



INTERNATIONAL JOURNAL OF RESEARCH AND ANALYTICAL REVIEWS (IJRAR) | E-ISSN 2348-1269, P- ISSN 2349-5138
An International Open Access Journal

The Board of
International Journal of Research and Analytical Reviews (IJRAR)

Is hereby awarding this certificate to

Bablu Barman

In recognition of the publication of the paper entitled
CONCEPT OF GANDHI TRUTH AND NON-VIOLENCE

Published In IJRAR (www.ijrar.org) Impact Factor Approved & 5.75 Impact Factor

Volume 6 Issue 1 March 2019

PAPER ID : IJRAR19J2912
Registration ID : 198685



R.B. Joshi
EDITOR IN CHIEF

UGC and ISSN Approved - International Peer Reviewed Journal, Refereed Journal, Indexed Journal, Impact Factor: 5.75 Google Scholar

INTERNATIONAL JOURNAL OF RESEARCH AND ANALYTICAL REVIEWS | IJRAR

An International Open Access Journal | Approved by ISSN and UGC

Website: www.ijrar.org | Email id: editor@ijrar.org | ESTD: 2014

fact, which he expresses, "Had it been otherwise, the human species should have been extinct by now, even as many of the lower species have disappeared".

Gandhi recognized that ahimsa must be founded in advaita. If all is one, we must be caring and un hurtful for all. We must respect truth in others. Nonviolence thus becomes a means to actualize unity as well as being an expression of the perceived underlying unitary end of our actions. Gandhi therefore came to see ahimsa as equivalent to the Christian concept of agape or the highest form of disinterested love. Ahimsa is therefore much more than the absence of violence or aggression; it is also a positive orientation of goodwill to others, including one's opponent.

Non-violence:

"The surest means to Truth, according to Gandhi, is ahimsa. As a matter of fact, the two are so inextricably bound up together that it is very difficult to disentangle them. Gandhi of course regarded Truth as somewhat superior to ahimsa because he took the former as the end and the latter as merely a means, but, as we know it fully well, 'means' and 'end' were convertible terms for him because he took the two as practically inseparable. Truth and Ahimsa are everything in life of Gandhi. In the scale of values, Truth is higher than Ahimsa. He too believed that Ahimsa is the indispensable means for the discovery of Truth. Regarding Non-violence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapon of destruction devised by the ingenuity of man. Destruction is not the law of humans. Man lives freely only by his readiness to die, if need be, at the hands of his brother, never by killing him, livery murder or injury to other, no matter for what cause, committed or inflicted on another is a crime against humanity". Gandhi practiced ahimsa as an active force and remarked it as soul force. So he believed that "Non-violence is an active force of the highest order. It is soul-force or the power of Godhead within us. Imperfect man cannot grasp the whole of the whole of the essence, he would not be able to bear its foil blaze, but even an infinitesimal fraction of it, when it become active within us, can work wonders. The sun in the heaven fills the whole universe with its life giving warmth. Non-violence is like radium in its action. An infinitesimal quantity of it embedded in a malignant growth, acts continuously, silently and ceaselessly till it has transformed the whole mass of the diseased tissue into a healthy one. Gandhi believed non-violence as not super method but braver and superior method of resistance. Gandhi told that in non-violence there is no cloak for cowardice-"I believe that where there only a choice between cowardice and violence.

Ahimsa required deliberate self-suffering, not a deliberate injury of the supposed wrong doer. In its positive form Ahimsa means the largest love, the greatest love, the greatest charity. If I am a follower of Ahimsa, I must Love my enemy or a stronger to me as I would my wrong doing father or son. This active Ahimsa necessarily includes truth and fearlessness. Ahimsa means not only injury, but also positive love and charity. This love and charity is not meant only for one's men or for some stray wrong doer but also for one's enemy. The real test of one's ahimsa according to Gandhi is that he possesses no ill will even towards his enemy.

Gandhi said that non-violence is related with the concept of God also. When we believe in God, again we have faith upon non-violence. So he declared that "Non-violence succeeds only when we have a living faith in God. Buddha, Jesus, they were all warriors of peace in their own style. We have their own their own style. We have to enrich the heritage left of these world teachers. God has His own wonderful way of executing His plans and choosing His instrument. Gandhi believed that Ahimsa is not crude thing it has been made to appear. Not to hurt any living thing is no doubt a part of Ahimsa. But it is its best expression. The principle of Ahimsa is violence by every evil thought, by undue haste, by lying, by hatred, by wishing ill to anybody. It is also violated by our holding on to what the world needs. But the world needs even what we eat day by day. Realizing the limitations of the flesh, we must strive day by day towards the idea with what strength we have in us.

