

NON-VIOLENT SOCIETY: A QUEST

**Thesis submitted to the University of North Bengal
For the Award of the Degree of Doctor of Philosophy
In Philosophy**

SUBMITTED BY

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UNDER THE SUPERVISION OF

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DECLARATION

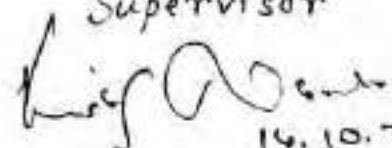
I hereby declare that the thesis entitled '**Non-violent Society: A Quest**' submitted for the degree of Doctor of Philosophy (Ph. D) in Philosophy to the University of North Bengal is an original piece of research work and no part of this thesis has been submitted for any degree or diploma in any other universities or institutions.

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CERTIFICATE

This is to certify that the thesis entitled '**Non-violent Society: A Quest**' submitted by Krishna Paswan, Research Scholar, Department of Philosophy for the degree of Doctor of Philosophy (Ph. D) of this university is an original work prepared under my guidance and supervision. To the best of my knowledge he has not submitted this dissertation in part or full for the award of any other degree of this or any other university/institutions.

I recommend that this dissertation may be forwarded to the examiners for evaluation.

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CHAPTER I

INTRODUCTION

(Statement of the Problem)

The title of the present dissertation is '*Non-violent Society: A Quest*'. That is, violence is rejected from the very beginning of the quest; a society is to be established where violence has no place. But what is violence? Without explaining the meaning of "violence" we cannot have a clear conception of what kind of society we are searching for.

The basic meaning of violence comes from Latin word 'violentia', which means vehemence, passionate and uncontrolled force. Traditionally, the word meant "to prevent some object, natural or human, from its 'natural' course of development" and "to exceed some limit or norm". When people think about violence, they tend to think most often of a person being physically assaulted, raped or murdered. However, violence may be either personal or institutional, either overt or covert. Thus, personal overt violence may be physical assault. Personal covert violence could be psychological or emotional abuse of other persons. Institutional overt violence may take the form of war or revolution. Covert institutional violence may take the forms of repression, racism or the denial of human rights.

Violence in the sense of 'violation' may be a part of non-violent resistance. Even 'injury' in the sense of injury to what is entitled to respect, reverence or observance, as part of a revolutionary movement, need not necessarily be violent in the legal sense.

There are few phenomena more extensive today than violent acts and violent events, and few occurrences within the total period of recorded history so hardly ever understood or explained. In fact, the human condition is possibly most tellingly

manifested in persons' violations of themselves, their neighbours, and their environments. Whether or not we all agree with the judgment that violence is all-pervading depends upon our perceptions of certain acts and events. Surely in our lives we have all, in one form or the other, experienced a good deal of what we call violence; some have experienced this much more essentially and encompassing than others. But judgements about which acts and which events are the violent ones are judgments based upon the widest latitude of interpreted and misinterpretation of what constitutes violence.

Violence is one of the widespread phenomena of modern life. Nearly everyone would like to cast it out. But there is very little agreement of all in opinion on just what constitutes violence. People differ broadly in the examples of violence they single out for attention, and there is bitter controversy over what should be done to reduce violence, whether in the streets of our cities or in foreign countries in which we have diplomatic commitments. It has been rightly observed that "Violence at its root definition is any violation of the basic human rights of a person. These violations can be social, economic, moral and political."ⁱ

A similar notion is proposed by Newton Garver, who holds that "What is fundamental about violence is that a person is violated", and that "Violence is human affairs amount to violating persons", where the violation may be "personal or institutional", "overt or covert." However, "violence arises from ignorance or untruth, truth conversely arises out of non-violence".ⁱⁱ

From a philosophical standpoint, several definitions of violence are available. Holmes characterizes physical violence as "the intentional use of physical force to cause harm, injury or suffering or death to persons against their will". Holmes acknowledges the importance of a second kind of violence that is psychological in nature. Audi extends the realization of both, a physical and a psychological aspect of violence in his three part definition by adding violence directed toward property. From his perspective violence may be "the physical attack upon, or the vigorous physical abuse of, or vigorous physical struggle against, a person or animal; or the highly vigorous psychological abuse of, or the

sharp, caustic attack upon a person or animal; or the highly vigorous or incendiary, or malicious and vigorous, destruction or damaging of property or potential property”. Miller provides another philosophical perspective as he views violence as an action taken by a person that “(1) involves great force, (2) in itself capable of injuring, damaging, or destroying, and (3) is done with the intent of injuring, damaging or destroying... where the damage or destruction... [is] not done with the intention of doing something of value”.ⁱⁱⁱ

One of the more comprehensive definitions of violence was developed by the World Health Organization (WHO) as “The intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community that either results in or has a high likelihood of resulting in injury, death, psychological harm, mal development or deprivation”.^{iv} WHO definition of violence does have a component of intentionality just as is the case for the concept of aggression. Krug et al. also point out that the WHO definition implicitly includes both public and private acts that could be reactive to provocations or proactive or instrumental. Violent acts can be physical, sexual, psychological, or involve deprivation or neglect.

Although, it is said that a philosophical search starts with a presupposition of the end, to be honest I have started my quest without any preconception of the consequence of my quest. My quest starts from my genuine feeling regarding the violent context in my time. To quote Gandhi: “In this age of the rule of brute force, it is almost impossible for anyone to believe that anyone else could possibly reject the law of final supremacy of brute force.”(M K Gandhi, *Essential Writings*, oxford, New Delhi, 2006, p-236), writes Gandhi in “The Doctrine of the Sword”, published in *Yong India* (11 August, 1920). I start with these words of Gandhi because I am also having the same feeling in passing through my time. Our society is proceeding towards such a distinction which is definitely being a future fall of uncertainty. And this is really not a good sign for our next generation, even for us. At present violence, genocide, murder, kidnaps etc. became the order of the day and day by day the situation is becoming bad to worse. Gandhi himself

believed that non-violence is definitely superior to violence; forgiveness is manlier than punishment. He imagined a peaceful society free from any sort of violence which is built on the principle of violence. Can we hope for the same?

Non-violence is defined in some modern discourses as a philosophy and strategy for social change that rejects the use of physical violence. As such, non-violence is an alternative to passive acceptance of oppression and armed struggle against it. Practitioners of non-violence may use diverse methods in their campaigns for social change, including critical forms of education and persuasion, aggressive civil disobedience and non-violent direct action and targeted manipulation of mass media.

For millions of years there has been life on this planet without there being determination of animal conduct by the moral distinction between right and wrong, violence and non-violence. In the ancient stages of human civilization in Egypt, Sumer and the Indus Valley, we found no evidence of ethical judgments sanctifying non-violence as a guiding canon.

With the rise of systematic philosophy and religious concept, the concept of non-violence gradually came into existence. The central tenets of non-violent philosophy exist in each of the major Abrahamic traditions (Islam, Judaism, and Christianity) as well as in the major Dharmic religious traditions (Hinduism, Buddhism, Jainism and Sikhism). It is also found in many pagan religious traditions. Non-violent movements, leaders and advocates have at times referred to, drawn from and utilized many diverse religious bases for non-violence within their respective struggle. However the concept of non-violence is not same in all its sources. For example, the Buddhist theory of non-violence is not categorical as its counterpart in Jainism. The present notion of non-violence is closely associated with the great Indian, political, social activist and thinker M K Gandhi. For his theory, Gandhi acknowledged his debt to Hinduism, Buddhism, Christianity, Thoreau, Tolstoy and many other sources. Neither was he the first activist who practiced non-violence. In the 1830s a 'Non-Resistance Society' was founded by William Lloyd Garrison and his friends to fight slavery by non-violent means in Boston. But Gandhi was

the inventor of a radically new form of non-violent struggle which is to be distinguished from 'passive resistance'. The notion of *Satya* or truth is central to Gandhian concept of non-violence and to signal the difference from other notion of non-violence, he forged the term *Satyagraha* which is the logical outcome of his own theory of non-violence. The clarification and explanation of all the above are of course come into the purview of my proposed thesis but our main concern is how to realize a non-violent society.

Non-violent action generally comprises three categories, The first, Acts of Protest and Persuasion, which include protest marches, vigils, public-meetings and tools such a banners, placards, candles, flowers and the like; secondly, Non-cooperation, the deliberate and strategic refusal to co-operate with an injustice; and thirdly, Non-violent Intervention, the deliberate and often physical intervention into a perceived unjust event, such as blockades, occupations, sit-ins, tree sittings, truck cavalcades to name a few.

Hunger strikes, pickets, candlelight vigils, petitions, sit-ins, tax-refusal, go slows, blockades, draft refusal and public demonstrations are some of the specific techniques that have been deployed by non-violent movements. Throughout history, these are some of the means used by ordinary people to counter injustice or reveal oppression or bring about progressive change.

India is unique in its religious, linguistic and cultural diversity. It is really difficult to produce unity and harmony in such a country by non-violent means where the inherent tendency of groups is to dominate over the other (there may be some exceptions). Moreover, complete non-violence cannot be realized until and unless a harmony in the world as a whole is produced. My difficult task is to see whether and how such a non-violent society can be established. Nevertheless, I start my quest with the conviction that it is fundamentally irrational to use violence to achieve a peaceful society. A non-violent society cannot be brought into existence by violent means.

Even though, I do not presuppose in advance that it is possible to establish a non-violent society, I have no doubt that for the sake of human survival we should do so. For

my purpose, my primary task would be then to look back into the history. And in doing so, my spirit is of a pacifist.

In my dissertation, I have mentioned some historical outlook, specifically in the chapter of '*Non-violence: The Demand of Society*' and '*Non-violence in a Classical Indian Thought*'. My primary aim is not just the history but to focus some positive approach and so that I can find some way out.

A few major political and social changes have occurred on the basis of non-violent method. Martin Luther King (Jr.) a disciple of Gandhi has considerably influenced the history of America and the world by his activities. In 1986, in the Phippines a non-violent struggle over threw the Marcos dictatorship. King Asoka is one of the greatest examples of our historical outlook. In recent times, Rajkumar Hirani's film "*Lage Raho Munna Bhai*" upholds the Gandhian philosophy and the impact of this film on the society at large is not negligible. Thus, as there are elements of both despair and hope in the society, there still remains scope for research and activity in the field of non-violence. It is not possible for a single person to change the whole society to a non-violent one. And as everything is subject to change, a non-violent society could never retain its form without effort. A votary of non-violence can never take rest; he or she has to work continuously both in the theoretical and practical field in order to see people are living in peace. If my proposed theoretical endeavour could bring a positive change even in a small section of the society in which I live and even for a small range of time, we will consider my effort successful.

Now the question is why I undertook this very topic for my research work? What relevance does the topic have in the present day context? My dissertation is divided into five chapters including the very introduction in the first chapter.

In the second chapter, we will see that non-violence is the very demand of society. In order to combat violence against human kind, it was necessary for men to give up violence among themselves and unite. The time has come to realize that it is also the demand of the nature that violence not be done to it by the rational race. In this chapter I

shall try to establish that for the very formation of society non-violence plays an important role, though violence is one of the constituent elements of human nature. In the third chapter we will do some historical study like the second chapter. Such study will set us in the right direction of our quest. In this chapter, we will explore some relevant schools of Indian philosophy like Jainism, Buddhism and Yoga regarding the concept of non-violence as well as violence. In the fourth chapter, we would like to discuss the Gandhian philosophy of non-violence, for his theory is a perfect blend of eastern and western thought regarding this. In this chapter, we will also focus how Gandhi's non-violence is related to his other concepts like truth, love, God and satyagraha. On the basis of above discussions and findings, in the last chapter, i.e. *Possibility of a Non-violent Society*, our task would be to see how far it is possible to establish a non-violent society in the changed situation of 21st century world. All philosophers and leaders think from within their context. The possibility of establishing a nonviolent society must have to be considered with respect to the socio-political and cultural context of our time. In fact, we would look for the probability and not mere possibility of establishing our desired society.

ⁱ Dr. Manish Sharma, *Non-violence in the 21st Century: Application and Efficacy*, Deep and Deep Publications, Pvt. Ltd. New Delhi, 2006, p 5, as it is found Riga, Peter D., "Violence: A Christian Perspective", *Philosophy of East and West*, p 145

ⁱⁱ Daniel M. Mayton II, *Non-violence and Peace Psychology*, Springer, New York, 2009, p 5

ⁱⁱⁱ *Non-violence and Peace Psychology*, p 3

^{iv} *Non-violence and Peace Psychology*, p 3-4

CHAPTER- II

NON-VIOLENCE: THE DEMAND OF SOCIETY

Had the society been formed on the basis of violence, it would have been futile to have a dream of a non-violent society. That is why our primary task is to see whether non-violence is the necessary condition or at least one of the necessary conditions for the formation of the society. Thus, we should first examine the established theories regarding the genesis of human society with the hope to find out whether non-violence is a cementing factor in the building of society.

To trace the origin of a phenomenon is a difficult task. Especially, when the social phenomena are our object of enquiry, its origin in the darkness of human society is difficult to trace. Still, thinkers have through the centuries, taken pain to dig out the secrets of the origin of the society. There is no doubt some ideas like the argument of the social contract theory reflects speculations on the nature of the society. But before we discuss the Social Contract theory, it is very essential for us to focus on some fundamental questions that arise regarding the origin of society, which may also reflect man's true nature in society. In what sense man is a social animal? In what sense do we belong to society? In what sense does society belong to us? What is the nature of our dependence upon it? Why shall we interpret the unity of the whole to which our individual lives are bound? These questions are aspects of one fundamental question – the relation of unit, the individual, to the group and society as a whole. This question is the starting point and the focus of all sociological investigations, and to a great extent, fruitfulness of any sociological study is measured by its contribution to the problem of the relationship of individual and society.

The theory of social contract, which is a mechanical theory based on a number of a priori assumptions, staged a retreat with the growth of historical and empirical thinking in

politics. But human thought and actions in period from sixteenth to the eighteenth century were profoundly influenced by the ideas of some contractualists, who sought to trace the origin of the society and explain the nature of relationships between the rulers and the ruled.

The theory of social contract assumes the existence of a state of nature as the initial condition of mankind where man was subject to no political control, and postulates the emergence of the state voluntary agreement or contract by the inhabitants of the state of nature. According to some writers, this state of nature was pre-social; some other considered it to be a pre-political condition. The code of regulations which determined man's behaviour in the state of nature was designated as natural law. Man in the state of nature used to enjoy some rights known as natural rights. But for some reasons, men in the state of nature were ultimately compelled to abandon it and establish a civil society through contract. In consequence the natural laws were replaced by human law and man began to enjoy civil and political rights.

History of the Social Contract Theory

The theory of social contract has a long history in political thought and received comprehensive treatment in the writings of Hobbes, Lock and Rousseau. This theory finds a prominent place in the political thinking of both the East and the West. The idea that the authority of the ruler is based on the some kind of agreement between him and his subjects is quite old. Its traces may be seen in the *Mahābhārata* and also in the *Arthasāstra* of Koutilya. This agreement can be considered as a form of social contract. The Sophist and the Epicureans of ancient Greek faintly subscribed to it by thinking state, in clear opposition to the views of Plato and Aristotle, as a conventional organization by the people. Plato and Aristotle dealt with the theory of social contract only to reject it completely. The Roman thinkers and lawyers like Polybius and Cicero took the same view. The Romans regarded people as the source of authority. The Tautens insisted that the kind was under the law of the folk and he was chosen by the people. Every lord (including the king above all) was bound by the oath of fealty. Utopia, the Roman Jurists

observed: “The will of the emperor is law only because the people confers supreme power upon him”.ⁱ The Christian thinkers subscribed to it in their own way. In particular, Richard Hooker set out to consider whether the subject should obey an authority which they themselves not established. And his answer was that the original contract obliged the people to obedience and the contract could not be revoked except by the general agreement. The feudal society, with the basis of contractual relationship between lord and vassal, was quite friendly to the idea of social contract. But its first definite and systematic discussion could be found in the writings of Manegold of Lautenbach. He held that if the king “violates the agreement according to which who was chosen...reason dictates that he absolves the people from their obedience, especially when he was himself first broken the faith which bound and the people together.”ⁱⁱ Among other who subscribed to this idea, we may refer to the names of Buchanan, Althusius, Grotius, Pufendorf and Spinoza.

However, a clear-cut and elaborate expression of this theory was furnished by the trinity of Hobbes and Locke of England in seventeenth and Rousseau of France in the eighteenth centuries. A faint idea assumed the form of an elaborate hypothesis to demonstrate that the existence of political authority of any king, what they call ‘state of nature’ and its termination by a covenant whereby the people surrendered their natural rights to be translated into civil rights by the action of a political authority instituted by them.

Social Contract Theory, nearly as old as philosophy itself, is the view that persons’ moral and political obligations are dependent upon a contract or agreement between them to form society. Socrates uses something quite like a social contract argument to explain to Crito why he must remain in prison and accept the death penalty. However, Social Contract Theory is rightly associated with modern moral and political theory and is given its first full exposition and defence by Thomas Hobbes. After Hobbes, John Locke and Jean Jacques Rousseau are the best known proponents of this enormously influential theory, which has been one of the most dominant theories within moral and political

theory throughout the history of the modern West. In the twentieth century, moral and political theory regained philosophical momentum as a result of John Rawls' Kantian version of social contract theory, and was followed by other revisiting of the subject by David Gauthier and others. More recently, philosophers from different perspectives have criticized Social Contract Theory. In particular, feminists and race-conscious philosophers have argued that social contract theory is at least an incomplete picture of our moral and political lives, and may in fact camouflage some of the ways in which the contract is itself parasitical upon the subjugations of classes of persons.

The classical representations of this school of thought, as we have already mentioned, are Thomas Hobbes (1588-1679), John Locke (1632-1704) and J. J. Rousseau (1712-1778). The three of them taught in various ways that before the existence of civil society men lived in a sort of pre-social stages called the state of nature, and in virtue of a contract among them, society came into existence.

