

Chapter 22 Nonviolence: Recognition of Kinship

1. What Is Nonviolence?

Nonviolence is an attitude and practice of living in harmony with others and with oneself. It is living truthfully and doing one's duty with love and consideration. It is not a meek attitude of submission to the will of others; it can require the greatest bravery. Nonviolence requires adherence to high standards of truth and self-control.

Complete nonviolence is difficult to practice because all life has some elements of violence: we must eat even if we only eat plant matter; we must walk even though we may crush small insects. However, nonviolence is really an attitude in which we avoid inflicting pain on others. Even if we are unable to help others, we must at least refrain from intentionally harming them. Imagine the results if this simple rule were universally practiced.

2. Violence Is Ignorance of Unity

When we see a thorny plant in our path, we move to avoid it. Our eyes do not ignore the threat to the feet, for if the foot is pricked by thorns, the eyes will cry on their behalf. Just as the various organs of the body cooperate, all people and nations must cooperate. All creatures and all things together form the body of God. All share a common divine origin and destiny.

Spiritual understanding enables us to recognize the unity of all people as children of the Lord. All share the spark of God within. As the world becomes smaller through travel and communication, we can all realize how interconnected and interdependent people are. A disaster in one country may affect people in many lands. When we realize the truth of oneness, we feel the pain of others as our own.

Ahimsa (nonviolence) is another phase of sathya (truth). When once you are aware of the kinship, the oneness in God, the fundamental Atmic unity, no one will knowingly cause pain or distress to another.

Sathya Sai Speaks 6, p.128

第二十二章 非暴力：四海一家亲

1. 何谓非暴力？

非暴力是跟他人和自己和谐共处的一种心态和修习。它是踏实地生活并以爱与关切去履行个人的义务。它不是屈服于他人意愿之下的一个柔和的态度；它可要求极大的勇气。非暴力要求对高标准真理和自我克制的坚持。

由于一切众生都持有一些暴力素质，要实行完全的非暴力实非易事：即便吃素，我们必定会吃到有生命之物；即便步行，我们或会踩死小昆虫。然而，非暴力确实是一种心态，尽量避免伤害其他生命。纵使我们没有能力帮助他人，但至少我们不要伤害他人。若这简单的规律被广泛实行，试想其结果该多好啊！

2. 暴力是对一体性的无知

看到路上有一根刺时，我们总会避开。我们的眼睛不会忽视任何对脚的威胁，因为脚若被刺，眼睛会因脚的疼痛而哭泣。所有人民与国家必须合作无间，一如身体的各个器官者然。一切生物和一切物质合起来形成神的身体。大家分享一个共同的神圣源头和天命。

灵性的开悟使我们认识万物一体，大家都是神的子女的这个道理。大家都分享内在的神的火光。由于整个世界因交通，资讯的便利和发达而变小了，我们大家都能够认识到人们是如何地互相联结和互相依存的。一个国家的灾难可能影响其他许多地方的人民。当我们认识一体性的道理时，恻隐之心于是油然而生，我们就感同身受。

非暴力 (*Ahimsa*) 是真理 (*sathya*, 真, 真相) 的另一面。一旦你了解这亲密关系，在神中的单一，基本自性的一体性，那就没有人会故意造成他人的痛苦和烦恼了。

《沙迪亚赛说》第6章128面

Doing violence to others is ultimately doing violence to oneself. We reap the consequences of our actions, whether in the present or future. The result is not always clearly seen, but the action evokes an inevitable reaction. When we injure another person, we often seek to justify our actions. Tacitus, a Roman historian, said, “It is a principle of human nature to hate those whom you have injured.”

The best policy is to avoid harming others if at all possible. The safest rule is: “Do unto others as you would have them do unto you.” Even small gestures can hurt another, hence we must be vigilant to avoid injuring others.

It (nonviolence) does not mean merely not injuring a living being. You should not cause hurt even by a word, a look, or a gesture. Tolerance, fortitude, equanimity – these help you to be steady in ahimsa.

Sathya Sai Speaks 10, p.307

Nonviolence must also extend to ourselves. Many people do greater violence to themselves than others could possibly do to them. They harm themselves through bad habits and improper living. They overemphasize negative events and get caught in the apparent evils of the world. They focus on darkness in the world, not allowing the light to enter.

Nonviolence must be a part of our perceptions and outlook. If we are unable to live peacefully with ourselves, it is impossible for us to live peacefully with others. The first step must be inner harmony and self-understanding. This develops as we strive to see divinity in all.

