

Ahimsa: obligation of homo sapiens sapiens essay sample

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In the regeneration and divinization of man, the first step is to eliminate his beastly nature. The predominant in beast is cruelty, cruelty resulting to injury or inflicting harm to other human beings, animals, plants, and even non-living things. Thus it creates conflicts, misunderstanding, and chaos among creations of God or the creator. Therefore, wise sages prescribe Ahimsa. Ahimsa or non-injury, of course, implies non-killing. But, non-injury is not merely non-killing. In its comprehensive meaning, Ahimsa or non-injury means entire abstinence from causing any pain or harm whatsoever to any living creature, either by thought, word, or deed. Non-injury requires a harmless mind, mouth, and hand. Ahimsa is not mere negative non-injury. It is positive, cosmic love. It is the development of a mental attitude in which hatred is replaced by love. Ahimsa is true sacrifice. Ahimsa is forgiveness. Ahimsa is Sakti. Ahimsa is true strength. Practice of ahimsa develops love, kindness, and compassion. Ahimsa is another name for truth or love. It is universal love. Where there is love, kindness, and compassion there is ahimsa. Where there is ahimsa, there you will find love and selfless service. They all go together. Ahimsa has been the central doctrine of Indian culture from the earliest days of its history.

All aspects of human life and that of the universe are essentially moral and have values and with that, ahimsa could be a tool to help maintain morality, values, and virtues. Henceforth ahimsa must be acknowledged as an obligation to human beings or Homo Sapiens Sapiens especially the stronger ones or the upperclassmen also called as the nobility.

This research paper study endeavours to explain and give light to the occurrence of ahimsa, delimited in the philosophical point viewpoint. This <https://assignbuster.com/ahimsa-obligation-of-homo-sapiens-sapiens-essay-sample/>

paper will revolve the human beings' perspective about ahimsa and their fellow human beings and other creations of God or the creator. Thus, this paper seeks to answer the following questions: (1) What is ahimsa? (2) What are the different perspectives and implications of ahimsa to Hinduism and Christianity? (3) Must ahimsa be recognized as an obligation prior to human beings especially the stronger and upper one? And these would be answered through library researches in the Notre Dame University Library and De Mazenod Community Library, and the use of electronic sources.

PART II

A. Ahimsa

Hindu wisdom, which inspires humans to live the ideals of compassion and nonviolence, is captured in one word, ahimsa. In Sanskrit himsa is doing harm or causing injury. The “ a” placed before the word negates it. Very simply, ahimsa is abstaining from causing harm or injury. It is gentleness and noninjury, whether physical, mental or emotional. It is good to know that nonviolence speaks only to the most extreme forms of forceful wrongdoing, while ahimsa goes much deeper to prohibit even the subtle abuse and the simple hurt.

Ahimsa, loosely translated, means abstinence from violence either by thought, word, or deed. Non-injury requires a harmless mind, mouth, and hand. In a positive sense, it implies compassion and cosmic love.

(Subramuniaswami, 2007)

It means that being non-violent manifest a positive sense and produce compassion, love, and kindness whenever ahimsa is manifested. It is the development of a mental attitude in which hatred is replaced by love. The Vedantic scriptures define ahimsa as the true sacrifice, forgiveness, power, and strength. At its core, ahimsa is based on the intentions of a person whose focus is to not harm anyone. Ahimsa or non-injury, of course, implies non-killing. But, non-injury is not merely non-killing. In its comprehensive meaning, Ahimsa or non-injury means entire abstinence from causing any pain or harm whatsoever to any living creature, either by thought, word, or deed. Non-injury requires a harmless mind, mouth, and hand. Ahimsa is not mere negative non-injury. It is positive, cosmic love. It is the development of a mental attitude in which hatred is replaced by love. Ahimsa is true sacrifice. Ahimsa is forgiveness. Ahimsa is power. Ahimsa is true strength. So it literally means that ahimsa is pure non-inflicting of any kind of injury on to other living things.

A. 1. SUBTLE FORMS OF HIMSA

Only the ordinary people think that Ahimsa is not to hurt any living being physically. This is but the gross form of Ahimsa. The vow of Ahimsa is broken even by showing contempt towards another man, by entertaining unreasonable dislike for or prejudice towards anybody, by frowning at another man, by hating another man, by abusing another man, by speaking ill of others, by backbiting or vilifying, by harbouring thoughts of hatred, by uttering lies, or by ruining another man in any way whatsoever.