Though their views are different on different issues, they all assume the existence of a primitive pre- political condition of mankind escape from which “was effected by means of a contract, pact, or covenant, express or tacit, between each individual and his fellows, by which each surrendered his ‘natural’ right to do as he pleased and received in exchange ‘civil’ rights; that is, right created and protected by the state. This pre-civil condition of society was described as the original state of nature.”ⁱⁱⁱ

Since at least the fifth century before Christ, various philosophers have viewed society as a contrivance deliberately set up by men for certain ends. According to some, such as Thomas Hobbes in the seventeenth century, society is a means for the protection of men against the consequences of their own untrammelled natures. To others, society is an artificial device of mutual economy, a view suggested by the economic philosophy of Adam Smith and his followers. Similarly, the eighteenth century individualist maintained that a man was “born free and equal” in his state of nature and that his establishment of a social contract merely set up social conveniences of order and protection. All such theories view society as based on some kind of original contract between the individuals

themselves or between the people and the government. This view has been used as an argument for the “protection” of the individual “from society” and sometimes it has been used for the opposite purpose of enhancing the role of political organization in society.

The belief that society is an artificial invention no longer commands the influence it once possessed, but it has by no means entirely disappeared. Consider, for example, some of the current criticisms of government planning in this sphere or that based upon the argument that planning is an “artificial device” detrimental to the “natural order” of life. Or consider the nostalgic yearning of some persons to return to nature’s ways – ways assumed to have existed before burdensome society was erected by man. Thus certain fads of recent years prescribing diets of uncooked foods or extolling the virtues of nudity have echoed the eighteenth century conception of men’s pre-social idyllic state.

Socratic argument: In the early Platonic Dialogue, ‘*Crito*’, Socrates marks a convincing argument as to why he must stay in prison and accept the death consequence, rather than escape and go into exile in another Greek city. He humanizes the Laws of Athens, and, speaking in their voice, clarifies that he has learned a devastating responsibility to follow the Laws because they have made his whole way of life, and even the fact of his very existence, possible. They made it possible for his mother and father to marry, and therefore to have legitimate children, including himself. Having been born, the city of Athens, through its laws, then required that his father care for and educate him. Socrates’ life and the way in which that life has flourished in Athens are each dependent upon the Laws. Importantly, however, this relationship between citizens and the Laws of the city are not pressed. Citizens once they have grown up, and have seen how the city conducts itself, can choose whether to leave, taking their property with them. Staying at an agreement to abide by the laws of the state and accept the punishments in case the laws are violated. And, having made an agreement that is itself just, Socrates asserts that he must keep to this agreement that he has made and obey the Laws, in this case, by staying and accepting the death penalty. Importantly, the contract described by Socrates

is an implicit one: it is implied by his choice to stay in Athens, even though he is free to leave.

In Plato's most well-known Dialogue, *Republic*, social contract theory is represented again, although this time less favourably. In Book II, Glaucon offers a candidate for an answer to the question "what is justice?" by representing a social contract explanation for the nature of justice. What men would want is most to be able to commit injustices against others without the fear of reprisal, and what they want most is to avoid being treated unjustly by others without being able to do injustice in return. Justice then, he says, is the conventional result of the laws and covenants that men make in order to avoid these extremes. Being unable to commit injustice with impunity and fearing becoming victims themselves, men decide that it is in their interests to submit themselves to the convention of justice. Socrates rejects this view, and most of the rest of the dialogue centers on showing that justice is worth having for its own sake, and that the just man is the happy man. So, from Socrates' point of view, justice has a value that greatly exceeds the prudential value that Glaucon assigns to it.

These views, in the *Crito* and the *Republic*, might seem at first glance inconsistent: in the former dialogue Socrates uses a social contract type of argument to show why it is just for him to remain in prison, whereas in the latter he rejects social contract as the source of justice. These two views are, however, reconcilable. From Socrates' point of view, a just man is one who will, among other things, recognize his obligation to the state by obeying its laws. The state is the morally and politically most fundamental entity, and as such deserves our highest allegiance and deepest respect. Just men know this and act accordingly. Justice, however, is more than simply obeying laws in exchange for others obeying them as well. Justice is the state of a well-regulated soul, and so the just man will also necessarily be the happy man. So, justice is more than the simple reciprocal obedience to law, as Glaucon suggests, but it does nonetheless include obedience to the state and the laws that sustain it. So in the end, although Plato is perhaps the first philosopher to offer a representation of the argument at the heart of social contract

theory, Socrates ultimately rejects the idea that social contract is the original source of justice.

Hobbes' Argument: Unlike most defenders of despotic government, Hobbes holds that all men are naturally equal. In a state of nature, before there any government came into the scene, every man desires to preserve his own liberty, but to acquire dominion over others; both these desires are dedicated by the impulse to self-preservation. In other words, in a condition of state prior to the formation of a political state, everyone, according to Hobbes, would seek his own preservation, and the gratification of his own desires for selfish pleasures, such as gain and glory. There would be no morality such as we know. Everybody would have a perfect right to whatever he could get and keep. The inevitable result would be a war of all against all; men would perpetually either be actually fighting or in constant fear of being attacked. For war consists not only in the fighting, but also in constant dread and preparation for conflict. "...for as the nature of foul weather lieth not in a shower or two of rain but in an inclination thereto of many days together, so the nature or war consisted not in actual fighting but in the known disposition thereto during all the time, there is no assurance to be contrary."^{iv}

In the second part of Hobbes' *Leviathan*, he tells how men escape from these evils by combining into communities each subject to a central authority. These are represented at happening by means of social contract. "It is supposed that a number of people come together and agree to choose a sovereign body, which shall exercise authority over them and put an end to the universal war. I do not think this 'covenant' (as Hobbes usually calls it) is thought of as a definite historical event; it is certainly irrelevant to the argument to think of it as such. It is an explanatory myth, used to explain why men submit, and should submit, to the limitations and personal freedom entailed on submission to authority. The purpose of the restraint men put upon themselves, says Hobbes, is self-preservation from the universal war resulting from our love and liberty for ourselves and of dominion over others".^v

The Social Contract theory on the origin of state/ society has a framework of its own. The starting point of Hobbes' philosophy is the analysis of human nature in terms of an egoistic psychology, which postulates that self-interest is the main spring of human action. According to Hobbes, "it is a very horrible condition in which man is the enemy of man. Man being a selfish, egoistic, brutal, covetous and aggressive creature is free to defend himself either by running away from the scene or in confederacy with others. There is nothing like peace, security, order, property, justice, industry, learning, trade and anything what we find now in a state/ society. There is all but fear and danger of a violent death. The law of nature informs man to be in competition with others and so invade others for some gain, or live in difference so as to be in search of safety, or seek glory so as to secure same reputation. In short, life of man is solitary, nasty, poor, brutish and short."^{vi} In a state of nature, there is no property, no justice, no injustice as well; there is only war and 'force and fraud are, in war, the two cardinal virtues'.

To terminate this state of nature, contract is made by the people. According to Hobbes, law of nature informs the people to surrender their all natural rights in favour of a man as the price for living in a commonwealth that ensures them liberty, property and the entire paraphernalia of a good life. By such contract society, state and government (commonwealth) came into being: a common power is instituted that would keep all in awe and ensure security of their life and possessions. Each man addressed every other person: " I authorize and give up my right of governing myself to this man, or to this assembly of man, on this condition, that thou, give up thy right to him, and authorize all his actions in like manner."^{vii}

A natural law is a precept or general rule which man discovers by his reason that it is his interest to obey, and so it is his obligation to do so. (Interest and moral obligation are identical in this naturalistic system of ethics.) The first and the fundamental natural law is that men should "seek peace and follow it". From this ensues the second law, "that a man be willing, when others are so too, as far-forth as for peace and defence of himself he shall think it necessary, to lay down this (natural) right to all things, and be contented

with so much liberty against other men as he would allow other men against himself.”^{viii} This is Hobbes naturalistic interpretation of the Golden Rule. The mutual and voluntary renunciation of natural rights is elected through a covenant or contract. So Hobbes is one of the first enunciators in modern times of the doctrine that the state owes its origin to a social contract. The third natural law is “that men perform their covenants made,” without which contracts would of course be futile. The other natural laws follow: the obligation of good will; mutual accommodation; pardoning the offenses of the repentant; inflictions of punishments only for the correction of offenders or deterrence of others, and not from vengeance; avoidance of contempt or hatred of others; acknowledgement of all men as one’s equals; abstinence from reserving any rights for oneself, that one is not content should equally be reserved by others; a just or proportionate distribution of goods held in common; save conduct; and settlement of disputes by judicial process. “These laws of nature are immutable and eternal; for injustice, ingratitude, arrogance, pride, iniquity, acceptance of persons, and the rest, can never be made lawful. For, it can never be that war shall preserve life and peace destroys it.”^{ix}

Thomas Hobbes starts his argument by discussing the nature of mankind. One man can be better in something than another man, but in the end their positive and negative qualities add up to make them equal. This equality brings fear to men. They begin to suspect and hate one another, which brings them to war. When men are at war; morality, values and injustice vanish. The lack of a central governing system allows men to act according to their understanding.

Hobbes states three main principles that drive a man to war are Competition, Fear, and Glory. "The first maketh men invade for gain; the second, for safety; and the third for reputation".^x Wars last for a long time regardless of the reason. Neglectful of how successful a war is, there are always losses. Furthermore, if man is always at war, he loses culture, resources, time, society, and morality. He starts relying on animal surviving instinct, always keeping his guard against every other man.

Fear of death prevents men from constant involvement in war. There is little time for building and civilizing the world or to enjoy life. In this state of anarchy, where your and other lives are in permanent danger, one realizes that it is in everyone's best interest to make a contract to claim peace, sustain a minimal morality of respecting human life, keeping covenants made, and obeying the laws of the society. These Contracts are mutual transferring of rights between two parties. They can range from deciding on peace between two quarrelling parties, with demands and peaceful sacrifices from both ends, to an agreement between two merchants for goods and services. Hobbes goes deeper by demonstrating different kinds of contracts such as covenants, and Natural Laws that are kept with contracts. He also demonstrates that social contracts improve our way of lives, by keeping peace and setting up morals, laws, values, and compromises. To enforce such contracts, Hobbes suggests imposing severe penalties on those who disobey the laws and/or break the contracts.

According to Hobbes man in the state of nature was in perpetual conflict with his neighbours; his life was 'solitary, nasty, brutish and short'. Moving in the midst of such unenviable conditions, he decides to make a contract with his fellowmen in order to form a society and live in peace with all. Fear, therefore, is the root origin of society. As a result of this pact a government arises sovereign and absolute, containing in itself the wills of all. "Hobbes considers the question why man cannot co-operate like ants and bees. Bees in the same hive, he says, do not compete; they have no desire for honour; and they do not use reason to criticize the government. Their agreement is natural, but that of men can only be artificial, by covenant. The covenant must confer power on one man or one assembly, since otherwise it cannot be enforced. 'Covenants, without use the sword, are but words.'"^{xi} The covenant is not, as afterwards as Locke and Rousseau, between the citizens and the ruling power; it is a covenant made by the citizens with each other to obey such ruling power as the majority shall choose. When they have chosen, their political power is at an end. The majority is as much bound as the majority, since the covenant was to obey the government chosen by the majority. The government has been

chosen, the citizens lose all rights except such as the government may find it expedient to grant. There is no right of rebellion, because the ruler is not bound by any contract, whereas the subjects are.

Hobbes finds three basic causes of the conflict in this state of nature competition, diffidence and glory. His first law of nature that "...that every man ought to endeavour peace, as far as he has hope of obtaining it; and when he cannot obtain it, that he may seek and use all helps and advantages of war. In the state of nature, every man has a right to everything, even to one another's body but the second law is that, in order to secure the advantages of peace, that a man be willing, when others are so too... to lay down this right to all things; and be contented with so much liberty against other men as he would allow other men against himself."^{xii} This is the beginning of contracts/covenants; performing of which is the third law of nature. Injustice, therefore, is failure to perform in a covenant; all else is just. However, Hobbes also posits a primitive form of the inalienable rights—which would later be restated by John Locke implying that some covenants may be derived axiomatically, and consequently held to be universally true.

Locke's argument: Locke's *Treatises on Civil Government* were written, as he says, in the Preface, "...to establish throne of our great restorer, our present King William; to make good his title in the consent of the people; which being the only one of lawful governments, he has more fully than any other prince in Christendom; and to justify to the world the people of England, whose love of their just and natural rights, with their resolution to preserve them, saved the nation when it was on the brink of slavery and ruin."^{xiii}

Locke's picture of state of nature is completely different from Hobbes. It is pre-political not a pre-social condition. People live peacefully and collectively and enjoy three natural rights relating to life, liberty and property. As he says "The state of nature has a law of nature to govern it which obliged everyone and reason, which is that law, teaches of mankind who will but consult it, that being all equal and independent, no one ought to harm another in his life, health, liberty and possessions."^{xiv} It is 'a state of peace,

goodwill, mutual assistance and preservation' in contrast to 'a state of enmity, malice, violence and mutual destruction.' Yet the source of inconvenience is that each man is a policeman as well as a magistrate, the maker and the enforcer of the law of the state of nature. "...each man was necessarily the judge as to what it permitted and what is forbade and he was also the 'executioner' of the law. In this circumstances, there was a need of a common judge it interpret the law and a superior authority to enforce it, considering that man are biased and not, therefore, competent judges in their own cases." ^{xv}

In other words, it is a state of perfect freedom to order their actions, and dispose of their persons and possessions as they think fit, within the law of nature without asking leave or depending upon the will of any other man. Obviously, it is not a condition of perpetual welfare; it is condition of equality wherein all the power of justification is reciprocal, no one having more than other. The law of nature wills the peace and preservation of mankind and puts into the hands of everyone a right to finish the transgressor to a degree as it might render its violation. However in case of transgression, it sanctions that one man can come by power over another but only to reattribute to him so far as calm, reason and conscience distaste, what is proportionate to his transgression which is so much as may serve for reparation and restraint.

Like Hobbes, Locke thinks of the establishment of the civil state as the result of a social contract and that the state of nature that preceded it was one of perfect freedom and equality. Unlike Hobbes, however, he does not believe that the state of nature was a condition of license. In it men knew that no person ought to harm another in his life, health, liberty and possessions. As evidence, Locke cites the reports of travellers, and uses as an analogy the tacit recognition and occasional compacts that independent government's make with one another. In the state of nature, in which there was no constituted authority to redress wrongs, it was the right and duty of every man to protect himself as well as he could, and to inflict punishment on evildoers. In regard to the state of nature, Locke was less original than Hobbes, who regarded it as one in which there was war of all against all, and life was nasty, brutish and short. But Hobbes was reputed

as an atheist. The view of the state of nature and the natural law which Locke accepted from his predecessors cannot be freed from its theological basis; where it survives without this, as in much modern liberalism, it is destitute of clear logical foundation.

The belief in a happy ‘state of nature’ in the remote past is derived partly from the biblical narrative of the age of the patriarchs, partly from the classical myth of the golden age. The general belief in the badness of the remote past only came with the doctrine of evolution. The nearest thing to a definition of the state of nature to be found in Locke is the following:

“Men living together according to reason, without a common superior on earth, with authority to judge between them, is properly the state of nature.”^{xvi} If the state of nature is not a condition of violence and anarchy, it is constantly upset by the corruption and viciousness of the degenerate man. So the law of nature that sanctions three national rights informs man to have a social compact for the better and more effective protection of these rights. Locke says: “The state of nature had the ill-condition, which was full of fear and continual dangers and suffered from three main shortcomings. These are the existence of an established and settled legal system, the absence of an appropriate authority to execute the laws, and they want of an impartial judge to give and endorse just decisions. Hence, in order to escape from this ill-condition and gain certainty and security, men make a contract to terminate the state of nature and enter into the civil society or commonwealth. Thus the men living in the state of nature voluntarily compacted and agreed to join and unite into a community for their comfortable, safe and peaceable living, one amongst another, in a secure enjoyment of their properties and greater securities against any that are not of it.”^{xvii}

Locke supposes the making of two contracts. The first is the social contract whereby civil society is established to meet the deficiencies of the state of nature. By it each individual agrees to give up not his all natural rights but the only one right of interpreting and executing the law of nature and redressing his own grievances. Besides, the right is given to the community as a whole and that too on the understanding that the

natural rights be guaranteed and preserved. The second is the governmental contract. When civil society is established, another contract is made by the community (in a corporate capacity) with a ruler who takes upon himself the responsibilities of removing the ill-condition once existing in the state of nature. The second contract is subordinate to the first; because government has only a fiduciary power to act for certain ends and its act are confined to securing them well.

Locke's view of the origin of property rights runs as follows. "In primitive conditions, when there was land in abundance, the man who enclosed piece of land and cultivated it acquired a moral right to the ground as well as to its produce. (The American homestead laws, under which many settlers acquired titles to land which they had occupied and improved, were an application of Locke's theory.) With the invention of money, Locke observes, that men become able to accumulate wealth which need not be immediately consumed." ^{xviii}Locke was the one of the forerunners of the science of the political economy and wrote a treatise on the consequences of the lowering of interest and raising the value of money. His view that capital is the product of labour was in the nineteenth century to give rise to socialistic theories of which Locke would have thoroughly disapproved.

Rousseau's argument: *The Social Contract* of Rousseau is comprised of four books, each of which is subsequently divided into several chapters. In my discussion on non-violence in Rousseau's thought, I shall confine myself in the Book-I only and I will try to depict that how in the evolution of society non-violence has taken an important role as against force and the chains of slavery. In the first chapter of Book-I, he starts with a statement that became one of the most famous comments afterwards, "Man is born free, and everywhere he is in chains."^{xix} He goes on saying, where a man thinks only himself to be free and consider others as slaves, he fails to see that it is he himself a slave. One man thinks himself the master of others, but remains more of a slave than they are. Liberty is the nominal goal in Rousseau's thought, but in fact it is equality that he values and that he seeks to secure even at the express of liberty. It is true that when a man is

born in slavery, he is born slave but this does not prove that his slavery is natural. When a man is chained in slavery all the way he loses everything in life, even he loses his hope to get rid of slavery. Between freedom and slavery force takes a significant role. The force is compared to a war and it is one of the reasons for the rise of slavery. In Rousseau's view, man is a 'noble savage'. His life was very simple and happy in the oldest phase of civilization; but was perverted by the growth of 'reason' and inculcated the sense of distinction between 'mine' and 'thine'. A few persons created their own property so as to deprive others of the pleasures of a primitive communistic life. The origin of civil society and of the consequent social inequalities is to be found in private property. "The first man who, having enclosed a piece of land, bethought himself of saying 'this is mine', and found people enough to believe him, was the real founder of civil society."^{xx}

Rousseau's conception of social contract seems, at first, analogous to Locke, but soon shows itself more akin to that of Hobbes. In the development from the state of nature, there comes a time when individuals can no longer maintain themselves in primitive independence; it then becomes necessary to self-preservation that they should unite to form a society. But how can I pledge my liberty without harming my interests? The problem is to find a form of association which will defend and protect with the whole common force the person and the goods of each associate and in which each, while uniting himself with all, may still obey himself alone, and remain as free as before. This is the fundamental problem of which the Social Contract provides the solution.

