

Ahimsa (Non-Violence) – In View of Indian Sages

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PREFACE

Most respectfully dedicated at the Holy Feet of Most Revered Swami Paramanand Ji Yogiraj Matchless Grandsire of the Era...

Ahimsa is originally a term of Yogic-practice. When Ahimsa, truth (Satya), non-stealing (Asteya), celibacy (Brahmacharya) and state of possessionlessness (Aparigrah) all are imbibed properly, entry into the higher regions of Yog becomes possible. Dharna (power of retention) meditation (Dhyan) and (Samadhi) trance ultimate Realization (Kaivalya Gyan) become attainable through them. They are known as moral conduct or mental disposition (Sheel) and Atomism (Anubrat). They are the synonyms of Ahimsa. No Sadhana like Ahimsa exists separate from them.

Actually the messengers of the society floated this term 'Ahimsa' for injecting religious force to the idea of disarmament otherwise it is against our tradition. Since hoary past or the beginning of the civilization arms commanded an honourable place in our country. There is none among our gods or demons who is without any arm.

Indra, the king of gods, possessed the weapon of lightning, Varun, god of sea had Pash (trap), Yam, god of death, wielded baton, Lord Shiv moved with a trident; Brahma was adorned with a lethal power and Vishnu with invisible discuss-shaped missile. In the great war between gods and demons when the gods got defeated, the goddesses jumped into the battle-field and defeated demons. Not only gods, even demons (Rakshas belonging to the culture of Raksh) were not inferior in operating weapons. Their military inventions too were not lesser in number. For Example- regaining life even after they got beheaded. Shukracharya, who was their mentor, used to re-infuse life in the army which lay dead. The invention of Raktbeej was miraculous. The more the drops of blood of demon fell on the ground, the greater the number of demons used to get up. Even she-demons were skilled in operating weapons. She-demons like Tadaka totally ruined the most prosperous country named Karush, established by Indra. Dense forest grew up there.

Kings and rulers too created record by winning all the three worlds and came to be known as all-conquering emperors. They used to acquire military skill through

Rajsuya Yagya and Ashwamedh Yagyas. Ashok, Samundragupt and Akbar are well-known historical kings who were all-victorious. Our ancestors used to reach up to the world of gods in quest of superior arms. Arjun had procured weapons from the world of gods. The same Arjun started trembling with fear after seeing the armies confronting each other, ready for the battle. He started praying Lord Krishna that he would not fight at all because it was sin to kill the family members. The Lord Krishna replied that if he did not fight, he would earn sin and would lose good reputation, name and fame. Arjun retorted that it would be better if the armed Kauravas killed him defenseless, he would prefer death to such a sinful life. A man without arms is indeed a dead man, a corpse. What would have been the fate of Arjun, had Duryodhan got him defence-less without arms. Everybody knows that he had plotted to finish the whole family of Arjun - alongwith Kunti, in Lakshagrih erected for burning the Pandavas to ashes.

Today out of the descendants of such heroic ancestors if a handful of them on account of their hot temper, turn out to be terrorists, people find it difficult to escape and save themselves.

Neither the Muslim rulers nor the Britishers nor the present governments have thrown the all conquering Indians to the present miserable plight; it is so because of the misleading interpretations of a part of a Shlok of the Geeta which says-

‘Chaturvarnyam Maya Srishtam’ and the social system laid down during the period of Pushyamitra Shung by the professors of Dharm on the basis of their material education. It is true that Varna is an inner orderly step of the spiritual evolution aimed at realizing the soul, which is available to each and everyone who is in human body. But unfortunately the social legislators interpreted Varna as caste and divided human beings in four principal castes on the basis of their birth compelling them to earn their livelihood, according to the calling of their castes. They declared it to be their religion and forced them on the strength of the royal military to perpetuate the system and termed the life and death of the creatures of God as Himsa (violence) and Ahimsa (non-violence) turning people methodically into cowards who were out of wits and terrified.