We generally think that ahimsa (nonviolence) means not causing harm to some living being. Ahimsa is not just this. Even bad vision or bad hearing or bad talk is himsa (violence).

Summer Showers 1978, p.210

施暴于人最终等于施暴于自己。种瓜得瓜，种豆得豆，不论是在现在或未来。果报通常是不明显的，但所做所为却唤起不可避免的反应。伤害一个人时，我们都会找各种借口来维护自己的行为。罗马历史学家塔西佗（Tacitus）说，“痛恨你已伤害的那些人是人性的一种本能。”

若可能，尽量避免伤害他人，此乃上上之策。最可靠的规则是：“己所欲，施于人。”一个小动作也可能伤害他人，因此我们必须提高警觉，避免伤害他人。

非暴力非仅指不伤害一个生命体。应该连用语言，眼神或手势所造成的伤害也要避免。容忍，坚毅，平等 --- 凡此皆可助你更能平稳地把握非暴力。

《沙迪亚赛说》第10章307面

非暴力必须延伸到我们自己而善待自己。很多人对自己施暴，这比他人对你的施暴更严重。他们通过恶习和不检点的行为来伤害自己。他们太过强调负面的事件并因此而陷入明显的世俗邪恶之中。他们聚焦于世界的黑暗而拒绝光明进入。

非暴力必须成为我们的感知和观点的一部分。如果我们不能跟自己和平相处，我们就不可能与他人和平相处。第一步必定是内在和谐以及自我了解。这能在我们致力于看到众生之内的灵性而加以培育。

一般上，我们认为非暴力指的是不伤害某种生命体。其实非暴力不仅这一点。就连邪恶的心象或邪恶的聆听或邪恶的谈话皆属暴力。

《夏季浸濡1978》210面

3. The Role of Duty

While adhering to our duty, we may possibly have to harm another. In the performance of his duty, a policeman may be required to harm a criminal who is violating the rights of others. A soldier may be required to harm others while defending his country. They do not seek to harm others, but their responsibility may require it. Their intention and duty must be considered.

If a dacoit (thief) cuts off your hand, it is himsa (violence); if the doctor amputates it, he saves your life and so it is ahimsa (nonviolence).

Sathya Sai Speaks 3, p.117

The teachings of the Bhagavad Gita unfold in a drama that takes place on a battleground. In this battle, it is the duty of Arjuna to vanquish an unjust and violent foe. The Lord, Krishna, explains to Arjuna that it is his righteous duty to slay the enemy. Although the story has elements of an allegory, it is also an historical account of actual events. Krishna, who always encouraged peaceful solutions, advised the warrior Arjuna to vanquish the evil Kauravas. The greater good of society required the elimination of the wicked foe.

Krishna wanted the peace of this world, and yet he encouraged this big battle in which forty lakhs of people were killed. Is this called himsa (violence) or ahimsa (nonviolence)? Even then, Krishna gave an appropriate answer to this. He said: "Arjuna! Let us take the case of a cancerous growth on the body, and this cancerous growth gives pain to the whole human body, although the growth itself is confined to a localized area...In this battle, or the operation, forty lakhs of disease-causing germs will be killed for the benefit of the world. Is this bad or is this for the good of the world?"

Summer Roses on the Blue Mountains, p.23

On a smaller scale, we are sometimes compelled to harm small insects. In maintaining the order of the home, it may be necessary to eliminate ants, roaches, or various other small intruders. Swami explains that within the confines of the home, this is permissible.

3. 义务所扮演的角色

在克尽职责时，我们或会伤害到另一人。一个警员在执行任务时，或须伤害到一个侵犯他人权益的犯罪者。一个军人在保卫国家时，或须伤害到他人。他们无意伤害他人，但基于职责，他们不得不这么做。应该考虑他们的意图和职责。

如果一个贼砍断你的手，这可谓暴力；如果医生切断它，他救你的命而那是非暴力。

《沙迪亚赛说》第3章117面

《梵歌》（Bhagavad Gita）的教导在一个戏剧性的战场中展露无遗。在此战争中，阿周那（Arjuna）的义务就是击败一个不公不义而又强暴的敌人。主基士拿向阿周那解释说消灭敌人是他替天行道的义务。虽然故事具有一个寓喻的多种要素，但是它也是一个真实的历史事件。总是鼓励和平解决事端的基士拿规劝斗士阿周那去消灭邪恶的高罗瓦族群（Kauravas 即俱卢族）。要建立良好的社会就得除去邪恶的敌人。

