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THE EVOLUTIONARY OF NON - VIOLENCE - IT'S IMPACT ON THE PAST AND THE PRESENT

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Abstract:

Non-violence (Ahimsa) is one of India's most enduring philosophical contributions to world civilization, with roots deeply embedded in ancient religious and cultural traditions. This paper examines the evolution of non-violence from ancient India to the modern world, analyzing its origins, development, and continuing relevance. The study traces the transformation of Vedic religion in the 6th century BCE, leading to the emergence of Jainism and Buddhism, both of which placed non-violence and compassion at the core of their ethical systems. Special emphasis is given to the teachings of Vardhamana Mahavira and Gautama Buddha, their rejection of animal sacrifice, social discrimination, and ritual violence, and the inclusive nature of Buddhist practice.

The paper further explores the spread of Buddhism through royal patronage, particularly under emperors such as Ajatasatru, Ashoka, Kanishka, the Satavahanas, and Harshavardhana, highlighting the role of monasteries, stupas, councils, missionaries, and educational institutions like Nalanda and Vikramasila. The global transmission of non-violence through Buddhism to Asia and beyond is critically analyzed.

In the modern period, the study connects ancient principles of Ahimsa to Mahatma Gandhi's philosophy of Satyagraha, demonstrating its effectiveness in India's freedom struggle and its influence on global leaders such as Martin Luther King Jr. and Nelson Mandela. The paper concludes by assessing the impact of non-violence in contemporary society, including social justice movements, conflict resolution, environmental activism, and international diplomacy. The research underscores non-violence as a timeless and universal principle essential for peace, justice, and sustainable human coexistence.

Keywords: Non-violence, Buddhism, Jainism, religious.

Introduction:

India, the birthplace of non-violence, has been the cradle of this concept since ancient times. The Sanskrit word "Ahimsa (non-violence) has been deeply ingrained in Indian culture, particularly in the 6th century BC, with the emergence of Jainism and Buddhism. These religions have profoundly

shaped India's cultural fabric. Buddhism in particular has had a far-reaching impact, spreading to countries like China, Japan, Indonesia, Sri Lanka, Malaysia, Myanmar, and Nepal. This widespread influence can be attributed to ancient Indian Emperors who adopted Buddhism and propagated it globally. The significance of India as the birthplace of non-violence has had a lasting impact on world history, shaping cultures, religions, and philosophies.

Nonviolence:

Nonviolence is the personal practice of not causing harm to others under any condition. It may come from the belief that hurting people, animals, and the environment is unnecessary to achieve an outcome, and it may refer to a general philosophy of abstention from violence. It may be based on moral, religious, or spiritual principles, or the reasons for it may be strategic or pragmatic. Failure to distinguish between the two types of nonviolent approaches can lead to distortion in the concept's meaning and effectiveness, which can subsequently result in confusion among the audience.

Key highlights:

Jainism and Buddhism originated in India, emphasizing non-violence and compassion. Ahimsa has been a guiding principle in Indian culture for centuries. Buddhism's global spread was facilitated by Indian Emperors. Countries influenced by Buddhism include China, Japan, Indonesia, Sri Lanka, Malaysia, Myanmar, and Nepal. Evolution of Vedic Religion and the emergence of non-violence (6th century BC) The Vedic religion, prevalent in ancient India, underwent significant transformations in the 6th century BC. The initial spontaneity and modesty of Vedic rituals gave way to increased complexity, characterized by elaborate sacrifices with animal offerings, rising supremacy of Brahmins in society, and rejection of animal sacrifices and violence.

Jainism forbids these, as killing and farming destroy the lives of two modes of living beings. Vardhamana Mahavira gave priority to nonviolence and taught nonviolence. Like Mahavira, Buddha also performed yagnas. Condemned the prerogative of Brahmins in animal sacrifices. And embracing non-violence primarily, he traveled the whole country on the paths of Satyam, Ahimsa, Noble Truths, and the Eightfold Path. He preached peace. And Gautama's teachings being comprehensible to common people are the embodiment of Buddha's love. Played the main role and brought seven people closer to that religion. The Buddha, in his teachings, allowed all castes to enter the Buddhist community without discrimination. He gave a place in the Buddhist community to traders like Tapusa and Bhalli, Brahmins like Pariputta and Moggalana, Shudras like Upali, Sunita, Punna, Punnar, Ananda, and women.

Tri sharanyaas are the main refuges of Buddhism.

- 1) Buddha Saranam Gachchami
- 2) Sangam Sharanaam Gatchami
- 3) Dharma is Saram. "Gachchami" became the main reference period for Buddhist monks.