All harsh and rude speech is Himsa (violence or injury). Using harsh words to beggars, servants or inferiors is Himsa. Wounding the feelings of others by gesture, expression, tone of voice and unkind words is also Himsa. Slighting or showing deliberate discourtesy to a person before others is wanton Himsa. To approve of another's harsh actions is indirect Himsa. To fail to relieve another's pain, or even to neglect to go to the person in distress is a sort of Himsa. It is the sin of omission. (Maheshwari, 2011)

It is stated here that even using language can surely harm or inflict injury. So humans must avoid strictly all forms of harshness, direct or indirect, positive or negative, immediate or delayed. Practice Ahimsa in its purest form and become divine. Ahimsa and Divinity are one.

A. 2. AHIMSA, A QUALITY OF THE STRONG

If you practice Ahimsa, you should put up with insults, rebukes, criticisms and assaults also. You should never retaliate nor wish to offend anybody even under extreme provocation. You should not entertain any evil thought against anybody. You should not harbour anger. You should not curse. You should be prepared to lose joyfully even your life in the cause of Truth. The Ultimate Truth can be attained only through Ahimsa.

Ahimsa is the highest point of bravery. Ahimsa is not possible without fearlessness. Non-violence cannot be practiced by weak persons. Ahimsa cannot be practiced by a man who is terribly afraid of death and has no power of resistance and endurance. It is a shield, not of the effeminate, but

of the potent. Ahimsa is a quality of the strong. It is a weapon of the strong. (Sivananda, 2005)

It means that in order to manifest ahimsa one should accumulate the qualities of a brave and strong being at the very beginning because only the strong ones who wills ahimsa can only manifest it. Imagine if a weak and coward being will manifest ahimsa, that being will surely fail because that being doesn't have the courage to face adversities and lacks resistance and endurance. When a man beats you with a stick, you should not entertain any thought of retaliation or any unkind feeling towards the tormentor. Ahimsa is the perfection of forgiveness. Examples of manifestation of ahimsa are the noble actions of great sages of yore:

Jayadeva, the author of Gita-Govinda, gave large and rich present to his enemies who cut off his hands, and obtained Mukti (liberation) for them through his sincere prayers. He said: " O my lord! Thou hast given Mukti to Thy enemies, Ravana and Kamsa. Why cast Thou not give Mukti to my enemies now ?" A saint or a sage possesses a magnanimous heart. Pavahari Baba carried the bag of vessels and followed the thief saying: " O Thief Narayana! I never knew that You visited my cottage. Pray accept these things." The thief was quite astonished. He left off his evil habit from that very second and became a disciple of Pavahari Baba." (Maheshwari, 2011)

A. 3. THE POWER OF AHIMSA

The power of Ahimsa is greater than the power of the intellect. It is easy to develop the intellect, but it is difficult to purify and develop the heart. The practice of Ahimsa develops the heart in a wonderful manner.

He who practices Ahimsa develops strong will-power. In his presence, enmity ceases. In his presence, cobra and frog, cow and tiger, cat and rat, wolf and lamb, will all live together in terms of intimate friendship. In his presence, all hostilities are given up. The term 'hostilities are given up' means that all beings – men, animals, birds and poisonous creatures will approach the practitioner without fear and do no harm to him. Their hostile nature disappears in them in his presence. The rat and the cat, the snake and the mongoose, and other beings that are enemies of each other by nature, give up their hostile feelings in the presence of the Yogi who is established in Ahimsa. Lions and tigers can never do any harm to such a Yogi. Such a Yogi can give definite orders to lion and tigers. They will obey. This is Bhuta-Siddhi (mastery over the elements) obtainable by the practice of Ahimsa. (Sivananda, 2005)

It means that a being that practices ahimsa will surely develop a stronger will-power which also includes bravery, resistance, and endurance. Hostility would diminish because ahimsa produces a harmonious aura to the being that manifest ahimsa, thus even animals would acknowledge your presence as harmonious. The practice of Ahimsa will eventually culminate in the realization of unity and oneness of life, or Advaitic (non-dual) Consciousness. The Yogi then enjoys the highest peace, bliss and immortality.

