

A study of Gandhi's Non-violence Philosophy

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Abstract - Today's complex and distrusting society requires nonviolence, as espoused by Mahatma Gandhi. In part, Mahatma Gandhi's use of nonviolence as a political theory and technique to mobilize the populace against government atrocities makes him a key role in nonviolence history. His regular practice and implementation of nonviolence made it a household term. He feels it is not a weapon for the weak, and not anyone who thinks that way has really realized what it implies. In India, the country where Mahatma Gandhi was born and the world's longest-running democracy, Gandhi's principles are regularly criticized for how far they have been implemented. Second, is the concept of nonviolence still applicable in today's India? The final question is whether the modern social movements based on Gandhian ideology honour Gandhi's nonviolence. A mythology has been born out of all these concerns.

Keywords - mahatma Gandhi, non-violence, philosophy, satyagraha, non-violent, etc.

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1. INTRODUCTION

Gandhi's life and work is based on nonviolence. In order to achieve nonviolence, he had to cultivate a specific philosophical viewpoint and link it to truth. To him, nonviolence meant not only not using physical force against others or the country, but also not using emotional violence against one's own self. 'Nonviolence cannot be taught, he argued, 'it must be performed.' It meant actively loving one's oppressors and foes in the search of justice, truth, and peace. It was written in Dear John in 2004. Nonviolence is more powerful than violence. Gandhi had a thorough understanding of human nature. To him, it was a simple question "Man is a violent animal, yet he is non-violent in spirit. When he discovers his true nature, he is no longer able to maintain his aggression "As a matter of fact, As a result, he regards violence as manufactured, while non-violence is always superior to violence [1]. M.K. Gandhi. Mahatma Gandhi's peaceful battle for freedom is the most illustrative illustration of nonviolence. As part of Indian religious tradition, ahinsa (non-violence) has been practiced for generations. In Gandhi's view, nonviolence has two dimensions: nonviolence in action and nonviolence in the mind. It's not a bad quality; rather, it's a good feeling. "Hate the sin, but not the sinner," is the guiding concept of nonviolence. Gandhi had the view that all humankind share the same divine spark and hence are made up of the same substance. The same spirit that animates us all may change even the most evil of people. He outlined five principles of nonviolence [2]:

- Non-violence implies as complete self-purification as is humanly possible.

- Man for man the strength of non-violence is in exact proportion to the ability, not the is, of the nonviolent person to inflict violence.
- Non-violence is without exemption superior to violence, which means that the power of a non-violent person is always greater than he would have if he was violent.
- There is no such thing as defeat in non-violence. The end of violence is surest defeat.
- The ultimate end of non-violence is surest victory, if such a term may be used of non-violence. In reality, where there is no sense of defeat, there is no sense of victory (Gandhi M.K., 1960).

The legacy and techniques of Gandhi resurfaced as a major topic of debate. Many of Gandhi's most important principles are replicated without his name being mentioned. It's not uncommon for young people, in particular, to no longer dismiss Gandhi as an ethical theorist or non-practitioner, but rather to view him as a unique character who can't be ignored. Our society is evolving and we can see that Gandhian ideals are being innovatively used and advocated by a wide range of people including filmmakers and social activists as well as political leaders, ecologists and economists, as well as academics and other professionals. Though the post-independence history of India has been tumultuous and violent, peaceful action and resistance have emerged twice [3].

GANDHIAN NONVIOLENCE

Gandhi's openness to a wide range of religious and philosophical traditions is well known. Gandhi came to his own notion of nonviolence by combining many thoughts and philosophical principles. In recent times, he was one of the foremost exponents of ahinsa or nonviolence, although he was not its originator. It has been part of Indian religious tradition for ages to practice nonviolence (ahinsa). For Gandhi's nonviolent ideology to take root, the two major religions of India Jainism and Buddhism were crucial influences. All other Jainism practises appear to have been evolved from nonviolence. Ahinsa, self-restraint, and an austere lifestyle were the most fundamental aspects of Jainism that affected Mahatma Gandhi. The Jains' Acaranga Sutra declares that all life is important, and Gandhiji held this belief deeply. Although Gandhiji was a life affirmation advocate, there is little questioning that Jainism had an impact on him in this area. In addition to Jainism, Buddhism was also a significant religious movement at the same time. Buddha's extensive effect on Indian society is undeniably responsible for shaping Gandhiji's character even though Buddhism did not directly influence him. Gandhiji practically converted the Buddha's mantra of *charatha bhikkhave charikam bahujana hitaya bahujana sukhaya* into action in the arena of active politics and social reforms. Both Jainism and Buddhism stressed the importance of nonviolence as the foundation of life [4].