All the castes were dissatisfied with the system of professional reservations and the concept of Himsa and Ahimsa, so the legislators of the society planned to hammer the idea of disarmament so that the disgruntled castes might not raise up

arms against them, so that the Shudras who belonged to the lowest caste meant for menial service of the persons of higher castes might not become Vident under any condition. They were trained to believe that they were not meant to revolt when some one looted them. If they flouted this rule they were destined to go to hell. But Brahmins were allowed to raise up arms if someone grabbed their things which they got in donation. Vaishyas too could take up arms if any cow was in trouble. Kshatriya alone were allowed to raise up arms. Out of one hundred persons only seven happened to belong to the caste of Kshatriya and the number seven included women, children and old persons. If the invaders captured two of three such persons, all the remaining people could easily be enslaved and rounded up like sheep and goat.

The cunning social organizers imposed strict restrictions on general education in order to perpetuate the exploitation. They laid down canons that only Brahmins could receive education and only they could impart it. The Mahabharat, our representative cultural book and the Geeta which is the holiest of all the holy books emphasizing the essential unity were banned for general reading and even for keeping in the homes of common people. New Smriti Granthas (books) were prepared and they were declared as Dharm Shastras (scriptures).

It was compulsory in our culture to get proper training for operating weapons. When the devilish forces like Ravan got upper hand in the society they used to create hurdles in performing Bhajan (worship). They imposed the system of eat, drink and be merry. The saints and Mahatmas, on failing to convince and convert the mind of such terrorists, used to train the kings and rulers of those days for eliminating the persons of devilish nature. They made the modes and methods of self-realization available to all and sundry. Thus we see that wars and battles are not opposed to Ahimsa they rather restored it and resolved the problems. People would always have to be ready and prepared for them.

Intensive training for the operation of weapons is indispensable for the self-defence and the protection of Religion and culture.

The terrorists never fall short of weapons. Disarmament even today is regarded to be meant for simple and peace-loving people only. Only they plead for disarmament who have stored in their armoury enough weapons and do not want that their monopoly is disturbed. This is the main cause of the unrest.

Mutual cooperation, kindness, brotherhood, tolerance, sympathy are most needed for leading a happy social life but they do not cover Ahimsa.

Now we should examine how and in what way Ahimsa has been dealt with by our ancestors.

- Swami Adgadanand

CHAPTER 1: AHIMSA: IN THE LIGHT OF THE 'GEETA'

'Shrimad Bhagavad Geeta' is the oldest and the first scripture of the world because it is the systematically scribed primordial knowledge enunciated by Lord Shri Krishna. The Lord has Himself declared it to be a scripture- '*Eti Guhyatamam Shastramidmuktam Mayanagha.*' (Geeta, 15/20)- "This most occult unraveled Shastra (scripture) has been revealed by Me." After knowing it you would know all and would attain the cherished goal, the eternal life. So the Geeta is your real scripture. It has been transmitted at first on earth. In India at Kurukshetra it was retransmitted. Thus we find it to be the oldest and the only scripture containing complete and perfect all encompassing knowledge of the world. Whenever people forgot it, they found themselves in hot water. When it reappeared, it removed confusion and disorders.

When the armies of Kauravas and Pandavas took position in the battle-field of Kurukshetra, Arjun said, "O, Keshav! Kindly take my chariot in between the two armies so that I could see against whom I have to fight." As soon as Arjun inspected the armies, he became nervous. He said, "O, Lord! I would not fight such battle in which I have to kill my own brothers. Such a battle is sinful and contrary to the religion." He said the duty towards family is supreme and Sanatan- '*Kuldharmah Sanatanah.*' "If I fight, the Sanatan (eternal) religion would be demolished and subverted. '*Jatidharmashch Shasvatah*' The women of the families would be polluted and would bear crossbred issues who are meant for pushing the family to hell as a result of which the rituals of Pindodak would be adversely affected, the forefathers would then remain unfed and hungry." In this way he started placing logical arguments against the battle.