Gautama Buddha traveled extensively in the Magadha, Kosala, Kausambi, Lichchavi, and Shakya kingdoms. Due to the influence of Buddha, the then Magadha king Ajatasatru, Kosala king Prasena Jitu, etc., accepted Buddhism. During Buddha's lifetime, Buddhism spread very quickly in the kingdoms of Magadha, Kosala, Kousambi, Lichchavi, and the Shakya kingdom, and later ages spread to countries like Central Asia, Western Asia, Sri Lanka, Tibet, China, Burma, and Japan.

Spread of Buddhism and Patrons of King:

Buddhism gained popularity due to several factors. Adoption of water social worship practices in a very quickly campaign. People were attracted to this religion. Especially because of Buddha's teachings and teaching through the local Pali language, Buddhism became popular and spread throughout the world. Buddhist monks and Buddhist organizations chose to spread Buddhism as their mission. Their only goal was religious propagation. They lived a life of aims and carried on the preaching of the religion. They lived a life of aims and carried on the preaching of the religion. The people who were attracted by the sense of service, especially by providing education and medical services, played a specequanimity,n the Buddhis Aramalu. BuNalanda, is a center of servitude, equanimity and modesty. Taksreputations. nda and Vikramasila universities have earned international reputation. Fahian, a foreign traveler, spread Buddhism in China. Later, another Chinese travelr, Huyantong, visited India and referred to tit, Buddha religion as "si-yu-ki" described (in the book) and spread it especially in China. It was during this period that Huyantong joined the 'Nalanda University' as a student and emphasized the greatness of Buddhism.

For the spread of Buddhism, the Magadha Emperor, Ajata Shatruvu himself, a Haryanka Dynasty, met the Gouthama Buddha in a mango grove, and he built many viharas. After the death of Gouthama Buddha. He built a stupa called "Dathu Chaityam" in Rajagruham, the capital of Haryanka. He conducted the first Buddhist Council held at Rajagruham under the leadership of Mahakasyalpa and compiled the texts Vinayapitaka and Sutta Pitaka. After that, Ashoka is credited with spreading Buddhism to the world.

The Mauryan Emperor Ashoka was originally a Hindu. 261 BC, at the end of the Kalinga war, he changed, and instead of Bherisha, I will hear Dharmaghosha, I will stop wars, and I will become Chandasoka to Dharma Ashoka. Two and a half years after the Kalinga War, 259 BC, Upagupta is a Buddhist monk from Mathura, and Ashoka was accepted into Buddhism in 250 BC at Patliputra. president of the third Buddhist council, Mogaliputta Tissa, and set tried to make a difference in Buddhism. He built more than 84,000 Stupas Sanghamitra and Mahendra to Sri Lanka to spread the word, Burma Sona and Uttara, the Mahadeva of Mysore, the great protector of Maharashtra. "Mahadharmarakshithudu and Kashmir," Mahāhantakudu did special service to Buddhism by sending missionaries to Syria, Egypt, Macedonia, and Greece. In particular, Ashoka inscribed 14 inscriptions and 7 pillar inscriptions during his reign. In the first stone inscription, he declared that no violence

should be done in his kingdom and in Antah Puram and adopted the method of non-violence. Later, the great emperor of the Kushanas, Kanishinka, embraced Buddhism and propagated Buddhism in his kingdom and vowed not to commit torture. S. In 18 A.D., the fourth Buddhist council was held and organized by Vasumitra at Kundalavanam in Kashmir, supporting Buddhism Esveta. He built wealth in Mathura, Gandhara, and Kashmir and assumed the title of second Ashoka. Later, in the Gupta period, the kings adopted Hinduism, but they worked especially hard for Buddhism. In that order, the Gupta kings in Ajanta (1), 4, 16, 17, 19, 26, we see Buddhist Kusha images. The Guptas and State Kutus built magnificent Buddhist memorial chips in Ellora Cave. Caves 1 to 12 on the southern side of the Ellora Caves are the most prominent Buddhist caves.

During the reign of the Satavahanas, Buddhism reached its peak. Buddhism became popular during the reign of kings like Gautami Putra Shathakarni. Gautami Balashri, Yagnashri Satakarni, etc. Baza, Karle, Nashik, and Kanheri in Maharashtra. Sanchi in Madhya Pradesh. Amaravati, Nagarjunakona in Andhra Buddhist centers like Bhattriprolu, Salihundam, and Kondapuram were given special patronage. Inscriptions say that Buddhism was at its peak during their time. Inscriptions of Nasik and Kanheri show that the prophets "Bhadriyani," Dharmottaris in Sopara, and Mahasanghikas in Karli are of the highest importance. At the beginning of the 7th century, during the reign of Harsha Vardhana, who patronized Buddhism, was given special support, and donations were made every 5 years; it was called the Mahamoksha parishath'. During his time, Huan Tsang visited India. Talking about the mode of worship, Huan Tsang said that they worshiped Dhyana Buddha, Bodhi Satya, 'Avalokiteshvara,' 'Maitreya,' and Taradevata as part of worship. Nalanda, Vikramasila, and Vallabhi Mathas flourished as great educational centers during the Harshavardhana time. Inscriptions have said that Harsha donated 100 villages to Nalanda. After that, in the middle of the 7th century, the decline of Buddhism occurred.