The contract consists in the total alienation of each associate, together with all his rights, to the whole community; for, in the first place, as each gives himself absolutely, the conditions are the same for all; and this being so, and no one has any interest in making them burdensome to others. The alienation is to be without reserve. "If individuals retained certain rights, as there would be no common superior to decide between them and the public, each, being on one point his own judge, would ask to be so an all; the state of nature would thus continue, and the association would necessarily become inoperative or tyrannical."^{xxi}

This implies a complete abrogation of liberty and a complete rejection of the doctrine of rights of man. It is true that there is some softening of his theory. It is there said that, although the social contract gives the body politic absolute power over all its members, nevertheless human beings have natural rights as men. The social contract can be stated in the following words: “Each of us puts his person and all his power in common under the supreme direction of the general will, and in our corporate capacity, we receive each member as an invisible part of the whole.”^{xxii} This act of association creates a moral and collective body, which is called the state.

The conception of ‘general will’, which appears in the above working of the contract, plays a very important part in Rousseau’s system. The social contract involves that whoever refuses to obey the general will shall be force to do so. ‘This means nothing less than that he will be forced to be free.’ This conception of being ‘forced to be free’ is very metaphysical. The general will in the time of Galileo was certainly anti-Copernican; was Galileo ‘force to be free’ when the inquisition compelled him to recant? Is even a malefactor ‘force to be free’ when he is put in prison? Think of Byron’s Corsair:

“O’er the glad waters of the deep blue sea
Our thoughts and as boundless and our hearts as free.”^{xxiii}

Would this man be more ‘free’ in a dungeon? The odd thing is that Byron’s noble pirates are a direct outcome of Rousseau, and speaks like a sophisticated policeman. Hegel, who owed much to Rousseau, adopted his misuse of the word ‘freedom’, and defined it as the right to obey the police, or something not very different. The general will is not identical with the will of the majority, or even with the will of all the citizens. It seems to be connected as the will belonging to the body politic as such. If we take Hobbes’ view, that a civil society is a person, we must suppose it endowed with the attributes of personality, including will. But then we are faced with the difficulty of deciding what the visible manifestations of this will are, and here Rousseau leaves us in the dark. We are told that the general will is always right and always tend to the public advantage; but it does not follow that the deliberation of people are equally correct, for there is often a great deal of

difference between the will of all and the general will. How, then, are we know what is the general will? There is, Rousseau writes: “If, when the people, being furnished with adequate information, held its deliberations, the citizens had no communication one with another, the grand total of the small differences would always give the general will, and the decision would always be good.”^{xxiv}

Rousseau cites the primitive family as the original form of civil society and there can be noticed a seeming parallel between the father and the magistrate. He points to the fact that the father is in a sense naturally superior to the other family members and he is thus a natural ruler. However, Rousseau argues against extending this claim over human beings in general, a view, similar to Aristotle’s argument for natural slavery. According to Aristotle, men are not equal, but that some were born for slavery and others for domination. He similarly argues against Grotius, whom he sees as advocating that a hundred or so men rule the rest of the human race. And finally he argues against Hobbes, who he claims has placed the sovereign ruler in a position of ruling superiority over the people.

The primary mistake that Aristotle, Grotius and Hobbes all make, according to Rousseau, is to confuse the question of what is with the question of what ought to be. If we examine the world around us, we do see just the kinds of inequalities that these authors describe. This mistake can also lead us to another mistaken notion, one that many of us find compelling on some level: ‘Might Makes Right’. We may be inclined to think that the law of a given society is whatever rules the government lays down and that we are compelled to follow. Whoever has the power to enforce the rules decides what is right and wrong. Rousseau rejects this however. While it may be an apt description, it fails to establish anything other than obedience out of fear. ‘Might Makes Right’ can never give anyone genuine sense of duty. It is not sufficient so as to give me a real moral obligation. In a clever example Rousseau states, “If a thief surprises me in a corner of the woods, I am forced to give him when I could hide it?”^{xxv} The same is with the law of state. They

are unjust like the robber in the woods; I may follow them out of prudence, but I certainly cannot be said to be obligated. In both the cases we are simply surrendering to violence.

Force can't produce right and it is changeable. Today a man or a ruler who is on the throne of power, in the course of time he is dethroned and it happens because change is inevitable. Sometimes man is compelled to live under force but he never accepts force willingly. Force is a physical quality that carries violence with it. In the ancient period, rulers or the victorious used force to get the dominant position and the losers are made slaves by them. Nobody wants to be a slave willingly but to be free. So in the acceptance of slavery, a man is always reluctant; in accepting slavery the survival of existence works in one's mind. A man is made slave by force. But Rousseau has argued that no man can have any right to make the other slave because to think of others as slave is absurd. The equation Man=Slave is meaningless. Whenever a man opts for slavery, willingly or unwillingly, he loses his meaning because his meaning is freedom. As 'man' means 'freedom', according to Rousseau, Man=Freedom. Man cannot be subjected to the laws of any other man or authority. If he is a slave, he is a slave to him only and not to the others. This is self-slavery or self-freedom. The so called civilized man forgets this. Thus, Rousseau understands freedom in terms of autonomy of human beings. Thus, whatever may be the point of view; nobody has the right to consider others as slave. It is not only because there is no legal rule to consider others as slave, but also because 'I have no right to consider others as slave'. Nobody wants to lose his freedom. If "I make a convention with you which is entirely at your expense and entirely to my profit, which I shall observe as long as I please and which you shall observe as long as I please",^{xxvi} then this type of convention is considered as foolish. One always has to go back to a first convention where their freedom and equality remain unavoidable. Man wake up to relate the concept of freedom and equality and to give up the force.

Hobbes shows that, it is a very horrible condition in which man is the enemy of man. Man being a selfish, egoistic, brutal, covetous and aggressive creature is free to defend himself either by running away from the scene or in confederacy with others.

There is nothing like peace, security, order, property, justice, industry, learning, trade and anything what we find now in a state/ society. There is all but fear and danger of a violent death. The law of nature informs man to be in competition with others and so invade others for some gain, or live in difference so as to be in search of safety, or seek glory so as to secure some reputation. In short, life of man is solitary, nasty, poor, brutish and short. But in Rousseau's thought, man is after all man: they are altogether emotional, sympathetic and lovable with each other. But why man goes to make civil state rather than state of nature? Rousseau does not avoid this question. In the state of nature man enjoys his sovereignty and security, but for the increase of population and other reasons, the above security slowly withers. This is why man needed to form society to secure and guarantee his survival. Unlike Hobbes, Rousseau maintains that man-made civil society only because to secure his freedom, security and sovereignty.

But now the question arises – how? Rousseau supposed that it is through the way of social contract. In what way it is done? Did one man make this contract with the others? Certainly not. Rousseau talks about a contract whereby all surrender their all in favour of all as a result of which a new authority in the name of 'general will' is created. It is formed not under any type of force but willingly. In 1688, Locke said that the supreme authority is higher parliament, where Rousseau says that the real sovereignty is 'general will of the people.' In the transformation from the state of nature to civil society, there is an intrinsic change in man's mind. The inclination of man was transformed into morality. This is how the lack of morality in the earlier stage is abolished and man found himself as moral being. Therefore Rousseau shows that man is united to secure his freedom and he made contract on the basis of general will and started living in societies. It is always to keep in our mind that to be in society, love, sympathy and sense of unity are unavoidable. In conclusion we may say that men are united realizing the importance of non-violence. Violence in the form of force and the institution of slavery cannot pave the way towards the 'The Nest of Peace.'

We can now focus the main differences of Hobbes, Locke and Rousseau regarding the social contract theory. According to Hobbes social contract is made to terminate the horrible condition of life whereby all individuals surrender their all rights in favours of one man (or assembly of men) who offers no pledge of any kind; hence contract is unilateral, it is not binding on the sovereign --the leviathan or the master less man. Locke mentions to terminate this condition, two social contracts are made. By the first or open contract, state is created; individuals surrender only three natural rights for their protection by the state; government of one man (king) is created by the second or tacit agreement. But from Rousseau a social contract is made by the individuals in their individual as well as corporate capacities; all surrender their all rights in favour of all, a corporate whole (body politic) is created with a will of its own desiring good of all.

Marx's argument: Karl Marx's one of the greatest thinkers of human history seems to be a preacher of violence due to his theory of class-struggles and armed revolution. However, in our opinion he is a preacher of non-violence. His theory of class-struggle is not normative but only a statement of the fact. And the armed revolution he talks about is only a means. We have to take in an extreme situation if the situation demands and that only for the sake of a society free of violence. Karl Marx speaks of violence to end violence against the dominated class. How far his theory is practicable is a different question. A discussion of his theory may clarify our stands.

We would like to discuss the pre-historic stages of culture before to discuss Marxist conception of class, class-struggle and socialist revolution. Engels in his book '*The Origin of the Family, Private Property and the State*' starts with the three main epochs: savagery, barbarism and civilization. Morgan was the first person with expert knowledge to attempt to introduce a definite order into the pre-history of man; unless important additional material necessitates alternatives, his classification may be expected to remain in force. Of the three main epochs, Morgan naturally concerned only with the first two, and with the transition to the third. He subdivides each of these two epochs into a lower, middle and upper stage, according to the progress made in the production of the

means of subsistence; Morgan says: “Upon their skill in this direction, the whole question of human supremacy on the earth depended. Mankind are the only being who may be said to have gained on absolute control over the production of the food. The great epochs of human progress have been identified, more or less directly, with the enlargement of the source of subsistence.”^{xxvii} The evolution of the family proceeds concurrently, but does not offer such conclusive criteria for the delimitation of the periods.

In the course of discussion the poem of Homer, particularly *Iliad*, we find the upper stage of barbarism at its zenith. “Improved iron tools, the bellows, the hand mill, the potter’s wheel, the making of oil and wine, the working up of metals developing into an art, wagons and war chariots, shipbuilding with planks and beams, the beginnings of architecture as an art, walled towns with towers and battlements, the Homeric epic and the entire mythology-- these are the chief heritages carried over by the Greeks in their transition from barbarism to civilization.”^{xxviii} If we compare with this Caesar’s and even Tacitus’ descriptions of the Germans, who were on the thousands of the threshold of that stage of culture from which the Homeric Greeks were preparing to advance to a higher one, we will see how rich was the development of production in the upper stages of barbarism. We can generalize Morgan’s periodization of three stages as follows: Savagery- the period in which the appropriation of natural products, ready for use, predominated; the products of human art are chiefly instruments which assist this appropriation. Barbarism is the period in which knowledge of cattle breeding and land cultivation was acquired and in which method of increasing the productivity of nature through human activity was learnt. Civilization is the period in which knowledge of the further working-up of natural products, of industry proper, and of art was acquired.

After that Engels tries to connect the transition into these stages with a change in the way that family is defined and the rules by which it is governed. “The Family” says Morgan “represents an active principle. It is never stationary, but advances from a lower to a higher form as society advances from a lower to a higher condition. Systems of consanguinity, on the contrary, are passive, regarding the progress made by the family at

long intervals apart and only changing radically when the family has radically changed.”^{xxix} And Marx adds ‘the same applies to political, juridical, religious and philosophical systems generally.’ Morgan acknowledges four stages in the family. These are the consanguine family, the punaluan family, the pairing family, and the monogamous family. We are confronted with a series of forms of the family which directly contradict the forms of hitherto generally accepted as being the only ones prevailing. The traditional conception knows monogamy only, along with polygamy on the part of individual man, and even perhaps, polyandry of the part of individual women and hushes up the fact - as is the way with moralizing philistines- that in practice these bounds imposed by official society are silently but unblushingly transgressed. The study of the history of the primitive society, on the contrary, reveals to us conditions in which man live in polygamy and their wives simultaneously in polyandry, and the common children are therefore regarded as being common to them all; in their turn, these condition undergo a while series of modification until they are ultimately dissolved in monogamy. These modifications are of such a character that the circle of people embraced by the tie of common marriage -- very wide originally becomes narrower and narrower, until, finally only the single couple is left, which predominates today.

In a small family the need of property never arises. When the members of family are increased day by day and one family mixed up with another family and with their ideas then consistently the idea of property is came into existence. Engels ideas on the role of property in the creation in the modern family and as such modern civilization begin to become more transparent. Engel discussed the early human history, following the disintegration of the primitive community and the emergence of a class society based on private property.

The early socialists, notably Saint Simon (1760-1825), attacked the liberal conception of property along with concepts like liberty, equality etc. Saint Simon declared that the liberals were deceiving themselves with abstract fictions. He was not in favour of total abolition of private property; in fact he was in favour of drastic reform of

ownership in the form of land than property held as capital. His followers, however, opposed property both in the form of land and capital. They felt that property inculcates habits of idleness and fosters a practice of living upon the labour of others. The liberal view of sanctity and inviolability of property was thus seriously questioned.

In consonance with the early socialist thinkers, Marx and Engels carried the attack on private property further by making it an integral part of their attack on capitalism of 1860s. The capitalist society according to Marx was divided into two poles-at one pole there was accumulation of wealth and at the opposite pole there was misery, agony of toil, slavery, ignorance, brutality and mental degradation. The capitalism was ‘dripping from head to foot, from every pore, with blood and dirt’. According to Marxist theory of surplus value, the labourer was producing more value than was necessary to keep him and his dependence alive, for this labour the worker did not earn more than a subsistence wage and this resulted in exploitation and alienation of the great mass of people. This alienation is the direct outcome of property, helplessness, division of society into classes and such other factors which isolate working people in a capitalist society. The principal evil force behind this degradation is the institution of private property.

In *Das Capital*, Vol. I. Marx wrote: “Just as every qualitative difference between commodities as extinguished in money, so money, on its side, like the radical leveller that it is, does away with all distinctions. But money itself is a commodity, an external object, capable of becoming the private property of any individual. Thus social power becomes the private power of private persons. The ancients therefore denounced money as subversive of the economic and moral order of things”.^{xxx}

Shakespeare, in ‘*Timon of Athens*’, depicts a picture how money does away with all distinctions:

“Gold? yellow, glittering, precious gold?

 Thus much of this will make black white,
 foul fair,

Wrong right, base noble, old young, coward
 valiant

 This yellow slave
 Will knit and break religions, bless th'
 accurs'd',
 Make the hoar leprosy ador'd, place thieves
 And give them title, knee, and approbation,
 With senators on the bench. This is it
 That makes the wappen'd widow wed
 again-
Come, damn'd
 earth,
 Thou common whore of mankind,
”xxxix

As the division of labour, the use of money and growth of private property increase, man's alienation becomes more acute and reaches its zenith in the modern capitalist society.

The above discussion shows that in the pre-historic stages of culture how private property came into existence. Now we shall try to discuss the genesis of the society in the light of historical materialism and our attempt also consists in classifying the production, class, class-conflict, class-struggle and socialist revolution.

The concept of history of Karl Marx is known as historical materialism. Historical materialism is a Marxist theory of society. While Darwin described the evolution of species, Marx describes the evolution of society. Marxist sociology refers constantly to the 'development of society'. Thinkers earlier to Marx consider that society was established mechanically. But Marx does not agree with this view. According to him, society is not the product of will of man or groups of man. For the survival of their existence men were involved in work for production. Men knew well that food, cloth and

shelter are the essential for survival. They also agreed to accept that it is not possible for a single man to produce these essential things. Thus united they formed society. Marx was the first to put sociology on a scientific basis by establishing the concept of economic formation of society as the sum-total of given production relations. "In the social production which men carry on, they enter into definite relations that are indispensable and independent of their will; these relations of production correspond to definite stage of development of their material powers of production. The sum total of these relations of production constitutes the economic structure of society-the real foundation on which rise legal and political superstructures and to which correspond definite forms of social consciousness. The mode of production of material life determines the general character of the social, political and spiritual processes of life. It is not the consciousness of men that determine their existence, but on the contrary their social existence determines their consciousness".^{xxxii} At a certain stage of their development, the material forces of production in society come into conflict with the existing relations of production with the property relations within which they had been at work. From forms of development of the forces of production, these relations turn into their fetters. With the change of economic foundation the entire immense superstructure is more or less rapidly transformed. In considering such transformation the distinction should always be made between the material transformation of the economic conditions of production which can be determined with the precision of natural science and the legal, political, religious, aesthetic or philosophic, in short ideological forms in which men become conscious of this conflict and fight it out. Just as our opinion of an individual is not based on what he thinks of himself, so we cannot judge of such a period of transformation by its own consciousness; on the contrary this consciousness must rather be explained from the contradictions of material life, from the existing conflict between the social forces of production and the relation of production. No social order ever disappears before all the productive forces, for which there is room in it, have been developed and the new higher relations of productive never appear before the material conditions of their existence have matured in the womb of the old society. Therefore, mankind always takes up only such

problems as it can solve; since looking at the matter more closely, we will always find that the problem itself arises only when the material conditions necessary for its solution already exist or are at least in the process of formation. In broad outlines we can designate the Asiatic, the ancient, the feudal and the modern bourgeois methods of production as so many epochs in the progress of the economic formation of society.

In his *Communist Manifesto*, Karl Marx differentiates between various stages of human history. Just as Auguste Comte differentiated moments of human evolution on the basis of ways of thinking, Marx differentiated stages of human history on the basis of their economic regimes and he distinguished in his terminology four modes of production which he called the Asiatic, the Ancient, the Feudal and the Bourgeois.