Arjun said that though they were intelligent persons, still they were heading towards committing sin and annihilating the whole family just for royal luxuries and kingdom. Why should they not find out ways to escape from such a monstrous sin. He further submitted that not only he but Lord Krishna was also going to commit mistake. Thus he blamed the Lord also. He did not seem himself inferior to Lord Krishna at this stage. He had in his mind that he was superior to Lord Krishna also in the skill of archery. He tried to convince that they should not behave like the Kauravas. After saying so he relinquishing his bow and arrows took a seat in the rear portion of the chariot.

According to Arjun he was following the path of Ahimsa because he wanted to save millions of people from death but the Lord Krishna said, "If you do not take part in this religious war, you would lose your Swadharm (your bounden duty) reputation and name and would thus commit sin." Arjun says that it is sin to take part in the battle which would lead to sin. They are two contrary views. Now we should examine what is Ahimsa?

The Lord Krishna says, "Arjun! Wise persons do not weep for those who are dead, because just as childhood, youth, adult and old ages are the four stages which a living creature achieves, so he achieves other bodies also. After quitting one body next body is readily achieved. After one stage another stage follows. So wise persons do not grieve for death.

Arjun! The physical body is mortal and has no substantial existence. Only soul is the truth. Since physical body is transitory and mortal, so you rise up and take part in the battle."

Lord Krishna throughout the Geeta justifies battle because the physical body was bound to decay. For this very reason he inspired Arjun to fight. Does it mean that the physical bodies of the Pandavas and their followers were not mortal? Infact half of the real-blood-relatives were in opposition. All of them were closely related. By the exhortations of the Lord, It is not clear that Arjun should kill only the Kauravas, he was expected to kill all the physical bodies where ever he found them.

Beside this, is it possible that the physical body dies after it is killed?

Vasansi Jirani Yatha Vihay Navani Grihnati Naroaprani.

Tatha Sharirani Vihay Jirna- Nyanyani Sanyati Navani Dehi. (Geeta, 2/22)

The soul which is the master of all the animate or inanimate objects of creation, drops down the old body like old clothes and accepts new one. The physical body is just like clothes. The soul changes the old body for another one. But if old, disabled, diseased body is dropped down like clothes then why do children die so young? They have new and fresh bodies and were made for growth and progress. Infact Samskar (imprints of past births) is the life force of physical body. If the

Samskars were short-lived, the body would degenerate and fall very soon. If the Samskars exhaust the reason for assuming the body becomes void and this happens simultaneously. If the least Samskars remain, the new body would emerge accordingly. Thus we see that the cause of the death of the body is the exhaustion of all the Samskars and the expiration of the cause for assuming body. Thus happens the termination of the physical body. Only such emotions rise in mind which have already been present in our Samskars. If there are no Samskars the consciousness flows unobstructed and peacefully. This is the sublimated state of mind. The cause for assuming physical body drops alongwith the sublimation of mind and the soul realises the Supreme Soul. On reaching this stage the battle is complete and eternal victory is achieved. According to this view or angle of vision there can not be any loss if the living beings are killed. The soul had to change the garb. So how can it be called killing? Does change of dress mean killing? Do the garments have life? So please think seriously and critically what Ahimsa is.

According to the Geeta there is none in this world who can be called an enemy or a friend. Only the soul is true. Other things in this creation are mortal.

Aabrahm Bhuvanallokah Punaravartinoarjun.

Mamupetya Tu Kaunteya Punarjanma Na Vidyate. (Geeta, 8/16)

The whole world created by the creator is constantly changing and is transitory. It is the source of lots of miseries. After the expiration of time even Brahma, the creator himself is decomposed; but Arjun! My devotee never decays. The physical boundaries are extended upto the realm of the creator.