A. 4. BENEFITS OF THE PRACTICE OF AHIMSA

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If you are established in Ahimsa, you have attained all virtues. Ahimsa is the pivot. All virtues revolve around Ahimsa. Just as all footprints are accommodated in those of the elephant, so also do all religious and ethical rules become merged in the great vow of Ahimsa. Ahimsa is soul-force. Hate melts in the presence of love. Hate dissolves in the presence of Ahimsa.

There is no power greater than Ahimsa. The practice of Ahimsa develops will-power to a considerable degree. The practice of Ahimsa will make you fearless. According to Sivananda, “ He who practices Ahimsa with real faith, can move the whole world, can tame wild animals, can win the hearts of all, and can subdue his enemies. He can do and undo things”

It means that a being that practices ahimsa brings forth an unusual aura that can do things regardless of nature’s way. The power of Ahimsa is infinitely more wonderful and subtler than electricity or magnetism. The law of Ahimsa is as much exact and precise as the law of gravitation or cohesion. You must know the correct way to apply it intelligently and with scientific accuracy. If you are able to apply it with exactitude and precision, you can work wonders. You can command the elements and Nature also.

Mentally not to do injury oneself, Mentally not to get injury done by others, Mentally not to approve injury done by others, Orally not to do injury oneself, Orally not to get injury done by others, Orally not to approve injury done by others, Physically not to do injury oneself, Physically not to get injury done by others, and Physically not to approve injury done by others. (N. A, 2005)

These are the nine manifestations of practice of ahimsa and with these we could properly manifest and practice ahimsa with ease because of the

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guidance this ways brings. This is a guide in order to properly practice ahimsa and develop love, kindness, compassion and a harmonious living.

B Ahimsa in Hinduism's perspective

Many are the sources of Hindu thought which inspire men and women to live the ideals of compassion and nonviolence. The Rishis, composers of Vedic Hymns, who revealed the principles of dharma or divine law in Hindu scripture knew full well the potential for human suffering and the path which could avert it. To them one spiritual power flowed in and through all things in this universe, animate and inanimate, conferring existence by its presence. To them life was a coherent process leading all souls without exception to enlightenment, and no violence could be carried to the higher reaches of that ascent. These Rishis were mystics whose revelation disclosed a cosmos in which all beings exist in interlaced dependence. The whole was contained in the part, and the part in the whole. Based on this cognition, they taught a philosophy of non-difference of self and other, asserting that in the final analysis we are not separate from the world and its manifest forms or from the Divine which shines forth in all things and all peoples. From this understanding of oneness arose the philosophical basis for the practice of non-injury and Hinduism's ancient commitment to it. We all know that Hindus, who are one-sixth of the human race today, believe in the existence of God everywhere, as an all-pervasive, self-effulgent energy and consciousness. This basic belief creates the attitude of sublime tolerance and acceptance toward others.

Even tolerance is insufficient to describe the compassion and reverence the Hindu holds for the intrinsic sacredness within all things. Therefore, the actions of some Hindus are rendered benign or ahimsa. One would not want to hurt something which one revered. On the other hand, when the fundamentalists of any religion teach an unrelenting duality based on good and evil, man and nature or God and Devil, this creates friends and enemies. This belief is a sacrilege to Hindus because they know that the attitudes which are the by-product are totally dualistic, and for good to triumph over that which is alien or evil, it must kill out that which is considered to be evil. The Hindu looks at nothing as intrinsically evil. To them the ground is sacred. The sky is sacred. The sun is sacred. His wife is a goddess. Her husband is a god. Their children are devas. Their home is a shrine. Life is a pilgrimage to mukti or liberation from rebirth, which once attained is the end to reincarnation in a physical body. When on a holy pilgrimage, one would not want to hurt anyone along the way, knowing full well the experiences on this path are of one's own creation, though maybe acted out through others. Devout Hindus oppose killing for several reasons.

Belief in karma and reincarnation are strong forces at work in the Hindu mind. They full well know that any thought, feeling or action sent out from them to another will return to them through yet another in equal or amplified intensity. What we have done to others will be done to us, if not in this life then in another. (Subramuniaswami, 1989).

It states here that inflicting injury to others will also be inflicted back to us, if not in this life then in another. So in order to avoid this karma one should

manifest and practice ahimsa. The Hindu is thoroughly convinced that violence which he commits will return to him by a cosmic process that is unerring. Two thousand years ago South India's weaver saint Tiruvalluvar said it so simply, " All suffering recoils on the wrongdoer himself. Thus, those desiring not to suffer refrain from causing others pain" (Tirukural, 320). A similar view can be found in the Jain Acharanga Sutra: " To do harm to others is to do harm to oneself. You are he whom you intend to kill. You are he whom you intend to dominate. We corrupt ourselves as soon as we intend to corrupt others. We kill ourselves as soon as we intend to kill others." (Subramuniaswami, 2007).