Thus the history of society is the development and law-governed succession of the modes of production. This succession passes through five stages or five consecutive modes of production: Primitive Communal, Slave, Feudal, Capitalist and socialist.

1. Primitive Society: This was the first and the lowest form of organization of people. It existed for thousands of years. In this stage men utilized primitive implements. By these they improved their work. The relation of production and productive forces were on a lower level. Everything was done on communal basis. The people tilled the communal land together with common tools and living in a common dwelling, sharing products equally. The productive forces developed slowly. With the growth of the labour productivity the clan began to break into families. The family became the owner of the means of production. Thus arose of private property and with its social inequality. This resulted into the first antagonistic classes, masters and slaves.
2. Slave Society: The earlier stage of human society, called primitive communism by Marx, was a community in society. People were few. People did not have the sense accumulation. But when man started using the result of one day's

labour over a number of days, the tendency to accumulation increased. This was the beginning of the convention of wealth.

Ownership over objects spread to ownership over men because slaves helped to increase the inflow of objects. In this way slave and master classes came into being a society and consequently, grew master and slave morality. Slave morality was service of masters. There was a vast gulf between the lives of the two. This increased dissatisfaction which in its turn, led to class conflict. Slaves revolted against the masters for equal rights.

3. Feudal Society: As time passed the masters did concede some rights to slaves. They possessed some ownership over land but a major portion of the yield still went to the masters. It was the inception lordship society. In this society, too, there were two conflicting classes- serfs and lords. This society became more and more complex. Lords were superseded by lords and these by kings or emperors. The serfs laboured and the lords or kings benefited.
4. Capitalist Society: Thus the conflict became graver. The conflict rooted out the lordship system. On the other side, steam was discovered and the forces of production and factories worked on steam engines. This created the labour class. The lords abandoned their dukedoms and entered the industrial field. They created the capitalist or owner class. They joined hands with businessman and while collared middle class people. Thus society was again stratified into two layers or classes -- the bourgeois and the proletariat or labour class. This is the present state of society. In the bourgeois and proletariat morality too, there is a tremendous conflict as in all conflicting classes. The policy of the bourgeois is one of exploitation. They have nothing to do with the problems of the proletariat.
5. Communist Society: The fifth or the last mode of production, according to Karl Marx, is socialist. The socialist mode of production, in contrast to the capitalist, is based on social ownership. The productive forces and production

relations are governed by the socialist ownership characterized by cooperation and mutual assistance. In socialist society relations of production conform to the character of the productive forces. However, contradictions in socialism are only removed in communism which requires better forces of social production. This is the society aimed at after revolutionary overthrow of the capitalist society. It will be marked by the most perfect relations between free people and high intelligence and all-round development. This communist society, according to Marx, is the future society aimed at by all development and revolution. This is best defined by the Party Programmed in USSR in these words, "Communism is a classless social system with one form of public ownership of the means of production and full social equality of all members of society under it, the all-round development of people will be accompanied by growth of productive forces through continuous progress in science and technology: all the springs of cooperative wealth will flow more abundantly, and the great principle "From each according to his ability, to each according to his needs will be implemented. Communism is a highly organized society of free, socially conscious working people in which public self-government will be established, a society in which labour for the good of society will become life's prime want of everyone, a necessity recognized by one and all, and the ability of each person will be employed to the greatest benefit of the people."^{xxxiii}

In this way, according to Marx, the social ideals of an age depend upon its social and economic circumstances. Means of production and means of distribution undergo change and with them change the social order, as well as the form of conflicting classes and even the nature of morality. The true morality is exemplified only by the exploited class because it gravitates us towards the ideal society, a communist order. In the history of social evolution we discern that the exploiters of society were always conflicting whereas the exploited were always friendly and loving. This conflict can be resolved only

in a classless society. Capitalism will vanish effortlessly in time and the age of proletariat will come. According to Marx, the social order of such an age has two states- socialism and communism. In socialism every worker will get wages according to the work he does and in communism according to his needs. In the communist state the class struggle will come to an end. The disparity between mental and physical labour will lose recognition and the government and religion will be destroyed. Only then will true morality be conceived. As Engels expresses it, “A really human morality which transcends class antagonism and their legacies in thought becomes possible only at a stage of society which has not only overcome class antagonism but has been forgotten them in practical life.”^{xxxiv}

Establishing the theory of social classes Marx went to point out that there has always been class conflict among different classes. “The history of all hitherto existing societies is the history of class struggle. Free men and slaves, patrician and plebian, lord and serf, guild master and journeyman, in a word, oppressor and oppressed, stood in constant opposition to one another, carried on an uninterrupted, now hidden, now open fight, a fight that each time ended either in a revolutionary reconstitution of society at large or in the common ruin of the contending classes.”^{xxxv} Marx’s original idea was that there is a fundamental contradiction between wage earners and capitalists. He was convinced moreover, that this fundamental opposition of interests dominated all the capitalist society and would assume an increasingly simplified form in the course of historical development. From another point of view, as an excellent observer of historical reality, Marx was aware of the plurality of social groups, a plurality, reducible to two large groups, namely, capitalist and proletariat. However, a capitalist society did exhibit these two features which should not be confused with social groups. In the case of the workers versus the owners of the means of production, the various inertia which may be invented or observed are identified.

Accepting the difference between the conflict among classes in ancient society and the modern society and the difference between the natures of exploitation Marx admitted,

“The fact that modern workers are formally ‘free’ to sell their labour while being existentially constrained to do so makes their condition historically specific and functionally distinct from that of earlier exploited classes.”^{xxxvi}

The industrial workers have a determined mode of existence which depends on the lot they are assigned in capitalist society. They are conscious of their solidarity; they become conscious of their antagonism towards other social groups, hence, become a ‘social class’ in the true sense of the term. The proletariat will plan it in fundamental opposition of the capitalists. There are sub-groups within each of these classes and also groups which are not yet identified into the camp of one or the other of two chief actors in the drama of history. But these exterior or marginal groups will gradually, in the course of historical revolution, be obliged to join one or the other of the two existing camps, of the proletariat or the camp of capitalists. The proletariat feels as like one of the most popular Bengali poem:

Our liberty will be gifted by none,
Neither God, nor any king or any leader,
Our liberation is our tusk,
Will have to win it by our hands.

Marx’s theory of class conflict requires the understanding of the development of the proletariat, the importance of property, the identification of economic and political power, the identification of authority, polarization of classes, theory of surplus value, alienation, class solidarity and antagonism, revolution, the dictatorship of proletariat and finally the inauguration of the communist society. The class conflict starts with the development of proletariat, the importance of property and the polarization of classes. It is a result of exploitation of the proletariat by the capitalist and their consequent pauperization. Exploitation leads to alienation. Class solidarity and antagonism leads to revolution. Revolution eliminates capitalism and establishes dictatorship of proletariat. The class conflict ends in the inauguration of the communist society. In fact, the most significant part of the social thought of Marx is the theory of class conflict. The above

mentioned factors may be classified in three groups: the development of social classes, the class conflict and finally the revolution.

Marx and Engels had no clear and unambiguous formula of revolution. Although in the Marxist system the idea of revolution is of decisive importance, neither he nor Engels attempted to define the precise significance of the concept. Adopting the radical revolutionary trend in the mood that prevailed before and during the year 1848, Marx and Engels declared themselves and declared socialism to be pre-eminently revolutionary, and yet they offered no exact analysis of this most important element in their system. We cannot attribute the neglect solely to regard for the censorship of absolutism for they were manifestly disinclined to say much about this serious theme. "A revolution is something to effect and not to talk about: for resolute practical men, the details are a matter of course: the prospects of success must be clear, or the attempt of revolution will not be made-this is the main point." (William Ebenstein, *Political Thought in Perspective*, McGraw hill book company, New York, 1957, p 287.)

In the above passage we have analysed the division among classes in society, the class-conflicts etc. But what is a class according to Marx? It is really sad that when Marx was about to answer this question in his *Capital* he died. Ossowski has rightly complained: "The role of class concept in Marxian doctrine is so immense that it is astonishing not to find a definition of this concept, which they use so constantly, anywhere in the works of either Marx or Engels." ^{xxxvii} David McLellan points out few features of Marx's theory of class. He says "Marx's definition of class seems to vary greatly, not only with the development of his thought, but even within the same period. Marx often uses the term, in common with the usage of his time, as a synonym for fiction or group."^{xxxviii} What McLellan wants to emphasize is that Marx did not adhere to any fixed notion about class. He viewed this as the background of existing conditions. With the change of economic conditions, structure and composition of class underwent changes. Marx had to accept it and incorporate it into his definition.

We have earlier noted that Marx views the concept of class in the light of struggle. We here hold the view that the question of struggle cannot arise without the rise of consciousness. That is class struggle is possible only when the members of the class are conscious of their position and condition. The condition can be designated in simple language as suffering or exploitation. Consciousness again leads hostility. A class according to Marx will always view its own interests and will give priority to the interests and when doing this a conflict with another opposing class becomes inevitable. Hence consciousness, conflict and struggle inevitably connected with the idea of class.

History of human civilization is the sequence of contradiction. It is a struggle between the classes. "Marx has held that the revolution will result from the development material forces of production as they come into conflict with the relations of productions. The economic contradiction is the prime cause of revolution, in turn leads to a radical change of society. The workers firmly believe that sporadic and piecemeal efforts cannot improve their conditions and left them from the morass of exploitation. The revolution is only the reply to the exploitation."^{xxxix} Marx in this way has suggested that the class struggle is the motive force of development. The term "development" has a broader connotation in Marxism. It implies overall progress of society.

The class struggle effects the development of productive forces. It speeds up the improvement of the means of labour. When the workers will demand for shorter working hours and through struggle they will realize it, the manufacturers will be compelled to introduce higher and improved technology. Otherwise they will not be able to keep intact or expand the surplus value. The struggle of the workers is everywhere the prime cause of introducing new machines. So the class struggle has positive effects. It provides the greatest inspiration for development.

The class struggle also gives an impetus to the development of production relations. Obsolete production-relations are not automatically changed under the impact of productive forces that have developed within their framework. The ruling class will resist any change in the relations of production. This class will support the old production

relations. In order to overcome the resistance of the ruling class a more powerful force is required and that force is class struggle.

The ruling class is a very powerful force and it has at its disposal enough strength to nullify any progressive measures. It will always adhere to the out dated measures and techniques. Only a class struggle can bring about the change. The ruling class does not want any development, because they may not maximize its profit or surplus value. The bourgeois theoreticians enthusiastically pled for reforms and compromise. But Marx summarily discards them. Without a struggle leading to revolution, progress of development, is impossible.

Although the ultimate purpose of class struggle is development, its history reveals that this was not achieved in past as a single event of class struggle. The class struggle proceeded step by step towards its apex goal. It can be illustrated in the following way. In the slave-society the slaves fought against the slave owners not for the changing the ownership of means of production or relations of production but for the abolition of slavery. The uprising of the slaves forced the slave-owners to accept the major demands of slave such as ownership of land. That is, the slaves were awarded the ownership of land. This system converted the slaves into small peasants and serfs. Thus, arose feudalism.

The peasants after that struggled against the landlords to the end the exploitation. The end of slave system and advent the feudalism could not draw a curtain over the exploitation. Hence the class struggle continued through the different forms and between different types of classes. It is to be noted here that the feudal system in comparison with the slave-system, was a better and an improved class system. The class struggle made this possible. The peasants' struggle in the feudal period played a very important part since it promoted the abolition of feudal mode of production and feudal production relations. Thus the peasants' struggle against the feudal lords created certain positives steps for the advancement of society. The slaves in the earlier epoch even could not imagine of changing the relations of productions and overthrowing authority.

Then comes industrialization which changes the whole panorama of society completely. The industrial proletariat appeared and asserted itself as an independent force. The misery leads the proletarians to demand for the abolition of private property. When the property is released from private control its full utilization becomes possible. The whole system of property or the sources of production are used for the development of society as a whole. Only the class struggle makes it possible.

We have so far discussed several aspects of class struggle. Now time has arrived to explore the causes of class struggle. The class struggle, which occupies such important place in Marxism, is not due to the cantankerous nature of classes or people. The bourgeois ideologist admit the existence of classes but do not say that there classes are involved in irreconcilable conflicts, though there might be sporadic clashes. The prime cause of this clash is the misunderstanding and it is resolved without disrupting the normal functioning of society. Bourgeois theoreticians do not feel the necessity of revolution for the settlement of disputes between the classes. Again, they do not think that struggle is the potent force of development. Peaceful coexistence causes the development of society.

Marx and Engels have held that mere communication gap is not the cause of conflict. The class struggle is caused by the diametrically opposed social positions and contradictory interests of the different classes. What is a class interest? It is determined not by the consciousness of the class but by its position and role in the system of social production. In the capitalist system of production the proletariat is deprived of the ownership of the means of production and is thus deprived of all privileges. The workers are also subjected to exploitation. So the workers feel that it is capitalism which is the source of misery and suffering. Not any particular worker is victim of capitalist exploitation, but the working class as a whole. But the consciousness cannot be exited from the domain of class interest. The working class must be conscious of the extent and the nature of exploitation and must also be conscious that only the overthrow of

capitalism can emancipate this class. Hence the class interest and consciousness are inextricably connected.

The cause of class struggle is the opposition of interests. The interest of the capitalist class is to maximize the profit, whereas the interest of the working class lies in the enhancement of wage sufficient for the comfortable living. Workers' demand is quite rational in the sense that wage must always be proportionate to the contribution of production. To put the matter in simple language-maximization of profit is the objective of one class and maximum wage is another class.

These diametrically opposite interests cannot be reconciled. The socialist predecessors of Marx, particularly the utopian socialists, heavily depended upon the goodwill and philanthropic mentality of the capitalists and they believed that the capitalists would concede some of the basic and legitimate demands of the working class voluntarily. Adjustment and conciliation, they thought, were sufficient weapons to improve the economic conditions. But Marx and Engels have discarded this as absurd. It is impossible to think or assume that the capitalists will part with a portion of their profit. The capitalists cannot deviate from the path of profit motive. The surplus value is the source of capitalist formation. Again, the exploitation swells the surplus value. On the other hand, the working class resorts to struggle not simply for survival but for the realization of their legitimate demands. Which the capitalists are not prepared to concede.

Class struggle in antagonistic capitalist society is not the result of any single factor. The immediate cause is the exploitation. But it is not happen always. The intransigence of the capitalists, the determination of the working class to abolish exploitation, rise of consciousness, the maturity of contradiction and the inability of the capitalists to provide long-term palliatives against the erosion of influence-all these combine together to precipitate struggle.

There is no country in the world which can arrive at socialism without first going through historical period of transition. According to Marx and Engels, revolution is the weapon to abolish capitalism and form socialism. Some thinkers considered that

revolution is nothing but the external or the accidental meter, but Marx did not consider revolution in this way. According to him, revolution is internal and it does not arise accidentally, it arises when the class struggle is evoked by diametrically opposed social positions and contradictory interests of different classes.

Bourgeois want to change the social system peacefully, rather than in violent way. They also consider that there is no difference between violence and revolution; these two are intimately related with each other. According to the bourgeois, revolution means violence; it creates great fear in the people. On the other hand, Aptheker, a prominent thinker, analyses Marxist view and says that violence is not identical with revolution. On the basis of Marx's comment that 'force is the midwife of every old society which is pregnant with the new', Bourgeois are conclude that revolution and violence are same. But we don't think that for the sake of revolution violence is the only way. Marx was not very much eager for violence, but he thinks that violence play an essential role whenever any revolution brought together in the world. Aptheker also says that 'force' and 'violence' are same to Bourgeois. But Marx does not used 'force' for 'violence', he considers 'force' as 'state force'. So it can be said following Marx violence is not essential part of revolution.

According to Aptheker, a revolutionist would not like to change the society in the process of malevolent. But in the earlier stages of revolution the supporters of society structure create obstacles against revolutionist to protect their existence and it is usually brought-together in the way of violence. Aptheker says, the source of violence is in reaction, it is in response to that challenge that resistance may be offered. But from this we should not conclude that revolution means violence. A revolutionist himself does not choose the path of violence. In the primary stage of revolutionist usually do not chose the path of violence. It is in reaction to the violent resistance, he or she chooses violence. This interpretation suggests that only when it becomes impossible to prevent injustice without violence, it is used. Again, we must keep it in our mind that violence as a means is taken only to establish non-violence at the end.

In the above the discussion we have seen that violence is not intimately related with Marxist revolution. We can conclude then that violence is not an organic part of the definition of the process of revolution and that the conventional presentation which equates violence with revolution is false. In fact, there is no revolutionist who says that violence is an inevitable part of revolution.

Marxist ethics regards conscience as an attribute of man's social nature, a subjective expression of a certain social and historical imperative. It, together with a sense of duty, makes man aware of his moral responsibility towards himself and towards the other people and the society at large. The idealist and the subjectivist thinkers hold it to be an individual affair. But this view ignores the fact that conscience serves as a vehicle for the different social and class substance and that it has emerged in history in the process of man's social development.

The morality of the communists is the basis for the formation of general human morality in a classless society. It is a qualitatively new ethical theory not only by virtue of its philosophical ground work but also due to its social class orientation. It represents the interests of the suffering humanity and opens up for men unprecedentedly broad and drastically new opportunities of moral advancement and activity.

The transition from capitalism to socialism is marked by a moral turning point in the relations among people. Inheriting the valuable experience of mankind in general it fosters humane incentives for men and society's moral improvement-there being no class inequality and no oppression of man by man. Free development of the individual is no longer a mere phrase but it becomes a reality. Thus a new morality emerges which declares man the supreme value, promotes the all-round development of each person and enrichment of human relations. It rests on comradesly mutual assistance, co-operation, friendliness; honesty and sense of duty-all men are friends, comrades and brothers. The communist humanism demands equal justice, equal right, equal freedom, equal opportunity for all keeping in mind that each man and every member of the society has an equal right to happiness. Its ideal is to fight for man for his free and harmonious

development. Not violence but love is the keynote of the communist society. Violence is justified only when it is unavoidable-it is not an end in itself, for it deprives us of our manhood. The communist social ideal will make it possible to put an end to all kinds of exploitation, oppression, poverty famine and open new prospects for moral evolution. Moral problems are to be solved with humanistic outlook, with more humane types of consciousness. Thus a qualitatively new stage of moral progress will begin with the emergence of a new type of man, a harmoniously developed socialist type of the individual. It indicates a major milestone on the road of humanity's moral advancement. The transition socialism to communism indicates more harmonious development of personality. There will be no hankering after wealth. The main objective of human activity is not to obtain material wealth but a man's life for the good of all - a life aimed at most fully developing the creative potential, original talents and abilities of each members of society. It is at this stage that man becomes the supreme value, the goal of historical and social development.