Actually soul is the truth, it is the supreme element. This eternal entity is above time and incorporates. The essence of immortality. 'Yagya' is the name of the prescribed technique for realising the soul. This is called 'Yog-Vidhi'. Some Yogis burn their outward flowing properties of their senses in the fire of restraint in other words exhalation of breath is burnt into the inhalation of breath. Gradually they accomplish Pranayam by regulating and controlling their respiration and inspiration of breath. '***Pranapan Gatee Rudhwa Pranayam Parayanah.***' Gyanagni, Yogagni, Samyamagani, Shwas-Prashwasagni are not any kind of physical fire. The analogy of fire has been used as a metaphor for

illustration. Just as fire burns all, similarly in the fire of self-restraint the outward moving meanderings of the mind get burnt, get terminated, get extinguished. Pranayam is such a fire in which the function of Pran is put to end. No kind of good or bad thoughts or emotions crop up in such a condition. This is the restrained state of consciousness.

To sum up, such Yog technique is Yagya. Karma means to promote it and practice it. Karma (action) implies observation, Karma stands for contemplation. While throwing light on Karma the Lord said that it leads to the perception of the soul. This is the prescribed Karma, this is the Karma for Yagya. It is the practical way to perform Yagya. Except this other Karmas which are performed create bondage. '*Anyatra Lokoayam Karmandhanah.*' But this prescribed Karma frees you from the bondage of the world- '*Mokshyaseashubhat.*'

“Arjun! Nobody ever could attain Me without performing this Karma in the past, in future too it would be impossible.” Are we then destined only to go on doing the Karma throughout our whole life or is it possible to be free from it? The Lord answers that he who has realized his self through this Karma and he who is self-contained, is above Karma and has nothing to perform. He would not get anything nor lose anything if he performs it or does not perform it. Still for the benefit of those who are lagging behind, he prefers to perform Karma. For him nothing remains unattainable. When there is no entity or realm ahead to be achieved what for should he aspire? Comparing Himself with such persons the Lord presents His own account- “Arjun! For Me too nothing is unattainable. I get nothing from the performance of Karma nor do I lose anything by not do it. Still I perfectly transact the Karma for the benefit of those who are left behind. If I do not perform Karma carefully, the society would imitate Me and would be misled and would ultimately sink.” Thus by comparing Himself with a realized Mahapurush (sage). The Lord made it clear that He was Yogeshwar and Sadguru. At first He says if a Mahapurush also does not carefully perform the Karma, the society would fail and flop. The society would be crossbred and the Mahapurush would be responsible for its fall or death.

Utseedeyurimey Loka Na Kuryam Karm Chedaham.

Sankarasya Cha Karta Syamuphanyamimah Prajah. (Geeta, 3/24)

Attainment of the eternal, imperishable being through Sadhana is life, deviation and diversion to the world of matter is death. If a Mahapurush does not take people to the path of practical Sadhana, he is then their killer or murderer or inflictor of violence. But if he guides them carefully while himself performing the Sadhana, he is absolutely nonviolent.

According to the Geeta, the death of body is nothing but the changing of clothes. Generally it is believed that on account of the licentiousness of women hybridism takes place in society. But how hybridism would take place if a Mahapurush fails to lead his followers on the path of Sadhana? What kind of hybridism is it? Actually the complexion of the soul is golden-

'Hansa Tu Subaran Baran' He who is eternal, everlasting is the real Varna. ***Ishwar Ansh Jiva Abinasi'*** He, who was heading towards realization of his eternal Being and got diverted on account of confusion, he becomes hybrid or crossbred. The Mahapurushas become liable for their misadventure if they fail to guide them carefully and thus become killers or murderers. Ahimsa means following the path of Sadhana or self-realization. Diversion, deviation from it is 'Himsa'.

In the thirteenth-fourteenth Shloks of the 18th chapter of the Geeta, the Lord says that there are five motivators of every good or bad action- Karta (the Doer), different kinds of instruments or organs, different kinds of endeavors and foundation and God. Mind is the doer; retention-meditation-trance, restraint of senses, purification of mind, concentration are the instruments with their help you perform. If you perform evil deeds, then the Kam (desires), Lobh (avarice), Moh (attachments), Mad (Arrogance), Matsar (envy)- the six disorders, innumerable desires and innumerable passions work as instruments. The desires are limitless but only such desires become active and get translated into action which find any base and opportunity to flourish. The fifth motive is God. Only these are the five motives which play an important role in the performance of good or evil deeds.