基士拿要世界和平但他却鼓励这场大战而在此战争中战亡的人几达四百万。这叫暴力或非暴力？甚至基士拿当时给了一个合适的回答。他说：“阿周那！拿肿瘤作个例子吧！肿瘤会不断扩大而使到人的整个身体痛苦不堪，即便肿瘤的扩大只限于某处……在这战争或整饬中，四百万引起疾病的细菌会为了世界福祉而被杀戮。就世界而言，到底是祸是福，是好是坏？”

《蓝山的夏季玫瑰》23面

就较小的层面而言，有时我们也逼不得已对昆虫做出伤害。为了维系家庭的干净整洁和井然有序，消灭一些蚂蚁，蟑螂或其他细小的侵犯者，在所难免。斯瓦米解释说在自己家的范围之内是情有可原的。

H: Swami, one more question please, about household pests. The housewife is in a constant battle with ants, mosquitos, cockroaches, etc. Unless she fights, these insects take over her home.

SAI: It is all right, they must be dealt with.

H: People are afraid they are committing a sin against Swami if they kill these small creatures.

SAI: There is nothing wrong in keeping the home free from the assault of these small creatures. But only where you are, your area. Not outside.

Conversations, p.148

Sometimes we can avoid harming another creature by encouraging it to depart. Although we try to avoid striking another, we may have to “hiss” a little. An old Indian parable told by Ramakrishna illustrates this point.

There was once a small village that was terrorized by a large cobra. The serpent lurked in a dark area by the road and would strike out at any person who ventured too close. Finally, the situation became unbearable, so the villagers entreated a passing holy man to speak to the snake. The holy sadhu found the cobra in a terrible mood, but soon subdued him with mantras and kind words. He then spoke to the cobra and taught him the importance of nonviolence to his spiritual life.

This discourse completely changed the once-terrible serpent. He became quite docile and ate only fruit and milk. Soon the village children found that the snake would not attack them. The children became so bold as to swing the poor creature around by its tail. The serpent was soon reduced to a pitiable state, hiding by day and only venturing out at night for short periods. He lost weight and became bruised and battered.

When the holy man next ventured through that village to discover the progress of his snake disciple, he was told that the cobra was seldom seen – and if so, then in a sad state of health. The holy man found the cobra cowering in a dark hole near his old haunt. Upon inquiring, he heard the sad story of the once-fearsome creature. He saw the abuse received by his serpent friend and chided him for his limited intelligence: “I said not to strike anyone. I did not say that you could not hiss!”

希（希斯乐普）：斯瓦米，容我再问一个有关家里的昆虫的问题。家庭主妇老是不停地与蚂蚁，蚊子，蟑螂等战斗。若不战，这些昆虫势必占领她的家了。

赛：这无可厚非，必须对付牠们。

希：如果杀死这些小生命，人们又怕犯下罪行。

赛：使家里摆脱这些小动物的纠缠是天经地义的事，没什么不对。但只限于你的住所，不是外面。

《会谈》148面

有时我们可以借规劝让小动物离开以避免伤害牠们。为了避免袭击另一只小动物，稍为发出“嘶嘶”的声音以警戒之还是必需的。罗摩基士拿所描述的一则印度寓言正说明了这一点。

有一次一个小村子被一只巨大的眼镜蛇所胁迫。该蛇潜藏于路边的黑暗地方而对任何太靠近牠的人进行攻击。最后，这种情况达到忍无可忍的地步，于是，村民们请求一个路过的高人去跟蛇沟通。高人发现眼镜蛇处于极骇人的情绪，而他很快地利用咒语和好言平息了牠，然后教导眼镜蛇非暴力之于牠的灵性生活的重要性。

高人的说教完全改变了曾令人生畏的蛇。牠变得温驯了并且只以水果与牛奶进食。不久村里的孩子们发现蛇不会攻击他们，于是他们大胆地握住那只可怜动物的尾巴在空中旋转摇摆。蛇变得胆怯和可怜的样子，白天藏匿，只有在夜晚的一段短时间才敢出来。牠消瘦了并且受了伤，处处青肿。

当高人再度到村里以视察蛇弟子的进展时，有人告诉他，说该眼镜蛇极少出现，健康欠佳，情况堪怜。高人发现眼镜蛇畏畏缩缩的躲于牠的旧窟的一个黑洞里。询问之下，他得知这只曾令人生畏的动物的可悲的故事。看了他的蛇朋友受到的凌辱，高人责备牠欠缺智能：“我说不要袭击任何人。我没说你不能发出‘嘶嘶’的警告声音！”

However, there may be times when even “hissing” is not enough. It may be necessary for us to harm another person if that person attacks us or those under our protection. Human life is very precious to each of us. We must take action to defend ourselves under extraordinary circumstances. If an attacker tries to kill us, we may have to injure or kill the assailant if all else fails. Of course, this would only be a last and highly regrettable action.