It is clear that without Ahimsa it is not possible to seek and find Truth. Ahimsa and Truth are so intertwined that it is practically impossible to disentangle and separate them. They are like the two sides of a coin or rather of a smooth unstamped metallic disc. Nevertheless Ahimsa is the means, Truth is the end. Means to be means must always be with our supreme duty. If we take care of the means, we are bound to reach the end sooner or later. Whatever difficulties we encounter, whatever apparent reverses we sustain we may not give up the quest for Truth which alone is being God Himself.



Satyagraha further aims at bringing a change in the attitude of the opponent. It wishes not just to redress not just to redress the immediate problem but rather aims at removing the root cause of conflict. Since Satyagraha aims to remove the underlying cause of conflict the resolution is not something which is imposed upon the parties but rather it is something that is felt from within. It aims to affect the conscience of the opponent and then achieve the solution. Apart from resolving conflict, Satyagraha aims to achieve a higher degree of truth.

Ahimsa means the largest love, the greatest charity. If I am a follower of Ahimsa, I must love my enemy. I must apply the same rules to the wrong-doer who is my enemy or a stranger to me as I would to my wrong-doing father or son. A man cannot deceive the loved one, he does not fear or frighten him or her. Gift of life is the greatest of all gifts.

VOW OF AHIMSA:-

Vow of Ahimsa which means non-killing. To me, it has a world of meaning, and takes me into realms much higher than the realms to which I would go if I merely understood Ahimsa to mean non-killing. Ahimsa really means that you may not offend anybody; you may not harbor an uncharitable thought even in connection with one who may consider himself to be your enemy. For one who follows the doctrine of Ahimsa, there is no room for the enemy. Under this rule, there is no room for murders even openly committed, and there is no room for violence even for the sake of your country and even for guarding the honour of precious ones that may be under your charge. This doctrine of Ahimsa tells us that we may guard the honour of those who are under our charge by delivering ourselves into the hands of the men who would commit the sacrilege.

Ahimsa, truly understood, is in my humble opinion, a panacea for all evils mundane and extra-mundane. We can never overdo it. Just at present we are not doing at all. Ahimsa does not displace the practice of other virtues, but renders their practice imperatively necessary before it can be practiced even in its rudiments. Mahavira and Buddha were soldiers, and so was Tolstoy. Only they saw deeper and truer into their profession, and found the secret of a true, happy, honourable, and godly life. Let us be joint sharers with these teachers, and this land of ours will once more be the abode of Gods.

Gandhi's concept of non-violence is not restricted merely to disavowing violence; not hurting people in mind and body but it goes beyond and encompasses certain essential values of love, forgiveness and compassion. Ahimsa not only connotes the act of refraining from doing harm to others but it is based on positive values of truth. For Gandhi to practice ahimsa or non-violence one needs a proper training of strong will, patience and moral courage and all these in turn lead to transformation of mind. For this transformation an inner conscience is needed which gives an excess to truth. Each one of us have a relative truth and non-violence acts as a tool that arbitrates between these truth claims. To live a life of non-violence Gandhi asserted, one needs a training to fully arouse his inner conscience and devotion and finally one achieves knowledge of truth about the moral and physical world.

Gandhi's strategy of non-violent action in India was not only for making constitutional demands rather it went ahead and aimed at something greater. This is so because he knew that mere constitutional changes have not shown fruitful results in first half century, and therefore, he introduces civil-disobedience movement which was an extra-constitutional strategy. The first part of the strategy was to achieve a 'mass support' or in other words, to make it a 'mass movement'. This movement intended to involve everyone whether from a higher class, lower one or peasant. Gandhi, being a vibrant visionary, could easily see consequence of colonization on the mind of the colonized people. He knew that people would remain mentally enslaved even though they became politically free. To maintain the integrity of the people of his nation he coupled non-violence with the search for truth. Gandhi's dream of freedom and non-violence still remains unfulfilled in the twenty first century. Gandhi believed that ahimsa has evolved with the evolution of human civilization. With time an agricultural society was established and man started too settled down. An evolution took place and man became from a member of a family to member of community, following laws and rules to live together in a social environment. With slow process of civilization accompanied the transformation of himsa to ahimsa or violence to non-violence. For Gandhi, this slow evolution of ahimsa with civilization of man is a