Even after knowing it well if anyone calls the Supreme soul a doer, he is stupid. God does not do anything, He is an Entity which is non-involved, eternally emancipated (Kaivalya-swaroop) and everlasting benefactor (Kalyan-swaroop). But He jumped into the battle-field before the eighteen divisions of armed men ready to fight for Arjun declaring- ***'Nimitmatram Bhav Savyasachin'***- O, Arjun!

you stand merely as an instrument, I would battle for you, work for you. You are bound to conquer. All the men standing here have already been killed by Me. So already dead you simply kill them and earn good name and fame.” Here the Lord Himself stood challenging the enemies for Arjun.

There is a boundary line on the path of Sadhana. The world of matter works and forces the devotees to dance to its tune till they remain within its limits. The above noted five motivators are the responsible agents. When a devotee covers half of the distance between Matter (Prakriti) and God (Purush), God becomes the doer. The devotee then works as mere instrument. Whatever then is achieved is the gift of God. But the devotee himself has to work, he has to labour. In the chapter 18th, verse 55, He says, “O, Arjun! You fight and whatever you get in return take it to be the gift of God who is the source of motivations for action.

Yogeshwar Krishna says, “It is the soul which is your friend as well as your foe. For them who have restrained their senses alongwith mind, their soul stands as friend and behaves in a friendly way leading to the ultimate well-being. On the contrary they who have not conquered their senses alongwith the mind, have to face their inimical posture and fall down into the meaner, baser births (Yonis). So it is the duty of human beings to upgrade and save himself. The rise of the self is Ahimsa, its fall is Himsa.

Ahimsa Samata Tushstapao Danam Yashoayashah.

Bhavanti Bhava Bhutanam Matt Eva Prithagvidhah. (Geeta, 10/5)

While describing the attributes of such persons who possess divine properties, the word Ahimsa has been used (Geeta, 16/2). Again the word Ahimsa occurs where the description of a man who possesses qualities of Tap (penance) is given (17/14). In the tenth chapter of the Geeta, the Yogeshwar says that the possibility of conquering the mind and senses, and the quality of fearlessness from the world of matter, and the other qualities like Ahimsa happen only when God intervenes. So Ahimsa is one of the inner traits. It has no use in the outer world. Ahimsa is a sort of self-restraint which is mastered by Sadhana. It is part of Yog-Sadhana. It is not a term meant for social transactions. It does not mean non-killing. People in general have wrong notions about it. Actually it is the result of self-ennoblement and self-realisation. Any disorder or hinderance in the process of self-realisation

is Himsa and elimination of it is Ahimsa. You should go through the 'Yatharth Geeta' commentary of 'Shrimad Bhagwad geeta', your original scripture and must perform spiritual practices. The moment you attain self-restraint, you would very smoothly realise what Ahimsa is.

|| Om. ||

CHAPTER 2: AHIMSA: IN THE LIGHT OF THE ‘MAHABHARAT’

Pandavas - The Followers of Ahimsa

It is mentioned in the Swapnodbhav Parv (Chapter) of the Mahabharat that during their period of exile in jungle hunting of wild animals was the main hobby of the Pandavas. Once the animals of Dwaitvan prayed to Yudhisthir in his dream that on account of the hunting of the heroic and brave Pandavas only one from each of their species is left living, their species faced the danger of total extinction, so the Pandavas should change their place of stay. Yudhisthir honouring their wishes and prayers moved towards Kamyak Van. According to the views of the writers of Smritis it was heinous violence but the Pandavas did not commit sin. The sinners according to the provisions of celestial law used to be sentenced to live in Hell. But strangely enough the Pandavas enjoyed the blissful Supreme Abode of the Heaven.