Stupas, Chaityas, and Aramas were the most important of glory, the symbols of Gouthama Buddha and the spread of Buddhism. Stupas means (in crescent) to build round, brick, stone, or mud. It has a canopy. A symbol of spiritual universality. Here are the popular places where people who practice meditation and yoga are known as savnts. The most important stupas are Sanchi, Sarnath, Barhuth, Amaravati, Nagarjunakonda, Jaggiahpetta, Bhatti Prolu, Nasik, Karle, Baja, Bedsa Kanheri, and Salihundam. The brick-built Stupas Amravati to the east is magnificent. Five pillars were built on the platform of Ida. Four sides. Five events in the birth of Buddha—"Lotus" gave birth to him 3. Horse Mahabhinishka Mana, Bodhi Vruksham, Gnanajyoti Darshan, Dharma Chakram, His divine message, Stupam-MMahaparinirvana, 'Chaityam' meaning 'Prayer Mandir' during the cymbal of the Hinayana era, empty-thrown, this temple was used for worshiping the Buddha's feet—a spacious room with a common roof, and at the end of it a small room in the shape of a yard. Parts of the picture: The hall used for prayers to the archanas is famous among the Chaityas, Karle, Kanheri, Nasik, Baja, and Badsa.

The fate of the chickens has been questioned a lot. Aramas are the resting places of Buddhist monks. These were built near Chaityam. Famous among the resorts are Nashik, Karle, Baja, Guntupalli, Jaggaiahpetta, Nagarjunakonda, Bhattiprolu, etc. Through these, Buddhism spread rapidly among the masses.

Then again, we have Mahatma Gandhi's Buddhist principles of "Satyagraham and non-violence" to liberate India from the hands of the British in the modern age, and the glory of bringing independence on August 15, 1947, is not equal to Ahimsa. Gandhiji's concept of Satyagraham is closely related to the concept of "non-violence" in Buddhism. The true meaning of Satyagraham is to follow the good as the commandment of evil. Satyagraham is based on self-restraint. It is a struggle for the truth that does not matter to anyone. Violence inspires cowardice, but cowardice has no chance. Using the weapons of 'Non-violence and Satyagraha,' he won. In this victory, Gandhiji hoped that Ram would prepare a non-violence, non-cooperation movement in India under the leadership of Gandhiji; in 1920, he declared at the Nagpur National Congress. that Gandhiji had stopped violence and brought independence to the country on August 15, 1947. In January 2004, Shirin Ebadi, a Nobel laureate, attended the 'Mumbai Conference'. A proposal for 'Non-violence' to promote non-violence was reported to the United Nations Organization on 15th June 2007 by the 193 states of the United Nations Organization in a plenary meeting and declared October 2 on the occasion of Mahatma Gandhi jayanti and every year to conduct "International Non-Violence Day 2007". all the members to 'celebrate by spreading the message of "non-violence" by bringing awareness. Thus, every year since 2007, International Non-Violence Day has been celebrated by raising the garbage finger and promoting peace.

Historical Development:

- 1) Ancient civilizations: nonviolence has its roots in ancient eastern philosophies, particularly Hinduism (ahimsa), Buddhism (Metta), and Jainism.
- 2) 19th and early 20th centuries: thinkers like Henry David Thoreau and Leo Tolstoy influenced the development of nonviolent resistance.
- 3) Mahatma Gandhi: lead India's independence movement using nonviolent resistance, inspiring global movements.
- 4) Martin Luther King Jr. applied nonviolence in the American civil rights movement.

Impact on the Past:

- 1) Indian independence: Gandhi's nonviolent movement led to India's freedom from British rule.
- 2) Civil rights movements: King's nonviolent methods achieved significant advancements in racial equality in the United States.
- 3) Anti-apartheid movement: nonviolent resistance contributed to the end of apartheid in South

Africa.

4) Global peace movements: nonviolence has been a core principle in anti-war movements.

Impact on the present:

- 1) Social justice moments: non-violent protests continue to drive social change, as seen in movements like Black lives matter and mine too.
- 2) Conflict resolutions: Nonviolent methods are increasingly used in conflict resolution and peace building.
- 3) International Relations: Non-violence underlies diplomatic efforts and international cooperation.
- 4) Environmental movements: nonviolent activism addresses climate change and environmental protection.

Key figures and their contributions:

- 1) Mahatma Gandhi: Developed the concept of Satyagraha (non-violence).
- 2) Martin Luther King Jr.: Popularized nonviolent civil disobedience in the United States.
- 3) Nelson Mandela led South Africa's transition from apartheid to democracy.
- 4) Malala Yousufzai: Advocates for girls education through nonviolent activism.

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