing bodies had jurisdiction within their own areas and they followed non-violent in carrying out the procedure of jurisdiction. Some of the efforts of British Empire proved to be very useful for Indians. In the year 1853 first railway was started between Bombay and Thane and the first telegraph line was also started between Calcutta and Agra. Although they were meant for the convenience of British troops but eventually they proved very useful for the general masses. The British also initially showed interest in imparting English education to the Indians which was full of non-violent idea and they even tried their best to introduce organised system of technology and scientific education. At the same time period many socio-cultural changes also took place due the western influences. Raja Rammohan Roy, a cultured personality, stood against the orthodox believers of India and his greatest achievement was abolition of 'Sati' (the burning of widow on the funeral pyre of her husband) which would not have been possible without the immense support of then Governor General Lord William Bentinck. Besides this two other British leaders namely Edmund Bruke and Pitt had a non-violent attitude towards Indians. Lord Wellesely also comes under the same category. He was the prophet of subsidiary alliance and followed non-violent policies in order to save the Indian people from many problems. He established a college in Calcutta so that the Indians could get educated and become capable of performing their function s as rulers. The other name among the British who had a pleasing attitude towards the Indians was Lord Warren Hasting. To some extent the land reforms and the

settlement programmes carried out by the British rule helped in reconstructing the face of India. They tried to spread the message of love respect, respect and brotherhood among Indians by spreading Christianity as Christianity stood for love, non-violence forgiveness and mutual understanding. For this purpose many schools and colleges were started by the British authority the Churches established by British in India reveal the spirit of tolerance and brotherhood. (Mathew R., 2013) All these acts of British showed that they were broad-minded and ahimsa-oriented to some extent. Besides all this if we look deep into the history we would also find that India during the rule of Mughals had experienced great amount of genocide in the process of religious cleansing. With the establishment of British rule at that time over India directly saved Hinduism. If the British had not assumed the administration of India when they did, Hinduism would most likely not exist today and all present day India would be an Islamic state. (Dharma S. Pravartaka Acharya, 2012)

AHIMSA DURING THE RENAISSANCE PERIOD

Mainly during the period of British rule Indian history witnessed the beginning of renaissance with the emergence of neo-Hindu movements like Arya Samaj, Brahma Samaj, Ram Krishna Mission, Hindu Mahasabha, etc. One can say that to some extent it was the effect of western education imparted by the British. Renaissance actually meant the cultural rebirth or the beginning of new thing based on rediscovery of literature. After a long period of Muslim rule in India it was actually very necessary to have renaissance in order to revive the Hindu identity and Hinduism. “Mankind has witnessed from time to time the emergence of great saints and savants who have shown us the path of knowledge and thought us to live an ideal life.” (Ahluwalia S., 1987) Some of the important Hindu philosophers who laid the foundation of renaissance were Swami Dayanand Saraswati, Bal Gangadhar Tilak Swami Vivekanand, Raja Ram Mohan Roy, Annie Besant, Vinayak Damodar Savarkar, etc. They struggled for the rebirth of the concept of man, his relation with god and other fellow beings, the practice of ahimsa, abolition of several orthodox practices which were harmful to people and the act of love and peace. For the first time both Sri Ramkrishna and his disciple Swami Vivekanand traced the ills of caste system in Hindu society and formulated new principles based on ahimsa and brotherhood. Infact the foundation of Ramkrishna Mission could be labelled as the true starting point of the Hindu renaissance. The

founder of Ramkrishna Mission, Sri Ramkrishna Paramhansa tried to understand the religious tenets of not only Hinduism but also Christianity and Islam. He was a strong follower of the concept of nonviolence and believed in universal brotherhood. According to him God was one but with different names. "It is the same God that is realised by following one or more or all of these paths, although he may be called Bhagwan by the devotees, Atman by the Yogins, Brahman by the Jnanis or Vedastins and so on." (Ahluwalia S., 1987) With his teachings of love, sympathy and humanity he opened the era of renaissance. Swami Dayanand Saraswati, another great social reformer was very much influenced by Sri Ramkrishna Paramhansa. He tried to revive Hinduism by studying and translating the Vedas. He thought that "it was the highest duty of parents, preceptors and relatives to adorn children with good sound education, nobility of character, refinement of manners and amiability of temper." (Gupta S.K., 1991) he founded the Arya samaj which stood for ahimsa, social reforms, educating people and providing insight on science of government, stages of human life and fundamental principles of religion. He strongly opposed caste system, idol worship, untouchability, child marriage and subjugation of women and advocated for girls education. All these activities reflected that his own life was manifestation of the actual meaning and practice of nonviolence. Swami Vivekanand was an epitome of all that was good and great in India of the past and all that was also potentially great and good in her." (Ahluwalia S., 1987)

Raja Ram Mohan Roy was another social reformer who was also called the pioneer of Bengal renaissance. He was an educated Indian and had a secular outlook due his wide reading of Sanskrit Indian scriptures, Islamic metaphysics, sociology and Lamaist Buddhism. He founded the Bhrahmo Samaj which worked for the emancipation of women, believed in the concept of one God and used the technique of ahimsa to spread brotherhood and peace. His efforts of social reforms and emancipation of women became fruitful and 'Sati' got abolished in 1929. (Mukherjee R.K., 1939) Apart from that he also fought for the removal of rigid caste system, untouchability and child marriage. He strongly supported the concept of universal sympathy and advocated tolerance and love for mankind which made him one of the forerunners of ahimsa and brotherhood.