With the formation of classless society, state power would lose its function and the state would 'wither away'. The victory of socialism radically changes the character of the working people; they can no longer be called proletariat. There will be no distinction among men. The passage from socialism to communism is based on the gradual obliteration of essential distinctions among workers, peasants and intelligentsia. It establishes truly humanistic relations based on the principle that man is to man a friend and brother. It steers the colossal ship of the society against the natural currents and storms of history to the shore of living creative humanism.

Karl Marx was not a proletarian by birth or by his way of living. His open kindness, his profound sense of facts, his ardent desire to make man the master of his own social environment, his sympathy for the working community, his aim to give men more freedom, more equality, more justice and more security, the burning desire to help the poor and oppressed and genuine feeling for the whole mankind - all these made him one of the world's most influential fighters against hypocrisy and all kinds of exploitation

prevalent in the society. His humane appeal, the humanistic basis of proletarian movement appeals to many honest members of society. For this Marx left no stones unturned and he devoted immense labour to forging what he believed to be scientific weapons for the fight to improve the vast majority of men.

The above discussion shows that the aim of Marx is to establish a classless and communist society. In the Marxist thought violence is not a necessary means as well as the end for the formation of classless society. In the starting level of Marxist philosophy, some thinkers may think that violence is the unavoidable part of revolution, but the aim of Marx is to form non-violent society.

The teaching of Marx is all-powerful because it is true. It is complete and harmonious, providing men with a consistent view of the universe, which cannot be reconciled with any superstition, any reaction, and any defence of bourgeois oppression. It is the lawful successor of the best that has been created by humanity in the nineteenth century-German philosophy, English political economy and French socialism. Basically socialism is not identical with Marxism, but Marxism is an extremely important and significant socialistic system.

So far we have discussed the very notion of non-violence as a demand of society in the light of social-contract thinkers and Karl Marx. In our discussion we have analysed pre-social, pre-political social stage following Hobbes, Locke and Rousseau. And in Marx's philosophy, we have found how society changes from feudal to capitalistic stage. Social contract is a cementing factor for the formation of society. By contract we may mean agreement in mutual cooperation. Non-violence cannot be enforced, because to enforce non-violence is also a form of violence. Violence, if at all justified, is only when it is unavoidable – it is not an end in itself, for it deprives us of our humanhood. Non-violence as a demand of society does not mean that there has been no violence in the genesis of society. Violence is animal instinct. But human beings survived only by forming a society and society makes it possible for humans to be more than mere animal. Society is sustained only by the principle of non-violence, by shedding of the animal

nature of human being. We have tried to justify this claim already with the help of the writings of the thinkers discussed above.

There is no doubt that feelings of men to act together or to do something in the way of unity, brotherhood or fellow-feelings is the seed of non-violence. Here, it is clear that if men only go through the path of violence, nothing could be formed. Though violence is the part of human nature, men have more than it. So before forming a civil society, at first they had to get united and give up hatred. Willingly or unwillingly, they realized that non-violence is the only way that could save men from extinction. Formation of society paved the way for human survival and non-violence is the condition without which it could not be formed.

ⁱ Amal Roy and Mohit Bhattacharya, *Political Theory-Ideas and Institutions*, World Press, Kolkata, 1969, p 71, as it is found in Gilchrist, *Principle of Political Science*, p 55

ⁱⁱ Ibid. as it is found in Sabine, *A History of Political Theory*, p 241

ⁱⁱⁱ J. C. Johari, *Principle of Modern Political Science*, Sterling Publishers, Delhi, 1988, p 105

^{iv} William Kelley Wright, *A History of Modern Philosophy*, The Macmillan Company, New York, 1963. p 63-64, as it is found in Idem, Part-I, Chap-XIII

^v Bertrand Russell, *History of Western Philosophy and its Connection with Political and Social Circumstances from the Earliest Times to Present Day*, Ruskin House Museum Street, London, 1961. p 535

^{vi} J. C. Johari, *Principle of Modern Political Science*, Sterling Publishers, p 105-106, as it is found in *Leviathan*, chap xvii

^{vii} *Political Theory- Ideas and Institutions*, p 72, as it is found in *Leviathan*, chap xvii

^{viii} *A History of Modern Philosophy*, p 65-66

^{ix} Ibid, p 66, as it is found in the thirteen laws of nature are stated and expounded in the *Leviathan*, chap xiii and xiv

^x <http://www.essayfrog.com>.

^{xi} *History of Western Philosophy and its Connection with Political and Social Circumstances from the Earliest Times to Present Day*, p 535

^{xii} <http://en.wikipedia.org/wiki/Leviathan>.

^{xiii} *A History of Modern Philosophy*, p 166

^{xiv} *Political Theory-Ideas and Institutions*, p 74, as it is found in Locke: *Second Treatise of Government*, chap 2. Para 5

^{xv} *Principle of Modern Political Science*, p 106

^{xvi} *History of Western Philosophy and its Connection with Political and Social Circumstances from the Earliest Times to Present Day*, p 602

^{xvii} *Principle of Modern Political Science*, p 115, as it is found in Locke: *Second Treatise of Civil Government*, chap 2

^{xviii} *A History of Modern Philosophy*, p 168

^{xix} Victor Gourevitch, (edited and translated) Rousseau, *The Social Contract and the later political writings* Book-I, Chapter one, Cambridge University Press, Cambridge, 1997, p 41

^{xx} B. Russell, *History of Western Philosophy and its Connection with Political and Social Circumstances from the Earliest Times to Present Day*, p 663

^{xxi} Ibid, p 670

^{xxii} D. Deol, *Liberalism and Marxism: An Introduction to the Study of Contemporary Politics*, Sterling Publishers Pvt. Ltd. New Delhi, 1976, p 65

^{xxiii} *The Social Contract and the later political writings* p 671

^{xxiv} Ibid, p 672

^{xxv} James J. Delaney, *Starting with Rousseau*, New York, 2009, p 120

^{xxvi} *Rousseau: The Social Contract and the later political writings*, Book-I, chapter four, p 48.

^{xxvii} Karl Marx and Frederick Engels, 'Selected Works' in Two Volumes, (vol. I), Foreign Language Publishing House, Moscow, 1949, p 169

^{xxviii} Ibid, p 173

^{xxix} Ibid, p 175-176

^{xxx} Bidhuranjan Nath, *Marxist Ethics: an Evaluation*, Progressive Publishers, Calcutta, 2002, p 68, as it is found in *Capital*, vol. I., p 132

^{xxxi} Ibid, p 68-69. As it is found in William Shakespeare, *Timon of Athens*, Act IV, Scene-III, Complete works p 958

^{xxxii} Ram Nath Sharma & Rajendra K. Sharma, *History of Social Thought*, Media Promoters & Publishers Pvt. Ltd., Bombay, 1999, p 159

^{xxxiii} Ibid, p 164

^{xxxiv} Ibid, p 165

^{xxxv} Ibid, p 171-172, as it is found in Karl Marx and Frederick Engels, *The Class Struggle in Amitai Etzioni and Eva Etzioni-Halevy (eds) Social Change* (New York, Basic Books, 1913), p 102

^{xxxvi} Ibid, p 172

^{xxxvii} *Liberalism and Marxism*, p 209

^{xxxviii} Prangobinda Das, *History of Political Thought*, New Central Book Agency (P) Ltd., Kolkata, 2006, p 596

^{xxxix} Ibid, p 602

^{xxxix} *Marxist Ethics: An Evaluation*, p 10, as it is found in *The German Ideology-collected Works*, vol 5, Progressive Publishers, Moscow, 1976, p 247

CHAPTER- III

NON-VIOLENCE IN CLASSICAL INDIAN THOUGHT

In course of our discussion, we should not lose the track. We are in search of a society that can be built upon the foundation of non-violence (*ahimsā*). In the previous chapter, viz., *Non-violence: The Demand of Society*, we have searched for the very foundation of society. Society, in our opinion, must be based on *ahimsā*, because it demands the sacrifice of individual instinct or interest, whatever small the amount may be. The history of genesis of society is lost in the antiquity, because it is unrecorded and we can only make some inferences about it. But after thought and language of human beings have taken shape, they have reflected upon the events of entire universe including human events. Importantly, a great deal of reflections has been recorded. For our purpose we will inquire into the history of human thought to see what clue the great thinkers have left that would lead to our desire goal, that is, a non-violent society.

Indian philosophical tradition would be our present field of inquiry. Before studying Indian thought we must keep in our mind that neither Western nor Indian tradition is wholly homogeneous. That is, it cannot be said that all the Indian philosophers have taught to neglect earthly life and to put emphasis on after life, *bairagya*, *mokṣa*, *ahimsā*, non-resistance etc. Moreover, the terms are not used synonymously by different philosophers. Thus, the word '*ahimsā*' might have different significances and connotations in the writings of different thinkers. It may not be possible for us to look into all the schools of Indian thought; however, we would base our search mainly into Jaina, Buddhist and Yoga school of thought. Our field of inquiry also includes the *Bhagavat Gītā*, as the background of Indian philosophical tradition.

To discuss the very notion of non-violence, it is important to locate the theory of violence and non-violence in Indian thought. The basic philosophies of violence and non-violence in the Indian tradition come from the Vedic sources and from Jainism and Buddhism. Previously we have mentioned that our discussion of the notion of non-

violence in classical Indian thought will be based on the schools of Jainism, Buddhism and Yoga Sutras. But before examining the crucial notion of non-violence in Jainism or Buddhism, it is very important to inquire into the Vedic and *Upaniṣadic* conception of violence and non-violence because Vedic literature is the seed of almost all Indian schools of thought. So our primary attempt is the references of non-violence in Vedic literature. However, not only Veda, our quest also includes *Manusmṛti*, *Bhāgvat Pūrāṇas*, and great epics like *Rāmāyana* and *Mahābhārata (Bhagavat Gītā)* as source material.

Non-violence in Vedic Literature: The word ‘Veda’ is derived from *Vid*, to know and it means knowledge. The Vedas have been traditionally associated with the path of knowledge and looked upon as the repositories of the light, truth of life. “There are four Vedas, *Ṛgveda*, *Sāmaveda*, *Yojurveda* and *Atharvaveda*. The *Ṛgveda*, *Sāmaveda* and *Yojurveda* are the original Vedas and the last one, *Atharvaveda* is a later addition¹.” The Vedas can be looked upon as the being related to knowledge for the moral spiritual and physical guidance and uplift of humanity. The Vedas may be assigned latest to about 1500 B.C.

The Indian Philosophical Schools can be divided into two: the orthodox school and the heterodox school. The former believed in the authority of Vedas, but the later rejected the authority of Vedas. In Indian philosophy, the *Upaniṣads* contain the germs of the orthodox school as well as heterodox school. The *Upaniṣads* are the part of the Vedas. The four Vedas are divided into three categories, viz., the *Samhitās*, the *Brāhmaṇas* and the *Āraṇyakas*. The *Upaniṣads* are mostly parts of the *Āraṇyakas*.

There are two kinds of duties (*dharma*) prescribed by Vedas: *pravṛtti* (*kāmyakarma* or *sakāma*) and *nivṛtti* (*niṣkāma*). Duties prompted by desire for fruit constituted *pravṛtti karma* and the later duties free from desire for fruits constitute *nivṛtti karma*. The first one is prudential duties and the second are rational duties. The common duties of four castes are harmlessness, truthfulness, non-stealing, purity and sense-restraint. “Harmlessness is primary duty. Non-injury to preceptor, the spiritual guide, the expounder of the Vedas, father, mother, *Brāhmaṇas*, hermits and cows is especially

obligatory. Unbelief or disbelief in after life, cavilling of the Vedas and reviling gods should be avoided. Hatred, boastfulness, pride, wrath and cruelty should be eschewed.”ⁱⁱ One should always perform one’s own specific duties prescribed by the Vedas, the duties of *Brāhmaṇas*, the duties of *Kṣatriyas*, *Vaiśyas* and *Sūdras*.

In the context of Vedic literature, the ancient sage like Manu said, “All knowledge flows from the Vedas and the Veda is the source of all Dharma” (*Manusmṛti* 2-6) i.e., religion, morality, righteousness and conduct. Manu enjoys purity of mind and purity of overt actions. He is taking about mental verbal bodily sins. The three kinds of mental immoral actions are intention to steal others’ wealth, harbouring thought of injury to others and disbelief in the next world. Manu mentioned four kinds of immoral verbal actions. These are speaking harsh words, speaking falsehood, speaking ill of others behind their back, irrelevant talk and idle gossip. Finally Manu speaks on three immortal bodily actions, stealing others’ wealth killing animal forbidden by the scriptures and adultery Truth should be subordinated to humanitarian consideration.

Harmlessness is a common duty of all. This is prescribed by the Vedas that killing animals (*himsā*) in sacrifices should be considered as non-killing (*ahimsā*). “Manu, like many others, uses the word *himsā* sometimes in the sense of ‘killing’ and the term *himsra* sometimes as killer.ⁱⁱⁱ The popular meaning of *himsā* is killing a living being. “A commentator upon *Manusmṛti* refers to the depredations and other violent activities of the wild animals as killing (*himsā*) which causes the separation of life from the body of others.”^{iv}

If the popular meaning of *himsā* is ‘killing’, we may say that the popular meaning of *ahimsā* is non-killing. It appears however, that in the *Dharmasāstras* and *Pūrāṇas*, the word *himsā* is more often used in the sense of ‘killing’ than *ahimsā* in the sense of ‘non-killing’. Therefore, the relative frequency of *himsā* in the sense of ‘killing’ does not establish that *ahimsā* I equally often used in the popular sense of ‘non-killing’.

Besides ‘killing’ *himsā* have many other meanings. We may note that “Manu uses it in the specific sense of ‘cutting down medical trees’, which is one of the minor

crimes”.^vIn another context “*himsā* is referred to as ‘destroying knowingly or unknowingly the properties of another’, which requires a compensation to be paid to the owner of the property as well as the payment of a fine to the king.”^{vi} “*Himsā* means also injury to other harmless beings, just for the sake of one’s own pleasure.”^{vii} According to the *Jālāladarśana-Upaniṣad* “real *himsā* is *himsā* committed physically (*kāya*), mentally (*maṇas*) or vocally (*vāc*), which is against the Vedic injunctions.”^{viii}

A modern Sanskrit dictionary, which has orthodox leanings, describes *himsā* as beating (*ghāta*), stealing (*caurya*) tying up (*bandhana*), destruction of livelihood (*vr̥tīnāsā*), intimidation (*trasa*) and killing (*vadha*). “But if one kills a being who intends to kill, there is no sin (*doṣa*).”^{ix} The above references demonstrate that the term ‘*himsā*’ has been used by Manu and other writers in various meanings.

In the Vedas ‘*himsā*’ is a part of the concept of *ahimsā*. Manu thus holds that *himsā* prescribed in the Vedas should be construed to mean *ahimsā* because moral duties spring out from the Vedas. One who kills animal for his own pleasure does not attain happiness here or hereafter. Non-injury to animals in the form of avoidance of oppression, causing pain to animals, and killing them leads to supreme happiness “Delight in truth (*satya*), virtue (*dharma*), good conduct worthy of a *Ārya* or a cultured person (*āryavṛtta*), and purity (*śauca*) should be practiced.”^x

In the *Chāndogya-Upaniṣad* we find an important Vedic statement regarding the meaning of *ahimsā*. “He, who practices *ahimsā* towards all creatures, except at holy places (*tirtha*), does not return to this world again.”^{xi} The ‘Holy place’ refers to the place of animal sacrifice. Thus killing for sacrificial purposes was not considered to be morally wrong.

Moreover, “killing of animal has a Vedic sanction in the preparation of madhuparka (a mixture of honey, curd and meat) in Vedic sacrifices (*yājñā*) and in offering made to one’s forefathers as well as gods.”^{xii} This inclusion of Vedic *himsā* into the notion of non-violence may be explained by the idea that “if God directed man to do good-evil (*sādhu-asādhu*), the moral responsibility for the result goes to God.”^{xiii} If for

example, a man cuts off a tree, the possible sin would be considered to be committed by the man and not by the axe.

Several highly authoritative scriptures bar violence against domestic animals except in the case of ritual sacrifice. This view is expressed in *Mahābhārata*, the *Bhāgvat Pūrāṇas*(11.15.13-14) and the *Chāndogya Upaniṣad* (8.15.11). It is also reflected in the *Manusmṛti* (5.27-44), a particular renowned traditional Hindu law book (*Dharmaśāstra*). These texts strongly condemn the slaughter of animal and meat eating. The *Mahābhārata* permits hunting by warriors (*Kṣhatriyas*), but opposes it in the case of hermits who must be strictly non-violent.

Nevertheless, the sources show that this compromise between supporters of *ahimsā* and meat eaters was shaky and hotly disputed. Even the loopholes – ritual slaughter and hunting – were challenged by advocates of *ahimsā*. The *Mahābhārata* and *Manusmṛti* (5.27-55) contain lengthy discussions about the legitimacy of ritual slaughter.

Most of the arguments opposed in favour of non-violence to animals refer to rewards it entails before or after death and to horrible karmic consequences of violence. In particular, it is pointed out that he who deliberately kills an animal will on his part be eaten by an animal in a future existence due to karmic retribution. *Ahimsā* is described as a prerequisite for acquiring supernatural faculties, highest bliss and ultimate salvation. Moreover, it is said to protect against all kinds of dangers. The *Manusmṛti* (10.63), *Koutilya's Arthasāstra* (1.3.13) and the *Vasishtha Dharmasūtra* (4.4) point out that *ahimsā* is a duty for all the four classes (*varnas*) of society. The texts declare that *ahimsā* should be extended to all forms of life. They also give attention to the protection of plants.