In summary to this what makes ahimsa a valuable concept to Hindus are the concepts of Karma (action, seen as bringing upon oneself inevitable results, good or bad, either in this life or in a reincarnation) and Mukti (liberation of the senses from the clutches of the mind. Its general definition is enlightenment or a state of self-realization)

C. Sacred Texts Speak On Ahimsa (Hinduism)

The roots of ahimsa are found in the Vedas, Agamas, Upanishads, Dharma Shastras, Tirumurai, Yoga Sutras and dozens of other sacred texts of Hinduism. Here is a select collection:

" The twice-born should endure high-handed criticism; he should insult none. While yet in his body, he should not pick enmity with anyone; he should not return anger with anger; decried, he should say a good word."-Dharma Shastras: VI. Man especially in the upper class should handle criticism

especially from the lower class for them to improve more. Man should not fight anger with anger for it will cause more trouble and conflicts, instead utter a good word for peace and harmony may flourish.

“ One should never do that to another which one regards as injurious to one’s own self. This, in brief, is the rule of dharma. Yielding to desire and acting differently, one becomes guilty of adharma.” –Mahabharata XVIII: 113.

8. Doing harm to others is like doing harm also to yourself. We are one through the notion of pantheism which Brahman is in everyone, everywhere, and anywhere. Man must put himself to the shoe of others in order to comply and understand dharma and ahimsa with ease.

“ Those high-souled persons who desire beauty, faultlessness of limbs, long life, understanding, mental and physical strength and memory should abstain from acts of injury.”–Mahabharata XVIII: 115. 8. It is indeed that if one avoid or abstain himself from acts of injury, he shall commit the desires like beauty he longed to because acts of injury gives also the doer negative effects. For example if you hit a guy with your fist on his face with all your might and strength, it will surely also injure you and it might result to a fractured fist which will spoil the beauty you desired. In order to maintain the beauty desired one must refrain inflicting injury to others.

“ Ahimsa is the highest dharma. Ahimsa is the greatest gift. Ahimsa is the highest self-control. Ahimsa is the highest sacrifice. Ahimsa is the highest power. Ahimsa is the highest friend. Ahimsa is the highest truth. Ahimsa is the highest teaching.”–Mahabharata XVIII: 116. 37-41. It is indeed that ahimsa is one of the highest and greatest concepts in Hinduism because if

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one manifests ahimsa it makes you also manifest and comply your dharma. Ahimsa also practices and observes your self-control. Ahimsa also is the highest power, the true power and strength in which you will not inflict injuries even to the point of uncontrolled emotions. Manifesting ahimsa could enable you to attain self-control, power and strength.

“ If a man inflicts sorrow on another in the morning, sorrow will come to him unbidden in the afternoon.”–Tiru Kural, Verse 319. In this script, it shows that there will always be karma or consequences in every action we made. There will always be an effect in every action we done. Negative comes from negative cause and positive comes also from positive cause.

“ When one is established in non-injury, beings give up their mutual animosity in his presence.”–Yoga Sutras. It is indeed that if your presence is filled with hatred and animosity, surely all that felt your presence will surely feel hatred upon you, but if you observe ahimsa your presence surely will bring mild, calm, friendly, and approachable atmosphere and with that the presence of animosity will vanish.

“ Do not injure the beings living on the earth, in the air and in the water.”–Yajur Veda. In Hinduism every living beings on earth is sacred. Even the sky, earth, and river are sacred. It would be unholy and disturbing if one inflicts injury to a sacred thing or being, thus one must not inflict injury to the beings living on the earth.

D. Hindu Leaders Speak On Ahimsa

Here is a collection of sayings of Hindu leaders that speaks on ahimsa:

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“ Someone who believes in violence and continues causing injury to others can never be peaceful himself.” –Swami Satchidananda. It is indeed that if one accumulates violence in his mind thus one would always do violence and with that one could never achieve peace in him because peace is the absence of violence and if violence always resides in one’s mind, he would always be bothered physically and mentally.