MAHATMA GANDHI'S CONCEPT OF NON-VIOLENCE

His translation of Ahinsa, Gandhiji coined the phrase nonviolence. It is a way of life and a moral philosophy all rolled into one. The underlying concept of nonviolence is that what is true for you holds true for the entire cosmos as well. In the positive sense, it indicates the greatest affection and the greatest generosity. The first and last words of Gandhi's: "Our nonviolence must be genuine in word, thought, and deed; nonviolence is the rule of our species [5]."

Mahatma Gandhi emphasized nonviolence of the powerful rather than the weak when defining its meaning and ramifications. Even though nonviolence assumes the ability to employ physical force to protect one's rights, those who practice it choose instead to utilize their soul power against those who offend them. If you can exhibit nonviolence in life, you have a greater force than all of the forces of cruelty put together [6].

The truth was very important to Gandhi, and he assigned it even greater significance than he did to nonviolently achieving it. It is impossible to uncover the truth without nonviolence, he remarked. When it comes to nonviolence and truth, it's nearly difficult to separate the two. You may compare them to a coin, or at least one side of a smooth and unstamped metallic disc. Which one is the obverse, and which is reverse? In any case, nonviolence is a means to a greater end:

the truth. Nonviolence is our highest obligation because if we take care of the means, we arrive at our destination eventually. When we finally comprehend this idea, we are guaranteed success. As difficult as it may appear to be, we must never give up on our journey for Truth, which is the only way to know God. Nonviolence, in Gandhi's words, is "A force more powerful than all the world's weapons combined." There are two ways to respond to violence. We have two choices: fight or flee. There is a third option: creative, peaceful protest to injustice that is nonviolent.

NON-VIOLENCE: ANCIENT, MEDIEVAL AND MODERN PERIOD

India is the home of nonviolence, as evidenced by cultural and historical studies of the country. Diversity in ethnicity, religion, and language are all part of its rich history, which dates back millennia. It's a fascinating place to explore. Various religious saints and gurus throughout antiquity have advocated nonviolence. Mahatma Gandhi popularized this ideology in the modern era. Mahatma Gandhi led a nonviolent revolution that won us our freedom. India, a country with a wide range of religions, is endowed with a variety of ways to pray. Peace, understanding, tolerance, and unity are fundamental themes in many of the world's major religions [7].

Non-Violence during the Ancient Period

Brahmnical philosophy was the name given to ancient Indian philosophy, which was primarily spiritual in nature. Because of its deep spirituality, India has managed to withstand the passage of time and the misfortunes of history better than any other nation in the world (Radhakrishnan S., 1982). The concepts of Supreme God, moksha, Ahinsa, dharma, and salvation have dominated Indian history for thousands of years. Dharma and non-violence are both fundamental ideals for a decent existence and the ultimate purpose of life. Prosperity and growth result from adhering to these two principles. The epics of India, the Ramayana and the Mahabharata, depict a lovely image of good living and include descriptions of political knowledge, moral, spiritual, and religious existence, and goodwill [8].

Non-Violence during the Medieval Period

A variety of social and religious developments occurred over time, resulting in periods of growth and development as well as periods of decline and renewal. The many religious, philosophical, and cultural outlooks, customs, and ways of life that characterized mediaeval Europe were a major asset. To those who want the study of relationships to be treated as a legitimate science, the appeal of this concept is that it allows for a clear delimitation of the topic of research and the true principles that explain its properties. In 1988, Ahinsa, a form of understanding and assisting mindset that does not sabotage the ego of the other, is one of these revered concepts that helped human beings

originate, promote, and grow the nature, function, and purpose of the mind, institutions, and society at large.

