

# See order instructions

[Religion](#)



Topic: See order instructions: Issues for Justice and Peace According to the Killing in war and animal sacrifice was not considered to violate ahimsa that is the no harm to living things. In addition, the worldview accepted war as the duty or responsibility of the Kshatriya or warrior class and as relevant to good order. More so, the Bhagavad-Gita seems on the surface to justify war in the face of certain arguments that are pacifist. In the Gita, which is the most influential holy books of the Hindu, a hero by the name Arjuna is contemplating a battlefield just before the beginning of the battle. He informs Krishna, his chariot driver that he will not fight since he does not want to harm his kinsmen. Krishna then tells Arjuna that it is his right to fight. He uses the following arguments; Arjuna is a Kshatriya, and so it is his dharma to fight if he disobeys he will suffer bad karma. The other argument is that the soldiers he will kill will not die, and only their bodies will die. Finally, if he refuses to fight the soldiers will die in some other way (Hindu worldviews, p. 12).

According to the author, the Gita justifies war based on the arguments of Krishna. Also in the Gita there are certain rules about war that are similar to the Western just war principles but justified differently. Most of the Hindu rulers have used war and most of the citizens have supported it. However, from the author most Hindus believe Ahimsa is against both animal sacrifice and war. The best-known anti-war Hindus were Vinoba Bhave and Mohandas K. Gandhi. The author also demonstrates that ‘just war’ which is the use of war to finish a war or injustice as advocated Arjuna by Krishna, shows that the end justifies the means. Gandhi reversed the order and claimed that the means justify the end. Gandhi interpreted the Gita as a spiritual message dealing with the inner human struggle and not external war (Hindu

worldviews, p. 14).

According to the author, Gandhi had an idea that after the end of a war there will be many deaths, and the situation will be worse than it was. He also saw that Arjuna had selfish favoritism since he was not opposed to war he was just opposed to killing his relatives. Therefore, if war were acceptable, he could also kill his relatives. On the other hand, Vinoba noted that Gita teaches about the worship of God and service to others especially that in need and not killing them. The author shows that most Hindus see violence and warfare as a regular part of life, especially the Kshatriyas. The work of police officers in the criminal justice system is to ensure that peace prevails. However, in the Hindu worldviews we notice that warfare is a normal part of the Hindu life especially the Kshatriyas. It is the right of soldiers to kill instead of keeping peace. In addition, there are certain rules in the Gita about war that are similar to the Western Just war principles but are justified differently (Hindu worldviews, p. 18).

Work cited

Hindu worldviews. Issues for Justice and peace. Chapter one,