Under these circumstances the defenders of hunting and ritual slaughter had to deny the violent nature of these activities. They asserted that lawful violence is in fact non-violence; according to them sacrificial killing is not killing, but is meant for the welfare for the whole world. They also suggested that such killing is in fact a benevolent act, because the slaughtered animal will attain a high rebirth in the circle of reincarnation.

Moreover, they argued that some species have been created for the purpose of being sacrificed and eaten by humans, that it is normal for animals to kill and eat other animals, that agriculture too, inevitably leads to the death of many animals, that plants are living beings as well and must still be destroyed, that we unintentionally and unknowingly destroy life forms of all time and that a hunted animal has a fair chance to survive by killing the hunter.

The Vedic (*Hindu*) philosophy which directs day-to-day practices of most Indians on the basis of guidelines of Vedas, especially the *R̥gveda*, considers *ahimsā* to be an evil free *dharma*. Of course, this *dharma* establishes itself in the form of duty as well as goodness. Therefore, along with not harming anyone by thought, speech and deed and depriving someone of life relying for support of violence to maintain order and to accord justice is the basis of Vedic *ahimsā*. Vedic *ahimsā* is more the passive non-injury. It involves relieving pain as much as abstaining from giving pain. Manu has praised *ahimsā*. It is the highest virtue. *Dharma* is non-injury to all creatures. “When one does harm to another person, the injured person does harm to the injurer. Similarly, when one does well to another person, the benefited person does well to him in return. One becomes guilty of injury through thoughts, words and deeds. One should discard injury mentally at first, then through words and acts.”^{xiv} Non-injury is the highest virtue, the highest penance and highest truth, from which all duties spring. Actions, which are not conducive to the good of others, should not be done. “One should always think of the good of humanity. One should civilize non-injury to all creature and compassion for all and do well to all. One should cultivate forgiveness, good will for friends and foe, friendship for all, and equality in treatment with all. One should not cause fear and anxiety to anybody, even if one is frightened by him. One should not do injury to another, even if one is injured by him. One should good for evil. One is virtuous, who does good to mankind without attachment and aversion. Endurance is necessary for doing well for humanity.”^{xv}

The Vedic philosophers have suggested that to avoid the path of evil, one must first desist from it and then should follow the path of goodness. “Leave here those ‘who are opposed to goodness’ or those ‘who are evil minded’ and ‘let us cross over to powers that are beneficent.’”^{xvi} Again, “Good existence implies goodness and bliss and many Vedic hymns contain a prayer for this. The term good heartedness, good mindedness, imply the spirit of friendship and love for fellow-beings e.g. in the prayer ‘May we be good-hearted all our days.’”^{xvii}

Aśmanvatirīyatasānrahadvamuttiṣṭhataprataratasakhāyah

AtrājahīmayaasannaśivāŚivānvayamuttaramābhivājān. (Ṛgveda 10/53/8)

Viśvadānimsumanasahsyāmapaśyema nu sūryamuccarantam

Tathākaradvasupatirvasūnāmdevāṇohānovasāgamiṣṭhah. (Ṛgveda 6/52/5)

Truth, non-violence, austerity, brotherhood or universal friendship, security, peace, fearlessness and dedication are necessarily some of the prime ethical values of life, which find mention in innumerable prayer in the Vedas through which God is invoked for such blessing. In *Yojurveda* universal friendship is mentioned as:

Drtedrmha ma mitrasyamacakshusasarvanibhutanisamikasantam.

Mitrayahamcaksusasarvanibhutanisamikse mitrasyacaksusamiksamahe
(*Yojurveda*xxxxvi. 18)

‘O Lord, make me firm in times of distress. May all the beings regard me with the eye of a friend. May I regard all beings with friend eye. Thus, may we all be looked at with a friendly eye.’

This is enough to show that while the Vedic people fully enjoyed the physical and mental pleasures of life, they were never lost or fallen in mental stature and ethical character as the very basis of their view of life was positive and optimistic. That is why ‘a sage in the third *maṇḍala* of the *Ṛgveda* prays the almighty to transform the entire world into a truthful place.’

Prasū ta Indrapravatāharibhyāmpratevajrahpramṛṣannetuśatruū

Tathākaradvasupatirvassūnāmdevāṇohānovasāgamiṣṭhah (Ṛgveada 3/30/6)

This is once brings us to the Vedic idea of collective ethics or the corporate living in a society. The Veda inculcates the idea of civil society through mutual love and collective livings. It propagates social concord and upholds social virtues like fidelity and friendship. It is in the happy and harmonious blending of the individual and social objectives wherein ties the excellence of Vedic philosophy. An ideal society is where the unity is united.

Emphasizing the Vedic conception of the unity of all life, Srila Prabhupada then stated, “Everyone is God’s creatures, although in different bodies or dresses. God is considered the one supreme father. A father may have many children and some may be intelligent and other no very intelligent, but if an intelligent son tells his father, ‘My brother is not very intelligent; let me kill him,’ will the father agree? Similarly, if God is the supreme father, why should He sanction the killing of animals who are also his sons?”

The famous *Samjñāna hymn* of *Ṛgveda* which presents a picture of social concord and gives the secret of united social life in the following words-

“Let you aims be common
And your hearts of one concord
And all of you be of one mind
So you may live well together.”

It means that the integration of aims and of intellectual and emotional life leads to a well-integrated social life.

It is clear from the above that the Vedic view of life and civil society presents an integral and harmonious picture where everybody is free from bonds but ties to the collective interests, and all are equally important for the welfare of the society.

The Vedic religion (*Hindu* religion or the *Sanātana dharma*) revolves round the axis of non-violence. *Dharma* has been declared for the sake of non-injury (*ahimsā*) of beings. People well versed in the Vedic lore say that ‘non-violence is the very essence of religion (*ahimsā-lakṣaṇa dharma*).^{xviii} The term ‘*lakṣaṇa*’ here means that either *ahimsā* is an inherent characteristic of *dharma* or that *ahimsā* is identical with *dharma*. Non-violence is the supreme religion is the motto of Vedic philosophy. Holy Vedas do not approve of violence. Sacrifice of human beings and animals at the altar or in the fire is abhorrent and abominable in Vedic religion. Vedic philosophy is based on compassion and kindness, service and sympathy. The heart of Vedic devotee always throbs with warmth of selfless love and compassion for all fellow-creatures. It is said that he/she cannot dream of killing anyone, whether man or animal, as an offering at the altar of God. Vedic God is too compassionate to accept human sacrifice or offering of animals. True prayer lies in love for all fellow-beings, whether man or birds or beasts. He, who loves and serves in his fellow creatures, serves God, because God dwells in the hearts of all creatures.

To live is to give. Give what? Love; to live is to love. To love man is to love God. Where there is love and compassion, there God dwells. If you accept mercy and love from God, love his human beings whether they are theists or atheists, black or brown, rich or poor. The mystic poet William Blake expresses the same idea one of his poem, ‘*The Divine Image*’ which runs as: And all must love the human form/ In heathen, Turk or Jew/ Where mercy, Love and Pity/ There God is dwelling too.

According to Vedic philosophy, neither violence nor personal welfare, but welfare of mankind is the ultimate goal of religion. That is, a *Hindu* (should) pray to providence for the well-being of all man. Nevertheless, non-violence towards non-human creatures is also recommended:

“If thou slyest
Our cows, horses and man,
Will shall kill thee

With bullet of lead
 So that thou shouldst not be
 Slayer of our heroes.” – *Atharveda* 1/16/4

The term *ahimsā* appears in the *Taittiriya Samhitā* of the *Yojurveda* (TS 5.2.2.7), where it refers to non-injury to the sacrifice himself. The *ahimsā* doctrine is comparatively a late development of Brahmanical culture. The earliest references to the idea of non-violence to animals (*pashu-ahimsā*), apparently in a moral sense, are in the *Kapisthala Kathā Samhita* of the *Yojurveda* (Kap. S 31.11), which may have been written in about the 8th century BCE. The word scarcely appears in the principal *Upaniṣads*. The *Chāndogya Upaniṣad*, dated to the 8th to 7th century BCE, one of the oldest *Upaniṣads*, has the earliest evidence for the use of the word *ahimsā* in the sense familiar in *Hinduism* (a code of conduct). It bars violence against all creatures and the practitioner of *ahimsā* is said to escape from the cycle of reincarnation. It also names *ahimsā* a one of five essential virtues.

The doctrine of *ahimsā* was the essence of the *vārnaprastha* ideal in Hinduism. The *Chāndogya Upaniṣad* (III.xvii.4) refers to *ahimsā*. Sage *Vyāśa* says that the central theme of the eighteen Purina’s is that helping others in cause of merit and injuring other cases sin. The *Hindu* concept of *ahimsā* as explained by social philosophy is relative in its application. Non-violence probably gained its superiority by a slow and gradual process. It was evidently incorporated into the *Hindu* social philosophy by virtue of the pressure exerted by the ascetic traditions. Yet it has been reinterpreted in social thought. “All living beings (*sarva-bhūta*) do not have the same inclusive meaning that it has for the ascetics. We may remember that it excludes criminals, enemies, attacking beasts and all other harmful beings. It excludes, moreover, those beings who can be usefully explained in sacrifices for the good of sacrifice and the sacrificed animals.”^{xix}

The lists of virtues mentioned are often very long, and *ahimsā* is sometimes one of twenty or thirty virtues. “The *Pūrāṇas* mention *ahimsā* as one of the twelve moral restraints (*yamas*).”^{xx} A devotee is required to practice “*ahimsā*, truthfulness (*satya*), non-

stealing (*asteya*), acceptance of what is necessary (*yāvat-artha-paragraha*), celibacy (*brahmacārya*), penance (*tapas*), purity (*śauca*), study of Vedas (*svadhyāya*), and worship of *Puruṣa* (*Lord Viṣṇu*).”^{xxi} Beside the above, also “compassion (*dayā*), forbearance (*titikṣā*), control of mind (*śāma*), control of senses (*dama*), renunciation (*tyāga*), simplicity (*ārjava*), satisfaction (*santoṣa*), looking equally upon all creatures (*samadṛk*), service (*sevā*)^{xxii} etc. are considered as virtues pleasing to God. The *Bhāgvat Pūrāṇa* includes *ahimsā* into the characteristics of the *dharma* common to all members of society that fills human beings with *dayā* and *karuṇā*, that is, compassion and sympathy imbued with love and the whole of mankind.

Saint Tulsidasa in his epic ‘*Rāmcarita mānasa*’ has stressed on importance of *ahimsā* at many places. He states that there is no religious duty higher than benevolence, helping others and no sin worse than causing pain to others.

*Parahitasarisa dharma nahibhae/
parapèãásamanahidharmáè//*

From the above, we can conclude that many gems from Vedic ethics and values are lying untapped and unutilized by us. In the present times, when the whole world seems to be in turmoil with fabric of social life being gradually shattered with the degradation of human values and moral ethics, it has become necessary to seriously consider this enormous problem, to ensure the survival of the humanity at large.

To conclude, the Vedic philosophy, which directs day to day practices of most Indians on the basis of guidelines, decided by the Vedas, especially the *R̥gveda* itself considers *ahimsā* to be an evil free *dharma*. Of course, this *dharma* establishes itself in the form of duty as well as goodness. Therefore, along with not harming anyone by thought, speech and deed, and not depriving someone of life, relying for support of violence to maintain order and to accord justice is the basis of Vedic *ahimsā*.

Non-violence in the great epics of *Rāmāyana* and *Mahābhārata*

The *Rāmāyana* and *Mahābhārata* have exerted the most paramount influence on the minds of the Hindus in India for centuries and mauled their character. They have common ethical concepts and common philosophical ideas based on the teachings of the *Upaniṣads*.

The *Rāmāyana* refers to the Vedas, the *Vedāṅgas*, Manu, the *Pūrāṇas* and the Vedanta. Its philosophical speculations are scanty in comparison with those of the *Mahābhārata*. It mentions the duties of the Vedas and the *Pūrāṇas*.

Happiness (*Kāma*), wealth (*artha*), virtue (*dharma*) and liberation (*mokṣa*) are four ends of human life. Subordinate to virtue are happiness and wealth. Rama sacrifices them for virtue. The cardinal virtues are non-injury, truthfulness, sex-restraint and benevolence. A person should not do injury to others without their hostility. Even a *Kṣatriya* should not do harm to others, unless they are hostile to him. One should not hate another person. Forgiveness, compassion for all, kindness and devotion to the welfare of mankind are the altruistic virtues. Truthfulness is a basic virtue. That is no *dharma* that does not contain truth. Breaking a promise is a sin. One who breaks a promise made to a benefactor is vile. Rama is established virtue and truth. Truth is ever dear to him. It is dearer to him than life. He always speaks the truth and never tells a lie. He should rather renounce his life than break a promise. He embraces exile for fourteen years to fulfil his father's promise.

War in the *Rāmāyana* (like battles in other epics or apocalyptic stories and myths) is symbolic of the struggle between the forces of good and evil. Thus striving to satisfy the thirst for rationality and meaning in life. Rama's rivals are less clearly men and then they are mythical titans, demons, or a Jungian collective unconscious. Consequently, the viewpoint of reforming a moral theory about warfare or homicide from the *Rāmāyana* is faint from the start. Individual comments about moral ends and means in war may have no literal meaning apart from their intent to interest or from the general belief or hope that evil is overcome by good. But the comments may be enlightening, just as slips of the

tongue or blocked memories can sometimes assist speakers to determine what they really wished to say.

Rama's overt motivations for killing are the rescue of Sita, the preservation of royal honour and of the caste system, punishment for incest and the protection of hermits in the forest. On the last score he is challenged by Sita. The basic premise of her argument does not involve unqualified *ahimsā* (non-violence), but the opinion that war will become Rama's moral (caste) duty only after he clearly resumed the duties of warrior Varna or class. Rama feels bound by both his caste *dharma* and by his promise to protect the ascetics: "Even had I not promised them anything, *O Vaidehi* (Sita), it is my bounden duty to protect the sages; how much more so now!"^{xxiii}

In the *anuśāsana Parva* of *Mahābhārata*, non-violence is described in a long chain of superlatives. There appears the well-known statement "*ahimsā paramo dharmah*, non-violence is the highest religion. It is also said to be the highest self-control (*dama*), the highest gift (*dāna*) and the highest penance (*tapas*)."^{xxiv} In another context this praise is reiterated, with the addition that non-violence is the highest truth from which all *dharma* springs forth. This implies that, in the case of conflict, non-violence (probably in the Vedic sense) has heretically higher value than truth and any form of religion.

In *Mahābhārata Vyāsa* mentions non-violence is an important virtue for a self-restrained persons. He proclaims, "*Ahimsā* is the best practice."*Ahimsā* is the highest *dharma*. *Ahimsā* is the best *tapas*. *Ahimsā* is the greatest gift. *Ahimsā* is the highest self-control. *Ahimsā* is the highest sacrifice. *Ahimsā* is the highest power. *Ahimsā* is the highest friend. *Ahimsā* is the highest truth. *Ahimsā* is the highest teaching."^{xxv} In the *Śānti-Parva*, too, it is said that "there is no other *dharma* superior to *ahimsā* with respect to living beings. *Ahimsā* towards all living beings is regarded more highly than all other virtues."

Are both violence and its contrary *ahimsā*, taught in the Epics? If even Gandhian idealism would same day propose both choices at different levels, why not here? An

alternate, if less likely, resolution of the dilemma can be built on the assumption that the *Rāmāyana*'s author(s) deliberately chose to demonstrate their oscillation on the issue. Like some would be pacifists on the contemporary scene who have vacillated between non-violent strategies and deployment of demolitions, the *Vālmīkian* contributors could not make up their minds. A less speculative generalization can sum up the quandary: in the measure to which the *Vālmīki Rāmāyana* divulges ancient and popular beliefs; a strong and definite tendency to non-violence was one of them. No straight “just-war theory” here”^{xxvi} In the *Rāmāyana*, the main offspring of the duel of *Ikṣvāku* are said to be lovers of non-violence (*ahimsā-rati*). This seems to refer to *ahimsā* as a preferably virtue rather than as a necessary duty.

Non-violence in the *Bhagavat Gītā*

“The Vedas, the *Upaniṣads*, the *Rāmāyana*, the *Mahābhārata* and the *Pūrāṇas* are the foundation of Hinduism. The *Bhagavat Gītā*, which is a part of the *Bhīṣmasparva* of the *Mahābhārata*, is the most important of them. It is the most popular and authoritative work, and have several commentaries written by the Vedantists of different schools. It is called the *Gītā* by Hindus.”^{xxvii} The glory of *Srimad Bhagavat Gītā* is unfathomable and illimitable. This holly book, the *Bhagavat Gītā*, is counted among the scriptural trio, the ‘*prasthāna Traya*’. The three royal ways of welfare of mankind, are known by the name of *Prasthāna Traya*. One is the ‘Vedic *Prasthāna*’ called the *Upaniṣad*; the second is metaphysical or ‘philosophical *Prasthāna*’ called *Brahma Sūtra*; and the third is ‘*Smārtha Prasthāna*’ called the *Bhagavat Gītā*. The *Upaniṣads* are the use and value for the deserving only, and the *Brahma Sutra* are of use and importance for man of erudition and learning, but the *Bhagavat Gītā* is for, one and all.

In the first chapter of the *Gītā*’ *Dhṛtarāṣṭra* said to Sanjaya, the commentator,

*Dharmakṣetre kurukṣetresamavetāyuyutsavah
māmakāhpāṇḍavāścaivakimakurvatasanjaya*

Dhṛtarāṣṭra said: “O, Sanjaya, assembled at the holly field of *Kuruṣketra*, eager to fight, what did my sons and the sons the Pāṇdu do?”

