

Chapter 1 : Non-violence in peace & war. (Book,) [blog.quintoapp.com]

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You can help by adding to it. October Nonviolence or Ahimsa is one of the cardinal virtues [14] and an important tenet of Jainism , Hinduism , and Buddhism. It is a multidimensional concept, [15] inspired by the premise that all living beings have the spark of the divine spiritual energy; therefore, to hurt another being is to hurt oneself. It has also been related to the notion that any violence has karmic consequences. While ancient scholars of Hinduism pioneered and over time perfected the principles of Ahimsa, the concept reached an extraordinary status in the ethical philosophy of Jainism. The forms of nonviolence draw inspiration from both religious or ethical beliefs and political analysis. Religious or ethically based nonviolence is sometimes referred to as principled, philosophical, or ethical nonviolence, while nonviolence based on political analysis is often referred to as tactical, strategic, or pragmatic nonviolent action. Commonly, both of these dimensions may be present within the thinking of particular movements or individuals. Lesser known is the role that nonviolent action has played and continues to play in undermining the power of repressive political regimes in the developing world and the former eastern bloc. Susan Ives emphasizes this point by quoting Walter Wink: If we add all the countries touched by major nonviolent actions in our century the Philippines, South Africa Movements most often associated with nonviolence are the non-cooperation campaign for Indian independence led by Mohandas Karamchand Gandhi , the Civil Rights Movement in the United States , and the People Power Revolution in the Philippines. Also of primary significance is the notion that just means are the most likely to lead to just ends. When Gandhi said that "the means may be likened to the seed, the end to a tree," he expressed the philosophical kernel of what some refer to as prefigurative politics. Martin Luther King, a student of Gandhian nonviolent resistance, concurred with this tenet, concluding that "nonviolence demands that the means we use must be as pure as the ends we seek. They would argue, for instance, that it is fundamentally irrational to use violence to achieve a peaceful society. People have come to use nonviolent methods of struggle from a wide range of perspectives and traditions. A landless peasant in Brazil may nonviolently occupy a parcel of land for purely practical motivations. If they do not, the family will starve. A Buddhist monk in Thailand may "ordain" trees in a threatened forest, drawing on the teachings of Buddha to resist its destruction. A waterside worker in England may go on strike in socialist and union political traditions. All the above are using nonviolent methods but from different standpoints. Likewise, secular political movements have utilized nonviolent methods, either as a tactical tool or as a strategic program on purely pragmatic and strategic levels, relying on their political effectiveness rather than a claim to any religious, moral or ethical worthiness. Gandhi used the weapon of nonviolence against British Raj Respect or love for opponents also has a pragmatic justification, in that the technique of separating the doers from the deeds allows for the possibility of the doers changing their behaviour, and perhaps their beliefs. Martin Luther King wrote, "Nonviolent resistance The nonviolent resister not only refuses to shoot his opponent, but he also refuses to hate him. Gandhi saw Truth as something that is multifaceted and unable to be grasped in its entirety by any one individual. This led him to believe in the inherent worth of dialogue with opponents, in order to understand motivations. On November 10, , the United Nations General Assembly proclaimed the first decade of the 21st century and the third millennium, the years to , as the International Decade for the Promotion of a Culture of Peace and Non-Violence for the Children of the World. Ethical[edit] For many, practicing nonviolence goes deeper than abstaining from violent behavior or words. It means overriding the impulse to be hateful and holding love for everyone, even those with whom one strongly disagrees. In this view, because violence is learned, it is necessary to unlearn violence by practicing love and compassion at every possible opportunity. For some, the commitment to non-violence entails a belief in restorative or transformative justice , an abolition of the death penalty and other harsh punishments. This may involve the necessity of caring for those who are violent. Nonviolence, for many, involves a respect and reverence for all