Non-Violence during the Modern Period

In all religion, Ahinsa and peace are at the heart of everything. If you look at the history of religion, you will see that Ahinsa has served as the foundation for all of them. Religions centered on Ahinsa (non-violence) such as Buddhism, Hinduism, Islam, and even Sikhism teaches the value of non-violence in both its good and bad aspects. — those who believe in the power of religion believe that they have found the secret to mastering life. Regardless of your religious beliefs, if you can mix freely with people who have different views than you and are not enraged by what you hear, you have achieved inner peace and are a creator's master. In the words of Yamshi A., The three cyclical periods in Indian history, Hindu, Muslim, and British, each had a distinct effect on the minds of Indians [9].

THE CONCEPT OF SATYAGRAHA

Gandhi used non-violence as a tool in his fight against injustice in the political and social arenas. Gandhi created a revolutionary non-violent technique to combat political and social injustices. His favourite term for his approach was "Satyagraha," which is derived from the Sanskrit. Sanskrit terms "satya" meaning truth and "agraha" signifying commitment or pursuit are combined in Satyagraha. In other words, "Satyagraha" implies "the pursuit of truth" A satyagrahi, or truth seeker, is someone who practices satyagraha. As opposed to possessing the truth, satyagraha is a pursuit of the truth. Gandhi said that a person who professes to know the truth is likely to be dogmatic and uninterested in hearing from others. The opposite is true for the seeker of truth: he or she is accepting and open-minded. Truth and non-violence are at the heart of satyagraha, according to Gandhi. satyagrah aims to gain a correct understanding of the circumstance by determining the facts and principles involved in the scenario [10].

The goal of a satyagrah is to fight with nonviolence of the mind rather than physical force. Satyagraha was Gandhi's way of bringing together the two ideals of 'firmness in truth' and 'resisting evil with good.' The satyagrah expresses this reality by refusing to acquiesce to or assist with wrongdoing in any form. It's imperative that he use nonviolence in his struggle against evil; else, he risks losing his enlightenment. Any approach that suggests the use of concealment to one's benefit is strictly forbidden in satyagraha. Even though they are commonly used interchangeably, the phrases "Satyagraha" and "nonviolent action" do not mean the same thing. This type of non-violent activity, Satyagraha, is a unique one. Satyagraha is a type of non-violent protest that falls under the umbrella term "non-violent action." Most non-violent activism does not meet Satyagraha's definition of Satyagraha [11].

2. LITERATURE REVIEW

Anthony Parel's (2011) It has been argued that Gandhian nonviolence is compatible with the Coercive State in the essay Pax Gandhiana: Is Gandhian Non Violence Compatible with the Coercive State? The author discusses a new word, "Pax Gandhiana," and the conditions essential for its development in four sections of the paper. Nonviolent philosophy, civic nationalism and limited coercive state are the three elements that must be in place for it. In addition, he has focused on the barriers to a peaceful India, such as religion, caste, and ethnicity.

Usha Thakkar and Jayshree Mehta (2011) J.B. Kriplani, Raihana Tyabji, Dada Dharmadhikari and Sushila Nayar are among six Gandhians interviewed by Fred J Blum in Understanding Gandhi: Gandhians in Conversation with Fred J Blum. Mahatma Gandhi's beliefs and his interaction with his working officials, all of whom came from diverse backgrounds, are well-explained in this book. It also focuses on Gandhi and his followers' ideas about nonviolence, fasting, spirituality, and Brahmacharya, among other significant themes. Of familiarize the reader with these Gandhians, each interview begins with an introduction to the interviewee's biography. With this book, you will learn about Gandhi's life and ideas through the eyes of his companions in numerous situations.

Ek Nath Eswaran's (2011) The inspiring tale of a nonviolent hero, Gandhi: How One Man Changed Himself to Change the World. As well as discussing Mahatma's success storey, Eswaran has also addressed the concept of non-violence and how it functions. He has described the pivotal moments and decisions in Gandhi's life that made him a symbol of nonviolence in a compelling way.