Though the word ‘*Kuruṣketra*’ is fair and justified, because the land belongs to both the cousins groups, yet Indian culture, is no unique that righteousness is given to priority in it. Therefore, even an action such as war, is performed on the field of righteousness--a land of pilgrimage, so that the warriors may attain salvation. Therefore, the word ‘*Dharmaṣketra*’ has been used along with ‘*Kuruṣketra*’ here. But it is the most important thing that Duryadhana and the members of his groups were to fight for usurping the kingdom, while the Pāṇdavas, were compelled to fight for righteousness.

Moreover, the word ‘*dharma*’ plays a very important role in the *Mahābhārata* war and it is also pointed out that doing war through the path of *dharma* is not violence as it is mentioned previously the Vedas, where sacrificial killing is considered as non-killing, i.e., non-violence.

In the first chapter of *Gītā*, Arjuna was perplexed and feels anxiety. He is emotionally mislead and unable to decide what he ought to do or not. In 34 and 35 *ślokas* of the *Gītā*, mentioned that friendship and love are greater than killing someone or slay anyone in his own

ācāryāhpitarahputrāstathaivacapitāmahā
mātulāhśvaśurāhpautrāhśyālāhsambandhinasta
Etānnahantumicchāmighnato ’pimadhusūdana
apitrailokyarājyasyahetohkim nu mahīkṛte-35

“Teachers, uncles, fathers sons as well as grand-uncles, material-uncles, fathers-in-law, grandsons, brothers-in-law and other relatives, though they kill me, I would not seek to slay them, even for the sovereignty of the three worlds; and least for this earth?” If our kith and kin, being prompted by greed and anger want to slay me, I do not seek to kill them, out of anger and greed”.

Here the word ‘*Api*’ has been used, two times by Arjuna. It means, first why should they kill me when I do not create any obstacle to their selfish motive? Even then suppose, they slay me by thinking that I worked as an obstacle to their selfish motive, I do not seek to slay them. Secondly, though there is no possibility for the sovereignty of the three worlds coming to me by killing them, yet, if I get it, I do not seek to slay them.

In the scriptures, it is mentioned that there is no sin in killing a desperado (*Manusmṛiti* 8/ 351). But it is also mentioned in the scriptures that non-violence is of great virtue. Therefore why should we slay our kith and kin, out of anger and greed?

Though Duryodhana etc. being desperadoes deserve to be killed, yet sin will accrue to us as a result of such action, because they are our kith and kin. It is also mentioned in the scriptures, that one who kills his kith and kin, is a great sinner. So how can we kill them? Therefore, it is better to break off our relationship with them, rather than to kill them. In the same way, as relationship could be cut off from a son, but he cannot be slain.

Worldly people will support the argument adduces by Arjuna, and will not agree with Kṛṣṇa, who will justify war latter. The reason is that as Arjuna is full of attachment and love, the worldly people are also belongs to the same class. So they cannot understand the point of view, expressed by Kṛṣṇa, who always thinks about welfare of benediction of beings. They will say that Arjuna wanted to escape the sin, by not waging war, but it was Kṛṣṇa, who inspired him to wage war. So, it was not proper on His part to do so.

The fact is that Kṛṣṇa did not make Arjuna wage war. He reminded of his duty only. Actually, violence is not Kṛṣṇa’s primary teaching to Arjuna. It was Arjuna, who had invited Kṛṣṇa to the war front. But seeing his kinsmen on the hostile side, he was turning away from his duty. So Kṛṣṇa reminded him not to neglect his duty, out of delusion but to wage war, because there was nothing more welcome to a member of the warrior-class then a righteous war.

The *Bhāgbat Pūrāṇa* declares that ‘life lives upon life’ (*Bhāgbat Pūrāṇa* - 1, 13-46). We maintain our life by destroying other organisms. There is nothing exclusively good or exclusive evil. Both good and evil are seen in all activities. The same action is regarded as *dharma* as well as *adharmā* according to the differences in the time and place. “Even stealing (*adāna*), falsehood (*anṛta*) and *himsā* are to be regarded as *dharma* in particular situations.”^{xxviii} This type of relativistic approach is rare in other texts, yet it expresses in the popular idea of the *Mahābhārata*.

Discussing the implication of *Bhagavat Gītā*, Surendranath Dasgupta explains that “it is impossible for a man to practice non-injury in any extreme degrees. So it has to be practiced in moderation in accordance with common sense. If a beast enters into a cattle-shed, one’s duty is to kill the beasts; otherwise valuable cows will be killed. The principal object is to maintain social order and the well-being of the people.”^{xxix}

However, we should remember that the *Gītā* is not a text containing injunctions against violence. The word “*ahimsā*” occurs at only four places in the *Gītā* (x 5, xii, xvi 2, and xvii 14) and there too it is used as a description of ethical virtues. In the *Bhagavat Gītā*, a philosophy has been propounded which strengthens the foundation of non-violence more than in the narrow sense of non-killing or literal *ahimsā*. In its positive form, non-violence means an absence of hatred, ill-will and even the “largest love”. In order to be stable and enduring, non-violence must be come from a purging of all causes of violence in the soul and this kind of attempt leads to non-violence in the positive sense. It is to non-violence thus understood that the *Gītā* seems to make a definite contribution.

There are two kinds of duty (*dharma*) prescribed by the *Gītā*: *niṣkāma* karma and *sakāma* karma. Duty prompted by desire for fruits is *sakāma* and duty free from desire for fruits is *niṣkāma* karma. The *Bhagavat Gītā* puts forth a new ethical message of a synthesis between action and renunciation that of action without attachment, i.e., *niṣkāma* karma. This state of moral upliftment is to be achieved and worked for by steadying the mind and feeling it from selfish emotions. The *Gītā* repeated by stresses the purging of

desire, anger, and aversion and so on. These emotions are to be transcended and replaced by other directed emotions like compassion, kindness and calmness.

Thus, in the second chapter of the *Gītā*, Shri *Kṛṣṇa* speaks of desire as the cause of sin and urges that it should be overcome: “In him whose mind dwells on the objects of senses with absorbing interest, attachment to them is formed; from attachment arises desire, from desire anger comes forth. Anger leads to bewilderment, from bewilderment comes loss of memory; by loss of memory the intelligence is destroyed; and by the destruction of intelligence he perishes.”^{xxx}

While explaining discrimination between discharging one’s duty and abandoning it, *Kṛṣṇa* said “There is nothing more welcome for a man of the warrior class, than a righteous war, which is an open gateway to heaven; if you do not wage it, you will incur sin”. But you fight treating pleasure and pain, gain and loss, victory and defeat, alike, you will not incur sin. Your right is to perform your duty, but never to its fruits. Let not the fruit of action, be your object, nor let your attachment be, to inaction. Therefore perform your duty be fixed in Yoga, because equanimity consist in remaining even- minded in success and failure. A person ought to perform his appointed duties for the sake of the duty without attachment and any desire for enjoying their fruits and thus becomes free from virtues and vice in his lifetime. *Kṛṣṇa* never favours the war and He tried his best to persuade them. But everyone has to get results of their actions and the *Kouravas* got the same. Even if Arjuna has decided not to fight they all would have been killed by someone else. That’s why *Kṛṣṇa* tells that, the *Ātmā* is neither killed nor kills, so why is he running away from his duty.

The fact is that war was inevitable, i.e. the destruction of human being was inevitable, even if Arjuna did not fight. A man cannot control the happenings that are predestined. By discharging his duty one can attain salvation, but by neglecting it, he can degrade himself. It means that man is free to attain, either desirable or undesirable results. Therefore Lord *Kṛṣṇa* by reminding Arjuna of his duty has preached to human beings

that they should always discharge their duty, by following the ordinance of scriptures and never turn away from these.

Non-violence in Jainism, Buddhism and Yoga philosophy

We have discussed so far the concept of non-violence as it has been found in Vedic literature and the epics. We have also said that the concept of non-violence as it is found there has some space for violence. In Vedic ritual or in *Kurusetra* war we saw that violence is also unavoidable part of this sanction. However, it is non-violence and not violence which has been considered as an ideal trait. *Ahimsā* is considered as an essential *dharma*. Nevertheless, *ahimsā*, in its more unmixed form is found in other literatures of Indian tradition and culture.

The richness of Indian culture is chiefly the result of its three ancient systems of religion and philosophy, namely, the Vedas, the Jaina and the Buddhist. After discussion the Vedic literature, let us move to Jainism and Buddhism and also to Yoga philosophy.

Non-violence in Jaina philosophy

The word ‘Jainism’ is derived from ‘Jina’ which means ‘conqueror’, one who has conquered his passions and desires. The Jaina believes in 24 *Tīrthaṅkaras*. According to Jaina tradition Rṣabhadeva was the first and Mahāvīra was the last prophet, was a contemporary of Buddha. He was born in 599 B. C. and died in 527 B. C. “Mahāvīra, the last prophet, cannot be regarded as the founder of Jainism, because even before him, Jaina teachings were existent. But Mahāvīra gave a new orientation to that faith and for all practical purposes, modern Jainism may be rightly regarded as a result of his teachings. His predecessor, the 23rd *Tīrthaṅkaras*, *Pārśhanātha* is also a historical personage who lived in the eighth or ninth century B. C.”^{xxxix}

The word *ahimsā* has been translated into English by various writers as non-killing, non-injury, non-hatred, harmlessness, inoffensiveness, non-cruelty, non-aggression, tenderness, innocence, good will and love. In Indian context also, “*ahimsā*” has been used in many different senses. A few samples may be noted. In Jainism for

instance, *ahimsā* is frequently used as a technical term, hence there is hardly sufficient reason to refer to a number of non-technical affiliated terms. Jainism assigns the greatest importance to the principle of *ahimsā* in life. The doctrine of *ahimsā* is not explained in other religion as systematically and comprehensively as in Jainism.

Although is *ahimsā* referred to in almost all the religions of the world, we find unchallenged acceptance of *ahimsā* only in Jainism. In fact *ahimsā* forms the bedrock of the entire system of Jaina philosophy. It is the supreme ethical principal (*parama dharma*) and the foremost virtue. The whole matrix of Jaina conduct is woven around this noble principle. It is the basis of existence of life as well as sanity on this earth.

Manu, the law giver of Hindus, justifies slaughtering of animals, which were said to have been created for the sake of sacrifice and teaches the duty of eating meat in the sacrifice. He however prohibits meat eating in all other occasions, as he seems to be convinced about the superiority of vegetarianism. The *Srimad Bhāgvat Pūrāṇa* states that there is great truth in the saying that “life lives upon life (*jivojivasya jeevanām*).”^{xxxii} However the *Mahābhārata*, which has witnessed one of the most devastating wars in human history, in many places praises non-violence to the extent of describing “*Ahimsā* as the highest religion or supreme duty, the highest restraint, the highest friend, the highest happiness, the highest truth, the eternal law, beneficial to all etc.”^{xxxiii} The *Gītā* nowhere associated *yājñā* with animal sacrifice and contain several passages showering encomiums on *ahimsā*, yet it on emphasizes the *Kṣatriya*'s duty to fight and to kill and the glorification of war is repeated therein (*Gītā*2.37). Thus two distinct currents can be seen in the literature of the Hindus. If the virtue of non-violence came to the stressed in Hinduism, it seems to have been influenced mainly by Jainism.

The doctrine of *ahimsā*, is central to Jainism, no religion has laid greater emphasis on it than this creed. The most important contribution of Jainism in the socio-cultural field is the doctrine of *ahimsā*. Jainism preached the doctrine of *ahimsā* in a more extreme from than Buddhism, but it produced no emasculating effects upon its followers.

According to Jainism, the highest good of the society is the highest good of individual. It stands for absolute and eternal happiness for all living beings. Jainism interprets non-violence in an extremely comprehensive sense. It attributes soul to all sentient creatures. It holds that plants, air, water and minerals, too have soul. Jainism believes that, non-violence means abstaining from all thought, speech and action that can provoke discord and conflict. *Ahimsā* is the principal religious idea of Jainism. The ethics of this religion is based on the doctrine of non-violence. *Ahimsā* in Jainism is a fundamental principle forming the cornerstone of its ethics and doctrine. The term '*ahimsā*' means non-violence, non-injury, or absence of desire to harm any life forms. The Jaina concept of *ahimsā* is quite different from the concept of non-violence found in other philosophies. In other religious traditions violence is usually associated with causing harm to others. On the other hand, in Jainism violence refers primarily to injuring one's own self-behaviour which inhibits the souls own ability to attain *mokṣa* or liberation. At the same time it also means violence to others because it is this tendency to harm others that ultimately harms own soul. Furthermore, the Jaina have extended the concept of *ahimsā* not only to human but also animals, plants, micro-organisms and all beings having live or live potential. All life is sacred and everyone has a right to live fearlessly to its maximum potential. The living beings do not have any fear from those who have taken the vow of *ahimsā*. According to Jainism, protection of life, also known as *abhayadānam* is the supreme charity that a person can make.

The fundamental creed of Jainism is non-violence as the highest ethical virtue. In order to understand this fully, it is necessary to take note of the metaphysical aspect of the system. According to Jainism the universe consist of two ultimate realities, namely the living and the non-living. Each living organism, of which there exists an infinite number in the universe, possesses a soul which is eternal and retains its individuality forever.

Ethics of non-violence is based upon a fundamental position. All souls are potentially same and they are struggling for evolution towards a goal of perfection,

according to the circumstances and opportunities imposed upon them partly by the forces of nature and partly by their own previous activities. Violence of any kind, in deed, word, or thought is a hindrance to oneself as well as others. Hence, it must carefully be abjured, in order that there may be peace in society and progress in the individual promoting happiness which is sought by all. Mahāvīra's teachings, however, reach their pinnacle of glory in his message of *ahimsā*, as the supreme ethical and moral virtue. All living beings are fellow travellers on the path of salvation. As such no one has a right to come in the path of another, or cause any hindrance by any kind of violence or injury. A gentleman has been defined as one who has no tendency to do violence to others. "The moral principle of *ahimsā* applied judiciously would purify all fields of human activity including social, political and economic spheres. 'Live and let live' is the sum and substance of *ahimsā*. Peaceful co-existence in individual as well as national and international spheres is a message of hope to humanity held out by this principle of *ahimsā*."^{xxxiv}

As a practical religion Jainism has laid stress on the observance of five main and seven supplementary vows by its followers in all stages of life. The five vows of Jainas correspond to the five restraints (*yama*) of the Yoga system. These vows have broadly been divided into two groups: some vows are meant for the lay-man or householders called small vows or *aṇuvrata*, the others, for the ascetics or the homeless mendicants called great vows or *mahāvratā*. In another words there are two classes: house holders and monks. "House-holder should observe small vows (*aṇuvrata*) and monks should observe great vows (*mahāvratā*). Great vows are total abstention from sins."^{xxxv} "A lay-man is required to observe twelve vows, namely, five *aṇuvratas*, three *guṇavratas* and four *śikṣāvratas*. Of them the *aṇuvratas*, are the fundamental or the primary vows, while the *guṇavratas* and *śikṣāvratas* are the supplementary to the *aṇuvratas*,"^{xxxvi} The five vows are non-injury (*ahimsā*), truthfulness (*satya*), non-stealing (*asteya*), sex-restraint (*brahmachārya*) and non-acceptance of unnecessary gifts (*aparigraha*).

The vows of *ahimsā* and it has been convincingly shown that the remaining four main vows, abstention from falsehood, abstention from stealing, abstention from unchastely and abstention from worldly attachment, are nothing but the details of the vows of *ahimsā* and seven *śilavratas*, i.e., supplementary vows consisting of three *gūṇavratas* i.e., multiplicative vows and four *sikṣā-vratas* i.e., disciplinary vows are more manifestations of the vows of *ahimsā* in one form or another. Further, with a view of giving strength to the practice of the vow of *ahimsā*, the followers are recommended: (i) to cultivate ten kinds of dharma i.e., noble virtues, (ii) to contemplate on the twelve kinds of *anupekṣā*, i.e., meditations, (iii) to attempt of conquering twenty two kinds of *parishahas* i.e., sufferings and (iv) to observe the six kinds of *bahyatapa* i.e., external austerities and the six kinds of *abhyantara tapa* i.e., internal austerities. Furthermore, along with making the vow of *ahimsā* very comprehensive and all inclusive in character and scope, extreme carefulness in the actual practice of *ahimsā* has also been strongly advocated and with this end in view the Jaina scriptures have particularly laid down the five kinds of *aticharas* i.e., transgressions, of each of the twelve vows and have specifically enjoined upon the house-holders to avoid these *aticharas* so as to make the practice of *ahimsā* as faultless as possible. Now, it is not possible for the house-holders to observe these vows completely or perfectly. A Jaina layman, on account of his household and occupational compulsions, is unable to adhere to the five major vows of ascetics. He observes *anuvratas* or minor vows which although are similar to the major vows of the ascetics are observed with a lesser severity. It is difficult to avoid some violence by the lay person to a single sensed immobile being in the process of occupation, cooking, self-defence etc. That is why vows not to kill without a necessary purpose and determined intention, a moving sentient being, when it is innocent. Tying up injury, mutilating, burdening with heavy load and depriving from food and drinks any animals or human being with mind polluted by anger and other passions are the five *aticāra* or transgressions of the vow of *ahimsā*. However, it is to be understood that ultimately, there is limited spiritual progress and not emancipation unless the major vows are adhered to.

“*Ahimsā* as an *aṇuvrata* means abstention from gross violence. Violence or *himsā* means any injury committed through speech or body or mind to any being or to cause others to commit such injuries, or to approve of the commitment of such injuries by others. Non-violence to any animal- higher or lower- is always commendable. But as total non-violence is not possible for the house holders, they are all advised to refrain from gross violence or *sthūlahimsā*, which means taking the life of higher animals or committing any injury to them, or causing other to do so or to approve of such injuries committed by others. This is to be distinguished from *sūkṣma himsā* or subtle violence- which means taking the life of lower animals also or committing any injury to them, or to cause others to do so, or do approve of such acts. By ‘higher animals’ the Jaina understand being endowed with more than one sense-organ. A layman is for bidden to take the life of such beings or to commit any injury to them. Accordingly, meat eating is strictly prohibited, as it is involves the killing of higher animals.”^{xxxvii}

It is held that each of these vows is to be observed with great purity, care and zeal. House-holders should not kill animals. They should not tell agreeable lies under the influences of affections, infatuation and other emotions. They should not make use of others’ property without permission, even when it is deserted by the owner. They should not commit adultery. They should be chaste in their married life. They should put a voluntary limit upon their possessions. These are the five small vows or *aṇuvratas*.