sentient , and perhaps even non-sentient, beings. This might include abolitionism against animals as property, the practice of not eating animal products or by-products vegetarianism or veganism , spiritual practices of non-harm to all beings, and caring for the rights of all beings. Mohandas Gandhi , James Bevel , and other nonviolent proponents advocated vegetarianism as part of their nonviolent philosophy. Buddhists extend this respect for life to animals , plants , and even minerals , while Jainism extend this respect for life to animals , plants and even small organisms such as insects. Over time, the Hindu scripts revise ritual practices and the concept of Ahimsa is increasingly refined and emphasised, ultimately Ahimsa becomes the highest virtue by the late Vedic era about BC. For example, hymn It bars violence against "all creatures" sarvabhuta and the practitioner of Ahimsa is said to escape from the cycle of rebirths CU 8. It implies the total avoidance of harming of any kind of living creatures not only by deeds, but also by words and in thoughts. For example, Mahaprasthanika Parva has the verse: Ahimsa is the highest virtue , Ahimsa is the highest self-control, Ahimsa is the greatest gift, Ahimsa is the best suffering, Ahimsa is the highest sacrifice, Ahimsa is the finest strength, Ahimsa is the greatest friend, Ahimsa is the greatest happiness, Ahimsa is the highest truth, and Ahimsa is the greatest teaching. The Bhagavad Gita , among other things, discusses the doubts and questions about appropriate response when one faces systematic violence or war. These verses develop the concepts of lawful violence in self-defence and the theories of just war. However, there is no consensus on this interpretation. Gandhi, for example, considers this debate about non-violence and lawful violence as a mere metaphor for the internal war within each human being, when he or she faces moral questions. These discussions have led to theories of just war, theories of reasonable self-defence and theories of proportionate punishment. Force must be the last resort. If war becomes necessary, its cause must be just, its purpose virtuous, its objective to restrain the wicked, its aim peace, its method lawful. Weapons used must be proportionate to the opponent and the aim of war, not indiscriminate tools of destruction. Warriors must use judgment in the battlefield. Cruelty to the opponent during war is forbidden. Wounded, unarmed opponent warriors must not be attacked or killed, they must be brought to your realm and given medical treatment. While the war is in progress, sincere dialogue for peace must continue. Aikido , pioneered in Japan, illustrates one such principles of self-defence. Morihei Ueshiba , the founder of Aikido, described his inspiration as Ahimsa. One must presume that some people will, out of ignorance, error or fear, attack other persons or intrude into their space, physically or verbally. The aim of self-defence, suggested Ueshiba, must be to neutralise the aggression of the attacker, and avoid the conflict. The best defence is one where the victim is protected, as well as the attacker is respected and not injured if possible. Under Ahimsa and Aikido, there are no enemies, and appropriate self-defence focuses on neutralising the immaturity, assumptions and aggressive strivings of the attacker. Pacifism There is no consensus on pacifism among modern Hindu scholars. Finally, the discussion in Upanishads and Hindu Epics [68] shifts to whether a human being can ever live his or her life without harming animal and plant life in some way; which and when plants or animal meat may be eaten, whether violence against animals causes human beings to become less compassionate, and if and how one may exert least harm to non-human life consistent with ahimsa precept, given the constraints of life and human needs. Sushruta Samhita , a Hindu text written in the 3rd or 4th century, in Chapter XLVI suggests proper diet as a means of treating certain illnesses, and recommends various fishes and meats for different ailments and for pregnant women, [71] [72] and the Charaka Samhita describes meat as superior to all other kinds of food for convalescents. Even suggested exceptions " ritual slaughter and hunting " were challenged by advocates of Ahimsa. Moreover, a hunter defends his profession in a long discourse. They discourage wanton destruction of nature including of wild and cultivated plants. Hermits sannyasins were urged to live on a fruitarian diet so as to avoid the destruction of plants. The classical literature of Hinduism exists in many Indian languages.