“ To be free from violence is the duty of every man. No thought of revenge, hatred or ill will should arise in our minds. Injuring others gives rise to hatred.”–Swami Sivananda. Injuring others certainly rose hatred because man in nature doesn’t want to be injured and in return will accumulate revenge in his mind thus results to hatred and with that we could not be free from violence, thus we must make ahimsa a duty of every man.

“ You do not like to suffer yourself. How can you inflict suffering on others? Every killing is a suicide. The eternal, blissful and natural state has been smothered by this life of ignorance. In this way the present life is due to the killing of the eternal, pristine Being. Is it not a case of suicide?”–Ramana Maharishi, 1935. Man should put himself on the shoe of others before inflicting injury because man in nature doesn’t want to suffer and if man doesn’t want to suffer man should not inflict injure because we are one. Remembering the golden rule, “ Do unto others what others do unto to you” is what must come up in every man’s mind.

“ The test of ahimsa is the absence of jealousy. The man whose heart never cherishes even the thought of injury to anyone, who rejoices at the prosperity of even his greatest enemy, that man is the bhakta, he is the yogi,
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he is the guru of all.” –Swami Vivekananda. It is indeed that jealousy can lead beings to evil thoughts, words and action. Man in nature always wants a higher regard or concern to himself and hates to see others success while he is failing, thus may result in inflicting injury and because of this man should not accumulate envy within to observe and manifest ahimsa properly.

“ Do good to all. God is there, within you. Don’t kill. Don’t harbor anger.”– Siva Yogaswami. God’s presence resides in every creation God has made. There will always be a portion of God’s aura that is within God’s creation and with that one must not inflict harm nor injury because hurting others will also be inflicting injury to the God that is within us.

Based on the sacred texts and the Hindu leader we can conclude that humans shall manifest ahimsa at all cost for it is the betterment of one’s own soul and for welfare of the world.

E. Christians’ Perspective on Ahimsa

Jesus Christ himself has spoken that we are all brothers and sisters in him, this was according to the scripture of Matthew 12: 48-50 “ But he replied to the man who told him, “ Who is my mother, and who are my brothers?” And stretching out his hand toward his disciples, he said, “ Here are my mother and my brothers! For whoever does the will of my Father in heaven is my brother and sister and mother.” Through this we must treat everyone with proper kindness, compassion and charity because we are all relatives, fathers, mothers, brothers, sisters in Christ. If people or Christians knew that we are all relatives and with that there would be an implication that we must

not harm our relatives. This comes ahimsa then. Never inflict injuries and harm physically, mentally, and emotionally to our own brethren. Jesus Christ also pointed out that you shall love your neighbour as yourself and this was taken from Mark 12: 31 “ The second is this: ‘ You shall love your neighbour as yourself.’ There is no other commandment greater than these.”

With this commandment of Christ we must show kindness, compassion, and charity to our neighbour or so called brethren and this can be achieved by practicing first ahimsa. Ahimsa is relevant because it manifests our love for our fellow brethren in Christ. As is well-known, love, affection, kindness compassion, and pious thoughts are foremost in Christian religion. Maximum stress has been given to ‘ service to humanity’. Main principles of Christianity are: 1.) Abandonment of vanity, ego and impudence and develop sense of non-possessiveness and renouncement. 2.) Being humble and courteous to everyone and avoid harshness, cruelty or ill-feelings towards anyone. 3.) Self-purification and hatred for sins. 4.) Purity of inner soul and relief from evil thoughts. 5.) Peace, patience, tolerance, forgiveness and love for enemies. 6.) Strong will power and faith for religious conduct. Just like Jewish religion, Christian religion too, emphasises on love for God and kindness for humans. Love itself is supposed to be God and love is non-violence. Where maliciousness, attachment, hatred and aversion prevail, feelings of revenge occur and love, affection, courtesy and kindness cannot develop. In this religion, the very meaning of service to God is taken as service to humanity. Thus, it is seen that Christian religion has also helped a great deal in promoting non-violence, service to humanity, love and tenderness.

F. Ahimsa in the New Testament

The roots of ahimsa are also found in the Bible. Here is a select collection:

“ Blessed are the ahimsa practitioners, for they will be called sons of God.” (Matthew 5: 9). It is stated here the benefits or the reward of those human beings who will manifest and practice ahimsa in Christian perspective, that they will be called as true and genuine sons of God the almighty and creator of all.