Similarly many other reformers also worked in the same direction. With the passage of time the Indian renaissance underwent different changes and it also changed the mentality of the people socially, culturally, religiously, intellectually and politically as a whole which helped in the upliftment of degraded Indians. “The materialism which has become rampant and threatens the very foundation of our philosophy needs to be understood fully so that it does not become a negative force and debasing and this is possible only by understanding the eternal values defined by great spiritual masters, by learning from their teachings and their lifestyle.” (Ahluwalia S., 1987) The renaissance scholars were of the opinion that non-violence does not mean meek submission to the will of the evil-doer but it is a deliberate effort, action and strain to fight for the good of everybody. (Mathew R., 2013) These characteristics were reflected among other social reformers as well who propagated ahimsa. Those were Rabindra Nath Tagore, Aurobindo Ghosh, Mahatma Gandhi, etc. Their lives and teachings reflected the reality of life and synthesis of ahimsa in practical life. Tagore was one of the great visionary. He was a humanist, internationalist, philosopher and a poet who wrote the famous Indian National Anthem ‘Jana Gana Mana’. In order to explain his ideas of existence he tried to develop the knowledge and vision of people and enlarge their consciousness. For Tagore the ultimate human destiny was the realisation of the universe in the individual and for this one needs to go beyond selfish, egoistic, narrow existence and try to know the universal”. (Lal B.K., 1973) According to him in order to receive self-consciousness love was the most important thing and it carries with it the values of self-sacrifice and self-detachment. To him concept of love actually meant practising ahimsa in relation with different people. He had a strong faith in the concept of non-violence and so he said that “violence begets violence and blind stupidity. Freedom of mind is needed for the reception of truth, terror hopelessly kills it.” (Aikant Satish C., 2010) He believed in humanity, love, brotherhood and cooperation and was critical about nationality. It was mainly because he considered nationalism as the main reason for sectarianism and separateness among human beings on the basis of politics, religion, faith and other caste-linguistic terms. (Dutta K., and Robinson A., 1997) Tagore preached that religion was life and very necessary for one’s existence. It inspired human beings to follow the right path and attain salvation and real satisfaction. Therefore according to him it was very necessary to follow dharma and truth which was the essence of all religion in daily life.

In the post renaissance period another visionary and social reformer who occupied the special place and was the exponent of ahimsa was Sri Aurobindo Ghosh. He was a man of high values with magnanimous personality and based his philosophy of life on unity and love. He had extreme faith in Bhagwad Gita and considered it as a book of spiritual life. According to him “we are composed of many parts each of which contributes something to the total movement of our consciousness, our thought, feeling, action, but we are aware only of their confused and pell-mell results on the surface.” (Kumarlal Basant, 1989) He fostered upon the self-power of man which had identity with God itself. According to his philosophy all the activities of man were centred ahimsa, dharma, karma and Vedic principles. He tried to explain the problems of the universe and incorporate truth with reality. He said “The divine truth is greater than any religion or creed or scripture or idea or philosophy.” The evolution of human life into life divine was the main theme of his vision. (Nath D.C., 2013) There was a lot of emphasis on ahimsa and its proper use in the personal and public life will lead to spiritualisation of humanity. (Mathew R., 2013) Besides him Dr. S. Radhakrishnan was another great philosopher who interpreted the Indian thought into western terms and showed how it was pervaded with reason and logic. With this he was able to give Indian people a new sense of esteem and boast who were overshadowed by the feeling of inferiority complex by the British rule. His religion was humanity. He believed that “Religion consists in doing justice, in loving mercy and in making our fellow creatures happy.”(Banerjee A.K., 1991) He exceedingly advocated the idealistic philosophy to attain salvation. To him Advaita Vedanta was the best representative of Hinduism and his philosophy was the amalgamation of the Advaita Vedanta and absolute idealism. He believed in Karma and propagated that in order to perform Karma one should practice ahimsa in the right sense and determine its strength by its proper use. (Mathew R., 2013) According to him the individual was responsible not only for his own destiny within a static cosmology of personal transmigration but for the welfare of all men. Each person acts (or does not act) to promote future possibilities. In this way individual salvation is tied to the faith of mankind and the ultimate goal of the historical process itself. (Bourgoin M.S., 1998)

Non-violence (ahimsa) had always occupied the central place in the philosophies related to all the major four religions of India i.e. Hinduism, Buddhism, Jainism and Sikhism. Infact religion in India has consistently upheld the sanctity of life, whether human, animal or in the case of the

Jains elemental. (Subramunysswami S.S., 2007) Most importantly it follows the principal of secularity and has a quality of adopting everything and she welcomes all. Apart from Hindi, as a national language, several other languages are also spoken throughout India and it also consist descendants from six ethnic groups. The four common points which are found in the context of non-violence in the four major philosophies established and developed in India that played vital roles in making India great by strengthening the Indian way are as follows; a) within the domain of non-violence are all living beings; b) Inspite of being eternal, natural and the first human value, it is a subject of practice according to the demand of time and space; c) It is an active value, it has nothing to do with cowardice as it is the ornament of the brave; and d) It is not a subject to be practiced occasionally, in theory and in practice it is all-timely. (Kumar R., 2008)

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