Non-violence in peace and war, [] (The Garland library of war and peace) Unknown Binding -

It serves only to offer false hopes to those clamouring for heightened security, even though nowadays we know that weapons and violence, rather than providing solutions, create new and more serious conflicts. The sovereignty that makes a nation independent of other nations does not exempt it from its obligations toward God; nor can any covenant, however shrewdly arranged, guarantee peace and security, if it disregard the divine commands. These require that in their dealings with one another, nations shall observe both justice and charity. By the former, each nation is bound to respect the existence, integrity, and rights of all other nations; by the latter, it is obliged to assist other nations with those acts of beneficence and good will which can be performed without undue inconvenience to itself. Pastoral Letter of , U. Inasmuch as permanent peace on a sound basis is the desire of all our people, it is necessary to provide for the future by shaping the thought and guiding the purpose of our children and youth toward a complete understanding and discharge of their duties. Herein lies the importance of education and the responsibility of those to whom it is entrusted. For if the class struggle abstains from enmities and mutual hatred, it gradually changes into an honest discussion of differences founded on a desire for justice, and if this is not that blessed social peace which we all seek, it can and ought to be the point of departure from which to move forward to the mutual cooperation of the Industries and Professions. Indeed all the institutions for the establishment of peace and the promotion of mutual help among men, however perfect these may seem, have the principal foundation of their stability in the mutual bond of minds and hearts whereby the members are united with one another. If this bond is lacking, the best of regulations come to naught, as we have learned by too frequent experience. And so, then only will true cooperation be possible for a single common good when the constituent parts of society deeply feel themselves members of one great family and children of the same Heavenly Father. The solidarity which binds all men together as members of a common family makes it impossible for wealthy nations to look with indifference upon the hunger, misery and poverty of other nations whose citizens are unable to enjoy even elementary human rights. The nations of the world are becoming more and more dependent on one another and it will not be possible to preserve a lasting peace so long as glaring economic and social imbalances persist. All must realize that there is no hope of putting an end to the building up of armaments, nor of reducing the present stocks, nor, still less—”and this is the main point—”of abolishing them altogether, unless the process is complete and thorough and unless it proceeds from inner—conviction: If this is to come about, the fundamental principle on which our present peace depends must be replaced by another, which declares that the true and solid peace of nations consists not in equality of arms but in mutual trust alone. We believe that this can be brought to pass, and we consider that, since it concerns a matter not only demanded by right reason but also eminently desirable in itself, it will prove to be the source of many benefits. It has also to be borne in mind that relations between States should be based on freedom, that is to say, that no country may unjustly oppress others or unduly meddle in their affairs. On the contrary, all should help to develop in others a sense of responsibility, a spirit of enterprise, and an earnest desire to be the first to promote their own advancement in every field. Peace is not merely the absence of war. Nor can it be reduced solely to the maintenance of a balance of power between enemies. Nor is it brought about by dictatorship. Peace results from that harmony built into human society by its divine founder, and actualized by men as they thirst after ever greater justice. Hence everyone must labor to put an end at last to the arms race, and to make a true beginning of disarmament. Excessive economic, social and cultural inequalities among peoples arouse tensions and conflicts, and are a danger to peace. To wage war on misery and to struggle against injustice is to promote, along with improved conditions, the human and spiritual progress of all men, and therefore the common good of humanity. Peace cannot be limited to a mere absence of war, the result of an ever precarious balance of forces. No, peace is something that is built up day after day, in the pursuit of an order intended by God, which implies a more perfect form of justice among men. Peace must be built on the basis of justice in a world where the personal and social consequences of sin are evident. The Challenge of Peace: Catholic Bishops,