M.K.Gandhi (2007) in which the core concepts of Gandhi's theory of nonviolence and nonviolent action are explored by Thomas Merton and Mark Kurlansky, who published the book Gandhi on Non Violence (Satyagrah). An important aspect of nonviolence, according to Merton's "Gandhi and the One-Eyed Gaint," is action rather than only pacifism. Moreover, he has noted that Gandhi's nonviolence was not only a political tool, but rather an attitude that arose from a personal sense of spiritual unity in him. Additionally, Gandhi's politics of spiritual integrity have had a lasting impact on international leaders including Martin Luther King Jr., Steve Biko, Vaclav Havel, and Aung San Suu Kyi, as well as many other individuals.

Dr. Ravindra Kumar (2006) edited Authors from India and beyond, including prominent Gandhian scholars and topic specialists, have contributed essays to this anthology, which explores numerous facets of Gandhian philosophy and ideas, as well as how relevant they are to the modern world. C.S. Dharmadhikari and C.Naseema have written on Gandhi's nonviolent philosophy, his methods, and how they are still relevant today. Nonviolence is the

only option, and the future of humanity is dependent on it being practiced.

John Dear's (2004) Short and easy, Dear have separated Mohandas Gandhi's works into a few important groups, starting with his autobiographical writings and then moving on to various portions. All Men Are Brothers, Mahatma Gandhi's Collected Works and Yerveda Mandir are all included in this collection of speeches and quotes.

G.B. Singh's (2004) In comparison to other Gandhi novels, Gandhi behind the Mask of Divinity is a refreshing read. The author's goal is to demonstrate that most books produced on Gandhi include falsehoods in an effort to sway readers. He has made an effort to bridge the gap between the popularized Gandhi and the historical Gandhi. Criticism is applied to Gandhi's life and the facts that are associated with him. In contrast to other writers who have produced books on Gandhi and created an untangled web about his life, he has attempted to focus on the reality of Gandhi's life. He portrayed Gandhi as a bigot and a bigot. He has questioned Gandhi's desire to abolish the caste system. What's more, why are Gandhi apologists unable to analyze Gandhi's own works? It has been shown that G.B. Singh's portrayal of Gandhi as an anti-Semite and an extremist Hindu fundamentalist is a significant departure from the conventional perception of Gandhi.

Mark Shepard's (2002) Among Mahatma Gandhi's Myths: Civil Disobedience, Non-Violence, and Satyagrah in the Real World The book explains several main aspects of Mahatma Gandhi's work and provides some insight into his own actions and efforts that appear to go against his stated beliefs. This is a well-written book that dispels a lot of myths about Gandhi and Satyagraha in the process. Mark Shepard offers some excellent ideas on how to apply Gandhi's lessons to our own lives in this book.

Louis Fischer's (2002) Gandhi's works on politics, spirituality, poverty, suffering, love, non-violence, civil disobedience, and his own life are presented in The Essential Gandhi: an Anthology of his Writings on his Lifework and Ideas. Gandhi's remarks are appropriately framed by Editor Louis Fischer, who often explains the political or cultural climate in South Africa and India as it was in Gandhi's day. As a guide to nonviolence, the book is a pleasure to read.

Anil Dutta Mishra's (2002) Many scholars have contributed papers to Rediscovering Gandhi, a collection of their thoughts on Gandhi's legacy. In their paper, the researchers have attempted to translate the concepts of Gandhi into current forms, designs and directions. It is not a simple interpretation of Gandhian thinking and activity.

K.D. Gangrade (2001) It has been said in the article titled Gandhi's Relevance is everlasting and universal that Gandhi's steadfast concepts of truth and nonviolence are still relevant today. According to

KD.Gangrade, in order to demonstrate Gandhi's nonviolent techniques' relevance, he has shown today's violent reality, which can only be remedied by Gandhian ways. It was also pointed out by him that Gandhi's development theory was based on the growth of man and his community and environment simultaneously. Using Gandhian ideals to improve the state of politics is possible, but only if politicians refrain from interfering in the construction of group identities or the allocation of resources, and are nonviolent.