“ Finally, brothers, good-bye. Aim for perfection, listen to my appeal, be of one mind, practice ahimsa. And the God of love and ahimsa will be with you.” (2 Corinthians 13: 11). In order to attain perfection like God which Christ himself commanded us, Human beings should manifest and practice ahimsa because ahimsa brings love, kindness, compassion and harmony which are one of the qualities of a perfect like God.

“ Hold them in the highest regard in love because of their work. Practice ahimsa with each other.” (1 Thessalonians 5: 13). Man in nature regards himself highest and it brings forth envy and other nasty things that may produce injury to others. In order for us to avoid this beastly nature of hurting others and away from sin especially those of the capital like envy, one must manifest and practice ahimsa.

“ Make every effort to practice ahimsa with all men and to be holy; without holiness no one will see the Lord.” (Hebrews 12: 14). Ahimsa indeed is a quality of the strong and it thus required enormous effort in order to practice it perfectly. If one has put effort in manifesting ahimsa, one shall gain benefit

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and be rewarded by God, Himself for following His perfection and will. It stated that if one manifest ahimsa, one shall see the Lord at the moment of his death.

Based on the scriptures that was taken from the bible, a Christian thus must practice ahimsa for God, Himself have made a commandment about manifesting ahimsa especially to our own brethren.

G. AHIMSA: UNIVERSAL VOW / OBLIGATION

Ahimsa is a Mahavratam or “ great universal vow”. It should be practiced by all people of all countries. Ahimsa transmutes man into divinity. He who is established in Ahimsa is divine. The power of Ahimsa is greater than intellect. The practice of Ahimsa develops the heart. Ahimsa is supreme love. It is a soul force and practice of divine life. Hate melts in front of Ahimsa. Ahimsa is a universal vow that is required for self-realization. It is a necessity for anyone who aims to control their mind. There is an assumption according to the Yoga Sutras that when one is established in ahimsa, beings give up their mutual animosity in his presence. By nature, people are non-violent, but when harmed, it is easy for them to get angry and want retribution. However, ahimsa requires the elimination of reaction in anger. Rather, it requires the victim to change his perspective and no-longer see himself as a victim. With that assumption ahimsa can result to absolute harmony. The principal implication of ahimsa is that the ahimsa in us ought to soften and not to stiffen mans’ attitude to us; it ought to melt him; it ought to strike a responsive chord in his heart and with that harmony and understanding will

follow in each and everyone. Ahimsa can be manifested anywhere to anyone.

It can be manifested by not accumulating evil thoughts in the mind, always watch the words that we utter and never inflict any kind of harm nor injuries even a slightest form of it. Ahimsa is necessary because love, affection, kindness compassion, and pious thoughts are needed to be manifested to living beings here on earth whether it is a low kind of being or at the same level as the one who practice and observe ahimsa. Observing ahimsa will develop your understanding about living beings which is very essential in order to live in harmony. A great model who practices ahimsa is Mahatma Gandhi; he showed it during the liberation of India from the British Empire. For Gandhi, ahimsa was the expression of the deepest love for all humans, including one's opponents; this non-violence therefore included not only a lack of physical harm to them, but also a lack of hatred or ill-will towards them. Strong or upper-class men should manifest ahimsa because they have the edge of having the strong will, courage, resistance and endurance. Humans and other living beings are creation of God and each have the right to live.

Humans do not have the right to harm other human beings because they are God's creation and if there would be one who has the right to hurt and take the life of a being then it must be God alone. As Siva Yogaswami stated " Do good to all. God is there, within you. Don't kill. Don't harbor anger." God's presence resides in every creation God has made. There will always be a portion of God's aura that is within God's creation and with that one must

not inflict harm nor injury because hurting others will also be inflicting injury to the God that is within us. This implies also to the strong and upper-class men without exemption because they are still creations of God. We can say that strong and upper-class men are already strong and above others so there is no point in inflicting others in order to be stronger, instead they should practice ahimsa to manifest love, kindness, compassion, understanding and harmony. It is believed that the strong and upper-class men must be the one who should lead the weaker ones and not to make them sink into lowness especially through inflicting injury may it be in words, actions, thought or other subtle forms of himsa. It does not state the only the stronger or nobility shall only manifest ahimsa because even the lower-class men also is a higher being than animals, plants, or even to their same level. In conclusion, Homo Sapiens Sapiens or the modern humans especially the stronger and upperclassmen shall make ahimsa as an obligation in order for love, kindness, compassion, understand, and hamony to flourish.