Peacemaking is not an optional commitment. It is a requirement of our faith. We are called to be peacemakers, not by some movement of the moment, but by our Lord Jesus. The content and context of our peacemaking is set, not by some political agenda or ideological program, but by the teaching of his Church. If development is the new name for peace, war and preparations for war are the major enemy of the healthy development of peoples. If we take the common good of all humanity as our norm, instead of individual greed, peace would be possible. Condemning class struggle does not mean condemning every possible form of social conflict. It excludes reasonable compromise, does not pursue the common good but the good of a group, and sets out to destroy whatever stands in its way. A society that denies this right cannot be justified, nor can it attain social peace. Clearly some believe that a full commitment to nonviolence best reflects the Gospel commitment to peace. Others argue that such an approach ignores the reality of grave evil in the world and avoids the moral responsibility to actively resist and confront injustice with military force if other means fail. Both the just-war and nonviolent traditions offer significant moral insight, but continue to face difficult tests in a world marked by so much violence and injustice. A world marked by true respect for the life, dignity and rights of the human person will be a world at peace. The defense of human rights must be a consistent and persistent priority for the United States and for a world seeking peace. Religious violence and nationalism deny what we profess in faith: We are all created in the image of the same God and destined for the same eternal salvation. Our age seems to seek quick and decisive solutions to difficult problems, to turn to violence rather than to embark on the painful and complicated search for less deadly, more lasting solutions which require sacrifice, patience and time. It is time to clearly recognize that in the end violence is not a solution, but more often the problem. We are tragically turning to violence in the search for quick and easy answers to complex human problems. A society which destroys its children, abandons its old and relies on vengeance fails fundamental moral tests. Violence is not the solution; it is the most clear sign of our failures. We are losing our respect for human life. Confronting a Culture of Violence: A Catholic Framework for Action, U. Not all violence is deadly. It begins with anger, intolerance, impatience, unfair judgements and aggression. It is often reflected in our language, our entertainment, our driving, our competitive behavior, and the way we treat our environment. These acts and attitudes are not the same as abusive behavior or physical attacks, but they create a climate where violence prospers and peace suffers. In many small ways, each of us can help overcome violence by dealing with it on our block; providing for the emotional, physical and spiritual needs of our children; dealing with our own abusive behavior; or, even treating fellow motorists with courtesy. Violence is overcome day by day, choice by choice, person by person. All of us must make a contribution. Even in participatory systems of government, the regulation of interests often occurs to the advantage of the most powerful, since they are the ones most capable of maneuvering not only the levers of power but also of shaping the formation of consensus. Violence puts the brakes on authentic development and impedes the evolution of peoples towards greater socio-economic and spiritual well-being. This applies especially to terrorism motivated by fundamentalism, which generates grief, destruction and death, obstructs dialogue between nations and diverts extensive resources from their peaceful and civil uses. Moreover, how many natural resources are squandered by wars! Peace in and among peoples would also provide greater protection for nature. The hoarding of resources can generate serious conflicts among the peoples involved. Peaceful agreement about the use of resources can protect nature and the well-being of the societies concerned. Even peace can run the risk of being considered a technical product, merely the outcome of agreements between governments or of initiatives aimed at ensuring effective economic aid. It is true that peace-building requires the constant interplay of diplomatic contacts. Nevertheless, if such efforts are to have lasting effects, they must be based on values rooted in the truth of human life. That is, the voice of the peoples affected must be heard and their situation must be taken into consideration, if their expectations are to be correctly interpreted. Today in many places we hear a call for greater security. But until exclusion and inequality in society and between peoples are reversed, it will be impossible to eliminate violence. The poor and the poorer peoples are accused of violence, yet without equal opportunities the different forms of aggression and conflict will find a fertile terrain for growth and eventually explode. Inequality eventually engenders a violence which recourse to arms cannot and never will be able to resolve. Our world is being torn apart by wars and violence. In various countries, conflicts and old divisions

from the past are re-emerging. I especially ask Christians in communities throughout the world to offer a radiant and attractive witness of fraternal communion. Let everyone admire how you care for one another, and how you encourage and accompany one another. When conflict arises, some people simply look at it and go their way as if nothing happened; they wash their hands of it and get on with their lives. Others embrace it in such a way that they become its prisoners; they lose their bearings, project onto institutions their own confusion and dissatisfaction and thus make unity impossible. But there is also a third way, and it is the best way to deal with conflict. It is the willingness to face conflict head on, to resolve it and to make it a link in the chain of a new process. Believers themselves must constantly feel challenged to live in a way consonant with their faith and not to contradict it by their actions. If a mistaken understanding of our own principles has at times led us to justify mistreating nature, to exercise tyranny over creation, to engage in war, injustice and acts of violence, we believers should acknowledge that by so doing we were not faithful to the treasures of wisdom which we have been called to protect and preserve. On the other hand, no one can cultivate a sober and satisfying life without being at peace with him or herself. An adequate understanding of spirituality consists in filling out what we mean by peace, which is much more than the absence of war. Inner peace is closely related to care for ecology and for the common good because, lived out authentically, it is reflected in a balanced lifestyle together with a capacity for wonder which takes us to a deeper understanding of life.