There is another example mentioned in the sub part of Aadiparv connected with Khandav-fire. Once Lord Krishna and Arjun were sitting on the bank of Yamuna river near Indraprasth, Agnideo, god of fire, appeared before them in disguise of a Brahmin and prayed for alms. Arjun asked, “O Vipravar! What kind of alms would you like to have?” He replied, “I am not common Brahmin. I am god of fire (Agni). My digestive power (Jatharagni) has become weak. There are such herbs in the Khandav forest which can recharge it. Arjun asked, “Has anyone any objection if you devour the whole forest region?”

The god of fire replied, “I attempted to do it but Indra, the king of gods extinguishes fire every time by rains of his water.” Arjun expressed his curiosity to know why did he do it? Agnideo replied, “One of his friends named Takshak (cobra) lives here. So he behaves like this.” Arjun gave assurances to Agni. As a result of this the whole forest region turned into flames. All the creatures living there started fleeing helter-skelter. Agnideo requested Arjun to see that no animal escaped. (A meal without sauce and pickles becomes tasteless) Arjun started killing the escaping animals and birds. The tail of a she-cobra was severed by his arrows. The pregnant she-cobra gave birth to a cobra which escaped anyhow. It was the same cobra which later on tried to take his revenge from Arjun in the battle field through Karna. There was an Asur (demon) who prayed Lord Krishna for shelter which he granted. Indra tried to extinguish the fire by his rains but

Arjun by his divine arrows checked them and thus thwarted his attempts. After fully feeding himself Agnideo became very pleased. He presented to Arjun a divine chariot, an inhaustible quiver and a divine bow. It is really a point for serious thought that the innumerable creatures, insects, birds etc. which lived in that forest region were killed with the active help of Arjun in the very presence of the Lord Himself, still Arjun was not prevented by Him from committing such heinous violent acts. On the contrary He too fully cooperated with Arjun in perpetrating such a Himsa (violence) on such a large scale.

If Himsa (violence) was irreligious, Arjun should have been sent to Hell. On the contrary Lord Krishna Himself stood for his protection as his charioteer. He rather exhorted him that he was merely an instrument and he had only to kill all those who were already killed by the Lord Himself - '*Nimitt Matram Bhav Savyasachin*' He assured him of his victory which did happen.

Every time the Pandavas faced trouble, God stood at their back. It is mentioned in the Ajar Parv of the Vanparv that once Bheem, who was out for hunting did not return till the fall of evening. Yudhisthir said, "I feel ill omens, my left arm vibrates. Everyone is here except Bheem. It seems he is in trouble." He instantly move out in search of Bheem alongwith Maharshi Dhaumya.

Although it is difficult to locate anyone in the dense forest, still Bheem could be traced out because hundreds of buffaloes, lions, rhinoceros and elephants were groaning with pain, injured by the blows and assaults of Bheem. Some of them had even died. Hundreds of trees were lying uprooted. Following these signs and foot-steps Yudhisthir reached a place where Bheem was lying unconscious as he was coiled around by a python. This python was actually King Nahush who was undergoing the impact of curses and passing his days in the form of a python. Yudhisthir explained to Nahush the true interpretation of the term 'Vipra' and freed him from the curse. Thus we see that the Pandavas loved hunting. If killing of others is a sinful act, why then God always stood for their protection? All the improbable vows of the Pandavas were fulfilled by the benign blessing of God. For example, God fulfilled the vow of Arjun to kill Jayadrath who was under the protection of the divine boon.

Once Bheem took a dreadful vow to break with his club, the thigh of Duryodhan because he had patted his thigh prompting Draupadi to sit on it. When the vow

was taken, Duryodhan was an ordinary human being of flesh and bones but when the time of taking revenge came, he had been converted into a hard impenetrable being by the look of Gandhari. Only his thigh perchance had supernatural remained vulnerable and it remained so under the inspiration of Lord Krishna. It was really very difficult to conquer Duryodhan who was superior on account of hard regular military exercises. Through Arjun, Krishna incited Bheem to remember his vow. The vow was thus fulfilled. Had the whole body of Duryodhan been converted into Bajra, was there any possibility of the fulfillment of the vow? To conclude, if killing is Himsa (as mentioned in the Smritis) why then God provided His patronage to the Pandavas whose whole life was full of violence.