Gummadi Veeraju (1999) edited The Relevance of Gandhian Thought In today's fractured society, Mahatma Gandhi's ideals and his own relevance are being assessed to see if they are still relevant. He experimented with nearly every facet of human existence, from the social, political to the moral, and spiritual to the economic and cultural. Only in Gandhi's lasting solutions, with their beautiful foundations of truth, non-violence, and devotion to humanity is there hope for humanity in this conflict-ridden world.

3. OBJECTIVES OF THE STUDY

- To study the Gandhian philosophy of action through non Violence
- To study the Satrayagraha: Non -violence in Action
- To examine the Application of Non-violence in Politics and Economics
- To study the Non-violence in Man-Nature Relation

4. RESEARCH METHODOLOGY

The work investigates Gandhi's non-violence philosophy. The work examines the notion of non-violence, explain the characteristics of Gandhian nonviolence, examine its application in diverse areas of human concern, and uncover its intellectual underpinnings. The work is attempted to demonstrate that Gandhi's nonviolence concept is still extremely relevant today. Gandhi believes that philosophy is more than just an intellectual activity. It is mostly a rallying cry. Therefore, according to popular opinion, Mohandas Karamchand Gandhi belongs to the second type of thinkers whose major goal is to alter the world successfully. His focus on the tight relationship between nonviolence and truth, which he regards to be the essential principles of action and knowledge, reflects this. The notion is crucial to a good understanding of 'nonviolence,' and the essay is investigating the several facets Gandhi accords to the term.

The current study emphasizes the many facets of truth, including its ontological component. These numerous aspects of truth are found to bring forth the diverse features of the concept of non-violence. As a result, an investigation into the nation's history is done in order to comprehend and appreciate Gandhi's contribution to the concept of non-violence.

The work is look at a variety of alternative interpretations of the notion in order to determine how Gandhi applied and practiced it. The notion is examined in order to determine what it is and is not. The distinguishing aspects of Gandhi's nonviolence ideology are highlighted. The term "nonviolence" has a normative connotation. To put it simply, it necessitates that we believe violence has no value.

The descriptive and normative parts of the idea must be included in any examination of the concept. The Gandhian notion of nonviolence demonstrates a unique blend of reality and value 'is' and 'ought,' cognition and action that must be carefully considered. The work is look at how Gandhi makes an important connection between Value goodness and beauty and Reality truth. Gandhi is a master of concept synthesis. Where others perceive differences, he sees agreement. Gandhi, contrary to common belief, was not a radical thinker. He steered clear of extremist positions and opted for the middle ground. This part of Gandhi's ideology is highlighted throughout the work. In philosophy, ethics, politics, economics, and other areas of human concern, Gandhi avoids extremes. In addition, an attempt is made to demonstrate how Gandhi's thoughts are brought into harmony and coherence by the concept of non-violence.

5. CONCLUSION

Among Gandhi's ideas, the most significant one is that nonviolence is synonymous with Truth. Because truth has multiple facets, its connection to nonviolence brings forth the numerous facets of nonviolence, as well. Observers have remarked that truth's ontological component is its heart. We witnessed "God as Truth" in Gandhi's pursuit for truth. "Truth is God," he declared, revising his original statement. In Gandhi's view, morality is an essential part of philosophical and theological study about the nature of reality [12]. The metaphysical underpinning that may be roughly described as spiritual is at the heart of Gandhi's nonviolence ideology. The greatest principle of non-violence, satya, governs the ultimate reality, sat. The awareness of this fact is that ultimate reality is one and the cosmos is an integrated entity. The nonviolent teachings of Mahatma Gandhi can serve as a model for daily life. As a philosophy of self-transformation, it is one of the most widely practiced. Its goal is to affect change in both the individual and the larger community. Simplicity, developing a spirit of service, selflessness, discipline, self-reliance, sacrifices, and making oneself aware of responsibilities rather than rights are the virtues to be cultivated [13]. The most fundamental principle of Gandhi's philosophy is non-violence. To understand non-violence, one has to understand what constitutes violence and the extent of violence we commit, either consciously or unconsciously.

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