Chapter 3 : Jesus Christ Taught Peace and Nonviolence - Life, Hope & Truth

Mohandas Karamchand Gandhi, commonly known as Mahatma Gandhi, was the preeminent leader of Indian nationalism in British-ruled India. Employing non-violent civil disobedience, Gandhi led India to independence and inspired movements for non-violence, civil rights and freedom across the world. The son.

The answer may surprise you! By Erik Jones Christianity is the largest religion in the world. Democratic Republic of the Congo 63%, Christians; Mexico 95 percent. United States 70%; But do the high percentages of professing Christians in these nations make them safe and peaceful refuges from crime and violence? Unfortunately, the answer is no. The Democratic Republic of the Congo DRC, with its nearly 96 percent Christian population, is also one of the most dangerous nations in the world. The Congo has been embroiled in a bloody civil war for many years that has resulted in over 3 million deaths. The DRC is also considered one of the most dangerous countries in the world for women due to the high occurrence of rape. Mexico, with its 95 percent Christian population, is also a very dangerous nation. Mexico has been engaged in a drug war for many years, and 27,000 people were murdered in Mexico in 2011. The United States has the highest murder rate of highly developed countries; 14,000 people were murdered in the United States in 2011. And some of the most destructive wars in human history have been fought by Christian nations. Clearly, Christianity has not led to world peace—even among professing Christian nations. But is this actually what Jesus stood for—or would stand for today? The Sermon on the Mount found in Matthew 5, 6 and 7 is one of the most detailed teachings of Jesus Christ recorded in the New Testament. In this vital sermon, Jesus Christ laid out the central facets of the way of life He taught His followers. Why Violence in the Old Testament? How do we reconcile the clear teachings of Jesus Christ on nonviolence with the many examples of violence and war in the Old Testament? Here are four keys to understanding why this is not a contradiction. His expectation was always for human beings not to kill or harm other human beings Exodus 20:13 The Holy Spirit is provided under the New Covenant to write the law on human hearts and minds Jeremiah 31:33 In simple terms, New Covenant Christians are expected to live up to a higher standard than those who lived under the Old Covenant. Because of this, God did not allow David to accomplish one of his greatest goals—to build a permanent temple for God in Jerusalem. In summary, there is no contradiction between the Old and New Testaments! In the New Testament Jesus Christ expanded on the Sixth Commandment to include hatred and anger—and He expects Christians to show love to others and practice peace and nonviolence. The Christian standard of being a peacemaker is found throughout the New Testament. Christ and the spirit of the Sixth Commandment Jesus Christ also made a shocking statement in commenting on the Sixth Commandment of the 10 Commandments. Inner anger and hostility toward other human beings also break this law. Jesus was expanding the meaning of the Sixth Commandment by revealing the spirit of the law against taking human life. Yes, having feelings of hatred toward other human beings is a sin and breaks the Sixth Commandment! The rest of the Bible elaborates on this key statement by Christ. Notice what John wrote: Many other scriptures make it clear that hating another person is sin and breaks this commandment 2 Corinthians 9:13 The ultimate intent of this commandment is to help us understand that God wants us to show love toward other human beings Mark 9:39 But whoever slaps you on your right cheek, turn the other to him also. The Gospel accounts show us that Jesus not only taught this standard, but practiced it Matthew 23:8 Christians should operate on the principle found in Romans 12:18 Jesus Christ wants His followers to put their trust in Him for protection and to be noted for their peace and love for others! Choose your preferred format to start your subscription.

Chapter 4 : Peace and Nonviolence

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Chapter 5 : Non-violence in Peace and War Quotes by Mahatma Gandhi

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- Mahatma Gandhi, "Non-Violence in Peace and War" Rate it: What difference does it make to the dead, the orphans and the homeless, whether the mad destruction is wrought under the name of totalitarianism or the holy name of liberty or democracy?

Chapter 7 : Nonviolence - Wikipedia

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