Abhimanyu was killed in the battle-field. The army of the Pandavas started retreating weeping and bemoaning the loss. Yudhisthir, the symbol of Dharm, without losing his poise exhorted, "O Valiant heroes! Don't grieve for the death of Abhimanyu, because Abhimanyu had slaughtered ten thousand crowned princes and thereby has earned holy reputation. (Is it holy or unholy act?) Thousands of valiant charioteers could not suffer the brilliant glow of Abhimanyu and were found fleeing from the battle-field. He had killed thousands of horse-riders and earned holy virtues. As a result of his moral deeds he has gone to the world of holy virtuous beings. He is present in the heaven. Do not grieve for him. Get up! and behave like brave persons, demonstrate your valour and you too move to Heaven." The fleeing army returned and again the battle started. Is the killing of living beings sin leading to hell or holy virtue leading to Heaven? Lord Krishna took Arjun who was down with grief for the death of his son, to divine worlds where Abhimanyu was seen occupying divine throne.

The above anecdotes also depict clearly that Heaven is not some where in the sky. Yudhisthir, who was called the 'King of Dharm', ascended to Heaven with his corporeal body. For heaven one has not to worship gods or goddesses with closed eyes. The heaven is easily accessible to those who die valiant death in the battle-field but there the thoughts of gaining the material world remain dominant. According to the saying that '*Anta Mati so Gati*' (as the thoughts at the time of death, so is the future birth) if they attain glory and opulence, it is not surprising.

The other path to attain heavenly bliss is through following of prescribed action. In the Geeta, the Lord Krishna says, "People aspiring for heaven worship Me and I grant it to them. Generally blessings for material pleasures exhaust after the indulgence in the worldly enjoyments but My devotee who constantly remains linked with Me never decays." So for worldly opulence and supreme self-realisation, worship of only one God is required. Ahimsa is one of the higher stages of Bhajan (worship), so the Mahabharat declares-

'Ahimsa Paramo Dharmah' Ahimsa leadsto the divine world of the Supreme Being.

!! OM !!

CHAPTER 3: AHIMSA: IN THE LIGHT OF THE ‘SHREERAMCHARIT MANAS’

The immortal and the most popular work of Goswami Tulsidas (who occupies top position among saints) Shreeram-charit Manas, which was actually composed by Lord Shiv, explains the concept of Ahimsa in its Uttarkand (last chapter)-

Param Dharm Shruti Bidit Ahimsa.

Parninda Sam Agh Na Garisa. (Manas, 7/120-22)

The Manas regards Ahimsa as the greatest religion which has been corroborated by the Mahabharat also- *‘Ahimsa Paramo Dharmah’*

Ravan during his long life created a record of killing living beings, but Ram during his 14 years’ exile excelled him and broke his record in the killings. No doubt Ram killed demons, but were they not human beings? ‘Demons were human beings’ is proved by the fact that they two had participated in the ‘Dhanush Yagya’ and occupied their honourable places of invitees. So it is proved that the demons too were human beings, and were our own brothers. Actually their tastes and tendencies were demonic but they were greater in numbers.

Dasmukh Baith Sabha Ek Bara.

Dekhi Amit Aapan Pariwara. (Manas, 1/180-2)

He surveyed the members of family which was great in numbers and which included his sons, grandsons, family members and the crowd of attendants and the demons belonging to countless castes. They excelled in number even the present population of six thousand millions. But after Ravan abducted Sita, not even a single member of his family was left back to bemoan the death of all- *‘Raha Na Kul Kou Rowanihara’-(Manas, 7/103-10)*-Thus we find that Ram actually performed genocide or mass slaughter.

Lord Ram during his childhood days used to go for hunting. He used to go not to kill lame, invalid deer rather used to kill fast running and romping and gamboling

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