To preserve one's body is an important duty. One may take whatever means are necessary for self-preservation. About the other part of your question, to kill the person attacking – the answer is yes, if that is the only way to preserve one's own life. But keep in mind that many alternative actions might be taken to avoid being killed. Only if every possibility is exhausted may one take the extreme measure of killing the attacker.

My Baba and I, p.187

4. Intention and Attitude

Nonviolence is a matter of intention and attitude, directed from the heart. The heart must judge the individual situation and act with love and regard to duty. There must be compassion as well as a discriminating appraisal of the situation. If a creature is suffering without hope of succor, it may be proper to end its pain if no other solution can be found.

The meaning of ahimsa is that either in thought, word, or deed, you should not cause harm to anybody. Gandhi took a vow that till the end of his life, he would follow this. But on one occasion, when he saw a cow suffering from pain, he could not bear it and he advised the doctor to give an injection and end the life of the cow. Thus, in order to help the suffering individual, we may sometimes have to harm him.

Summer Showers 1977, p.235

We are admonished to avoid doing violence to any creature whenever possible, and to respect all creatures as creations of the Lord. The inner voice is our best guide; it shows us our duty and obligations. So we must avoid harming others and act with compassion, in accordance with our responsibilities.

然而，很多时候仅仅发出“嘶嘶”声仍嫌不足。或许我们非伤害另一人不可，假如他攻击我们或我们所保护的人。就每一个人而言，人身都是难得的。我们必须在非常情况下采取行动保卫自己。若攻击者试图杀害我们，而我们又逃避不了的话，那我们就不得不伤害或甚至杀害攻击者了。当然只有在不得已的情况下才出此下策。

维护身体是重要的职责。你可以采取任何必须的手段去作自我捍卫。至于你问题的另一面，即，杀害攻击者，其答案是肯定的，假如那是你保卫自己生命的唯一方法的话。但要记得，还有很多可资选用的行动以避免杀戮。只有在每一种可能性都派不上用场时，你才采用杀戮攻击者的极端手段。

《我的答答和我》187面

4. 意图与心态

非暴力跟意图和心态息息相关，它根诸心，发诸底。心必须审核个人的情况并以爱和义务去行动。必须慈悲为怀且对情况作出明确的鉴定。如果不忍心看着一只小生命在无助的情况下承受痛苦而又没有其他解决方法，结束其生命反而是正确的事。

非暴力的定义是不论在身口意上，你都不应该给任何人造成伤害。甘地矢志终身奉行这个原则。但在一个场合中，他不忍心看到一头牛在极度的痛苦中挣扎，于是他要求医生给牛打针以让牠安乐死。因此，为了协助受苦者，有时我们或许必须伤害他。

《夏季浸濡1977》235面

我们得到的忠告是尽可能对任何生命避免采取暴力行为，并以一切众生皆为主的创造物来尊重他们。内在声音是我们最好的向导；它让我们知道我们的义务与职责。所以我们必须避免伤害他人并且依据自己的职责而以慈悲之心去行动。

Questions for Study Circle:

1. What is nonviolence?
2. Is the Bhagavad Gita fact or allegory?
3. Is there ever a time when killing is justified?
4. How do we practice nonviolence in daily living?
5. How can we deal with the violence of others?
6. Is nonviolence an attitude or action or both?
7. Why should we practice nonviolence?
8. Is it possible to be completely nonviolent?
9. How can we be nonviolent with ourselves?

References for Further Study

1. Conversations, p.20 (Eating meat).
2. Gita Vahini, p.25 (Arjuna's duty to vanquish the Kauravas).
3. Gita Vahini, pp.218-219 (Ahimsa, one of the twenty virtues for jnana).
4. Summer Showers 1978, p.210.
5. Summer Roses on the Blue Mountains, pp.23-24.

学习圈的问题:

1. 何谓非暴力?
2. 《梵歌》是史实或寓言?
3. 杀害可有合适的时候?
4. 如何于日常生活中实行非暴力?
5. 如何应付他人的暴力?
6. 非暴力是一种心态抑或行动抑或两者兼而有之?
7. 为何应该实行非暴力?
8. 要完全的非暴力有可能吗?
9. 如何以非暴力来对待自己?