Part III

Summary

As a summary, Ahimsa is thoroughly discussed and it is defined as abstinence from violence either by thought, word, or deed. Non-injury requires a harmless mind, mouth, and hand. In a positive sense, it implies compassion and cosmic love. In order to fully understand Ahimsa, the subtle forms of himsa is also discussed and these himsa are manifested by entertaining unreasonable dislike for or prejudice towards anybody, by frowning at another man, by hating another man, by abusing another man, <https://assignbuster.com/ahimsa-obligation-of-homo-sapiens-sapiens-essay-sample/>

by speaking ill of others, by backbiting or vilifying, by harbouring thoughts of hatred, by uttering lies, or by ruining another man in any way whatsoever.

Ahimsa is a quality of the strong because ahimsa is the highest point of bravery. Ahimsa is not possible without fearlessness. Non-violence cannot be practiced by weak persons. The power of ahimsa is also discussed and it states that ahimsa will surely develop a stronger will-power which also includes bravery, resistance, and endurance. Hostility would diminish because ahimsa produces a harmonious aura to the being that manifest ahimsa. The Benefits of Ahimsa is also discussed and it states that if you are established in Ahimsa, you have attained all virtues.

It was also discussed here the Hinduism's perspective of ahimsa and it states that ahimsa became a valuable concept to Hindus because of the Karma and Mukti. It means that that inflicting injury to others will also be inflicted back to us, if not in this life then in another. So in order to avoid this karma one should manifest and practice ahimsa. The Hindu is thoroughly convinced that violence which he commits will return to him by a cosmic process that is unerring and with this humans can attain Mukti through the manifestations of ahimsa.

Christians' Perspective on Ahimsa is also thoroughly discussed here and it states here that Jesus Christ himself has spoken that we are all brothers and sisters in him and if Christians knew that they are all relatives and with that there would be an implication that we must not harm our relatives. This comes ahimsa then. Never inflict injuries and harm physically, mentally, and

emotionally to our own brethren because Jesus Christ also pointed out that you shall love your neighbour as yourself.

Conclusion

In conclusion, ahimsa must be recognized as an obligation prior to human beings especially the stronger and upper one in order for love, kindness, compassion, understand, and hamony to flourish. It should be practiced by all people of all countries. Ahimsa transmutes man into divinity. He who is established in Ahimsa is divine. The practice of Ahimsa develops the heart. It is a soul force and practice of divine life. Hate melts in front of Ahimsa. By nature, people are non-violent, but when harmed, it is easy for them to get angry and want retribution. However, ahimsa requires the elimination of reaction in anger. Rather, it requires the victim to change his perspective and no-longer see himself as a victim. The principal implication of ahimsa is that the ahimsa in us ought to soften and not to stiffen mans' attitude to us; it ought to melt him; it ought to strike a responsive chord in his heart and with that harmony and understanding will follow in each and everyone.

Ahimsa is necessary because love, affection, kindness compassion, and pious thoughts are needed to be manifested to living beings here on earth whether it is a low kind of being or at the same level as the one who practice and observe ahimsa. Observing ahimsa will develop your understanding about living beings which is very essential in order to live in harmony.

Strong or upper-class men should manifest ahimsa because they have the edge of having the strong will, courage, resistance and endurance. Humans and other living beings are creation of God and each have the right to live.

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Humans do not have the right to harm other human beings because they are God's creation and if there would be one who has the right to hurt and take the life of a being then it must be God alone. There will always be a portion of God's aura that is within God's creation and with that one must not inflict harm nor injury because hurting others will also be inflicting injury to the God that is within us. This implies also to the strong and upper-class men without exemption because they are still creations of God.

We can say that strong and upper-class men are already strong and above others so there is no point in inflicting others in order to be stronger, instead they should practice ahimsa to manifest love, kindness, compassion, understanding and harmony. It is believed that the strong and upper-class men must be the one who should lead the weaker ones and not to make them sink into lowness especially through inflicting injury may it be in words, actions, thought or other subtle forms of himsa. It does not state the only the stronger or nobility shall only manifest ahimsa because even the lower-class men also is a higher being than animals, plants, or even to their same level. Ahimsa is a new way to avoid wars which Homo Sapiens Sapiens are prone to especially in the present context and for love, kindness, compassion, understand, and hamony flourish among all the creatures here on earth.

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