On another side, *ahimsā* is formalized into Jaina doctrine as the major vows or *mahāvratas* of the ascetics. The ascetics are required to perform the five *mahāvratas* or great vows by complete abstention from five sins of violence, falsehood, stealing, copulation and possession, through the three-fold ways of action, commanding and consenting to, by the triple agency of the mind, body and speech. “Monks should not kill or injure any kind of life. They should not indulge in falsehood in thought, word and deed. They should not covet others’ possessions under any circumstances. They should completely extirpate their attachments to object of enjoyment. They should totally abstain from indulgence in sex-thoughts, sex-words and sex-acts. They should not possess any

property, and accept any gift except what is absolutely necessary for bare subsistence. They should observe the vows with the utmost rigor and vigilance.”^{xxxviii} Jain monks or nuns must rank among the most ‘non-violent’ people in the world. A Jain ascetic is expected to uphold the vow of *mahāvratā* to the highest standard, even at the cost of his own life. The other four major vows - truthfulness, non-stealing, non-possession and celibacy - are in fact extension of the first vow of complete non-violence. According to Amṛtacandra Sūri:

“All sins like falsehood, theft, attachment and immorality are forms of violence, which destroy the purity of the soul. They have been separately enumerated only to facilitate their understanding.” (*Puruṣārthasiddhyupāya* 4.42)

Ahimsā is the most important of all the vows. By it, the killings of all kinds of animals- mobile and immobile, gross and subtle and giving pain to them are totally prohibited for the ascetics. In reality, the Jainas say that passion is the real cause of sin and that even without killing an animal or giving pains to it, one may accumulate sin by mere possessing a passionate attitude.

In order that this vow is properly observed a monk is required to be cautious in his movement, speech and thought and in handling things, food and drink. As a part of this vow, a Jaina ascetic is to follow the vow of *rātri-bhajana-viramaṇa* or abstinence from taking food at night. It is argued that there are innumerable small creatures that are invisible at night even when there is light and that such creatures may be killed in the act of cooking and taking food, which is an act of violence.

For the maintenance of these *mahāvratā*, equanimity of the mind is regarded as highly essential. And as an aid to equanimity, the Jain ascetics are to cultivate *maitrī* or friendship for all living beings, *pramoda* or appreciation for the superiors, *karuṇā* or compassion for the afflicted and *madhyastha* or indifference for the unruly.”^{xxxix}

The practices of *ahimsā* are not possible without the cultivation of certain other allied virtues cultivated to remove or at least reduce the causes of strife and consequent

destruction. Malevolent speech, greed, for property and undesirable sex relations are the most outstanding and patent causes of enmity amongst men. Hence, “the spirit of *ahimsā* has to be reinforced by sincerity, charity and truthfulness in speech (*Satya*), non-stealing (*Achaurya*), chastity (*Brahmacharya*) and limitations of one’s worldly belonging strictly in accordance with one’s own essential requirements (*Apigraha*). These four along with *ahimsā* constitute the vows of Jaina layman as well as Jaina monk- for the monk in their relaxed or modified form so as to make them consistent with his other duties.”^{x1}

While Jainism enjoins observance of total non-violence by the ascetics, it is often argued that the man is constantly obliged to engage in destructive activities of eating, drinking, breathing and surviving in order to support his body. According to Jainism, life is omnipresent with infinite beings including micro-organisms pervading each and every part of universe. Hence, it may still be possible to avoid killing of gross animals, but it is impossible to avoid killing of subtle micro-organisms in air and water, plant life and various types of insects that may be crushed by walking. It would thus appear that the continual livelihood of destroying living organisms would create an inexcusable burden on the ascetics trying to follow the Jaina path of total renunciation and non-violence.

At this juncture, it will be appropriate to see how Jainism has incorporated the doctrine of *ahimsā* into philosophy and made a unique gift to the world. The philosophical concept of *anekāntavāda* is closely associated to the concept of *ahimsā*. *Anekāntavāda* constitutes the philosophical idea of Jainism which means the reality should be looked at from many points of view. Peace and tolerance are, thus, inherent in Jainism. Under such circumstances, Mahāvīra’s teachings, and in particular two of its core elements, the principle of *ahimsā* and philosophy of *anekānta*, appear to have universal relevance as well as great practical significance. *Anekāntavāda* or *Syādvāda* also called *Saptabhāṅgè-naya* is the theory of relativity of knowledge. Reality has infinite aspects. They are all relative and no one can claim that he knows all the aspects. One can know only some of these aspects, the partial truth. The theory of *Syādvāda* made people aware that their judgments are relative, conditional and limited. This theory allows others

right to hold a different view than our own. The Jainas narrate the old story of the six blind men and the elephant. The blind who touched the different parts of the elephant tries to describe the elephant on the basis of the part touched by each one of them. Thus the man who caught hold of the ear said that elephant was like a country-made fan; the person touched the leg felt that the elephant was like a pillar; one who touched the tail said, it was like a rope; the person who touched the side and said, the elephant was like wall, so and so forth. Thus, the man who judges anything without considering different aspect of reality can claim only partial truth. This view makes Jainism open minded in its attitude towards other faiths, philosophies and living beings. To me, this is the highest form of *ahimsā*.

While the Jaina ascetics observe non-violence, it is not possible to avoid violence completely. Violence is described as a fact of life in some *Dharmaśāstras*. There is no being in the world who is purely non-violent. “The god Prajāpati created all creatures in two categories: some are violent (*himsra*) others, non-violent (*ahimsra*); some are gentle (*mṛdu*), others cruel (*krūra*); some follow dharma and other *adharmā*; some follow truth (*ṛta*), others falsehood (*anvta*).”^{xli}

Absolute abstention from injury to all forms of life is not possible. So Jainism distinguishes various kinds of injury according to the mental attitude of the person committing it; for it is the intention that causes sin. It is conceded that a good deal of injury to life is involved even in the daily duties of an ordinary man, such as walking, cooking, washing and similar pursuits. The various operations of agriculture and industry also cause the destruction of life. The use of violence is not forbidden and in fact, justified in the case of the householder leading a worldly life in the defence of one’s life honour or country.

In Jaina religious books, violence (*himsā*) has been classified as follows:

- (i) Intentional violence (*sankalpinī himsā*), which is intentional killing or hurting of self and of others. Intentional violence, knowingly done, is the

worst form of violence and is a transgression of the lay-persons vow of violence. This type of *himsā* has to be totally renounced by a house-holder.

- (ii) Adversary-related violence (*vivodhini himsā*): It is committed for self-defence of self, property, family or countries against violent attackers, robbers or dacoits. A house holder tries to avoid *himsā* at all cost, but in such cases like above, it may be unavoidable and hence should be non-vindictive and kept to barest minimum.
- (iii) Domestic or house-hold violence (*ārambhini himsā*): This violence is unavoidable, committed in the course of preparing food, house-hold cleanliness, washing construction of houses, walls etc.
- (iv) Occupational violence (*udyogini himsā*): This is committed to occupational undertaking like agriculture, building and operating industries etc.

While intentional has to be avoided at all costs, should not exceed the strict requirements of fulfilling the duties of a house-holder. Furthermore, they should not be influenced by passions like anger, greed, pride and deceit or they take the character of intentional *himsā*. The avoidance of each kind of violence leads to the corresponding non-violence.

Besides avoiding *himsā*, we should look inward and imbibe the virtues of non-violence, truth, non-stealing, chastity and non-possessiveness in one's daily activities. One should minimize one's passions and desires. One should give up egoism, greed and selfishness, have contentment and practice equanimity. To quote from *Uttaraadhyayan Sūtra* (Chap-20, verse-60):

A person who is free from delusion (who understands things as they are),
 who has good qualities, who has good thought, speech and deeds,
 and who avoid violence of body, speech and mind,
 enjoys free from like a bird, while living on this earth.

Jainas whether monks, nuns or house-holders, therefore, affirm prayerfully and sincerely, that their heart is filled with forgiveness for all living beings and that they have sought

and received the forgiveness of all beings that they crave the friendship of all beings, that the beings give them their friendship and that there is not the slightest feeling of alienation or enmity in their heart of anyone or anything. They also pray that the forgiveness and friendliness may reign throughout the world and that all living beings may cherish each other.

The practice of Jaina *vows* could lead some to speculation that Jainism is a form of extremism that bears little or no relevance to contemporary ethical concerns. Is there too much obsession with maintaining one's purity by not killing any living beings? Is the thorough description of the world as being fraught with potential violence that must be avoided accurate? How can one be successful in respecting other beings in light of always watching out for one's own behaviour?

One thing that must be remembered regarding the Jaina tradition is that the taking on of the many vows and practices listed above is voluntary. For lay-people these vows are also largely temporary. Even the degree of one's vegetarianism is negotiable, subject to an escalation of one's observance on a periodic cycle. Hence "...though the tradition has developed numerous texts, manuals and guides for how best to practice the cardinal virtue of non-violence, this does not constitute a universal social code to be followed by all Jainas at all times. Nor is there an expectation that all of humanity should follow the most rarefied practices."^{xlii}

Non-violence in Buddhist philosophy

Like Jainism, Buddhism has also put great emphasis on the concept of non-violence. Though the concept of non-violence as well as violence are closely associated with the Vedic literature or *Upaniṣads*, *Mahābhārata (Gītā)*, Jainism, Buddhism and Yoga system; Buddhist concept of non-violence differs from the others on some important points. Earlier we discussed about Vedic rituals that included animal sacrifices for the sake of supreme goal. But Buddha rejected the Vedic rituals and preaches his philosophy of non-violence. So "Buddhism is a revolt against ritualism and ceremonialism. It

preaches the religion of *ahimsā* and universal love and good will. It indicates the purity of the heart, ethical purity and intuitions.”^{xliii} In *Dhammapada* (129-130), Buddha says, ‘all beings fear death and pain, life is dear to all; therefore the wise man will not kill or cause anything to be killed’.

The Vedic literature also teaches non-violence, but Buddha taught the people who used the Vedas for improper purposes to give them up and simply follow him. Thus he saved the animals from being killed and saved the people from being further misled by the current priests. However, he did not teach the Vedas but taught his own philosophy. On the other hand, the Buddhist non-violence is not as categorical as that in Jainism. However, in Buddhism, non-violence is an essential practice. It is closely linked to the fundamental concepts and practice of Buddhism.

Buddhism was founded by Goutama Buddha in 5th or 6th century B.C.E. in India. Based upon the enlightened experience of Goutama Buddha, the teachings were spread throughout India, then China and then other Asian countries and now all over the world. Buddha had observed in his regency, that the attitude of man is to grab power. Although a crown prince, as he was, he to get himself and the society rid of all such types of evil, because the evil in men is inhuman. Goutama revolted against those contemporary tendencies, detrimental to the social ethics and presented rational religion of *dhamma*, practical ethics of *ahimsā* and simple principle of life, based on trust and tolerance. He gave a vibrant thought to the Indian society, which was based on *sheel*, *Samādhi* and *prajñā*, being the three pillars of developing *ahimsā* within self. He preached that good conduct is not possible without real knowledge; on the other hand, perfection of knowledge, too, is not possible without right conduct. Besides preaching about these three principles to be adopted for living a positive and perfect life, his main emphasis was on *ahimsā*.

The people would understand the meaning of *ahimsā*, as it was a word of common dialect of the masses. In the practical pattern of life, *ahimsā* means to be friendly with every one, sympathy towards the sufferers, love for humanity. Buddha gave

a very positive meaning of the word, in the social perspective. It was applied with the broad sense of the term of *ahimsā*, which is still relevant and probably more needed in the 21st century.

Buddhism also put emphasis and importance on the life of house-holder's and the monk's. A definite distinction can be drawn between the non-violence of a monk and that of a house-holder. House-hold life is full of hindrances and it is difficult for a man who dwells at home to live the higher life in full. As free as the air, so is the life of him who has renounced all worldly things. A house-holder is bound to destroy other living beings sometimes, but a monk practicing self-restraint protects living beings. "A Buddhist should at any rate avoid the practice of tormenting others (*para-paritāpara*) and not earn his livelihood as a cattle-butcher, a pig-killer, fowler, deer-stalker, hunter, fisherman, thief, executioner, jailer or through any other cruel occupation (*kurūrakammanta*)."^{xliv}

Buddha prefers a monk's life to a house-holder's life. Buddha goes forth from a household life into the homeless state. "Social intercourse interferes with one's freedom. It gives rise to affections. Pain arises from affections. Compassions for friends and companions fetter the mind. Affections for children give rise to pain. Separation from them is painful. So social intercourse should be cut off, and friendship with individual persons should not be cultivated. Love of the Law (*Dharma*) is supreme. Narrow selfish love should be consumed by universal selfless love. One, who is at home in the world, not hostile to anybody, is contented."^{xlv}

Moreover, "a man who is not hostile (*aviruddha*) among the hostile (*viruddha*), who is peaceful (*nibbuta*) among the armed man (*atta-daṇḍa*), is called a *brāhmaṇa*. Others may be harmful (*vihimsaka*), but monks are not harmful (*avihimsaka*). Others slay creatures, but monks will not kill."^{xlvi} A monk should be as calm as the depth of the ocean unruffled by wings of desire. He should not desire anything in the world. This is the note of asceticism in Buddhism. But a house-holder also can attain *nirvāṇa* by strenuously cultivating truth, justice, firmness and liberality. His life should be discipline by the Law (*Dharma*).

The *Dharmapada* teaches the philosophy of Dharma. Buddha has preached in his sermons: ‘*Ahimsā-parmo-dharma*’ - it means that *ahimsā* is the highest form of *dharma*. Anyone who gets involved in the anti-social activities, become the victim of eroding his own personality. *Dhamma*, as Buddha used to say can loosely be translated into religion, but *Dharma* in Hinduism and Buddhism means the way of life to be lived in its integrated form. To live a meaningful life with dignity and honour is what the rational mind expects any time. “According to Pali text there are four basic moral qualities (dhamma): (1) dispassionate thinking (*nekkhamma-vitakka* = *niṣkarma-vitarka*), (2) non-ill-will-thinking (*a-byāpāda-vitakka*), (3) non-violent thinking (*avihimsā-vitakka*) and (4) right view (*samnnā-diṭṭhi*).^{xlvii}

The external aspect of non-killing, although essential, is not of much spiritual importance. The emphasis lies on the purity of one’s thought because it is thought that causes development either in the right or wrong direction.

The Buddhist notion of *ahimsā* is closely associated with eight fold noble truth and *brahmabihāra* of Buddhism. It is also necessary to follow the eight-fold path to attain *nirvāṇa*. These paths are- (1) right view (*samyak dṛṣṭi*), (2) right aspiration (*samyak saṃkalpa*), (3) right speech (*samyak vāk*) (4) right conduct (*samyak karmānta*), (5) right mode of livelihood (*samyak ājīvaka*), (6) right effort (*samyak vyāyāma*), (7) right mindfulness (*samyak smṛti*) and (8) right concentration (*samyak samādhi*).

Right view consists in right knowledge of the four noble truths, which leads to *nirvāṇa*. Right resolve is aspiration towards renunciation, benevolence and compassion. Right speech is an outward expression of right resolve. It consists in abstention from lying, slander, abuse, harsh words and frivolous talk. One should speak what is right (*dharma*), not what is unrighteous (*adharmā*). Right conduct consists in abstention from the destruction of life, theft, sex-indulgence, lying, the use of intoxicating liquors, eating between meals etc. Right livelihood consists in earning livings by honest means. Right effort consists in constant vigilance, effort and activity which are necessary for self-control, sense-restraint, and arrest of evil thoughts and concentration of mind on universal

good will. Right mindfulness consists in recollection of the impurity of the body, the nature of feeling, pleasure, pain and neutral feeling etc. And the last, right concentrations consist of meditation.

Above all, “Buddhism stresses right conduct (*sīla*) right concentration (*samādhi*) and right insight (*prajñā*). *Sīla* and *samādhi* lead to insight. Right insight purges the mind of lust (*kāmāsava*), becoming (*bhavasava*) and ignorance (*avidyāsava*). All should meditate on love and friendship (*maitrī*) for all creatures, compassion (*karuṇā*) for distressed creatures, joy (*muditā*) for virtuous persons and indifference to all vicious persons. These are called the four sublime meditations (*brahmavihāra*)”^{xlviii}

Men are intertwined both inside and outside by the tangles of desire (*taṇhā*) and the only way by which these may be loosened in by the practice of right discipline (*sīla*), concentration (*samādhi*) and knowledge (*prajñā*). *Sīla* means desisting from committing all sinful deeds. This is the first step since it ceases to do all actions of bad desires and thus removes the in ruche of dangers and disturbances. It, therefore, paves the way for attaining sainthood, because in our domestic life, we are all tied down with all sorts of desires (good or bad both). *Samādhi* is more advanced effort, for by it all the roots of desire are destroyed and removed, and thus it leads to one step further for purifying one’s inner self. It directly brings in *prajñā* (true wisdom) and by *prajñā* the saint achieves final emancipation and becomes an *arhat*. The practice of *sīla* helps the person to adopt the course of *samādhi* which means concentration of mind, bent on right endeavours on particular object, so that they may completely cease to shift and change. If practiced thoroughly, this has great effect on our mind, which leads to *prajñā*.

After *sīla*, *samādhi* and *prajñā* comes the *brahmavihāra*. Buddhist teachings of *brahmavihāra* and the five precepts (*pancasīla* i.e. killing, stealing, lying, adultery and intoxication and gambling) are ways of peace. The word *brahmavihāra* means sublime on divine state of mind. The four *brahmavihāra* remain in the cultivation of four feelings that is *maitrī* (loving kindness or universal friendship), *karuṇā* (compassion), *muditā* (happiness in the prosperity and happiness for all) and *upekshā* (indifference to any kind

of preferment of oneself, his friend, and his enemy or a third party). If the term *upekshā* is analysed in the Buddhist context, it does not mean actually indifference, as it is in Hindu context. *Upekshā* is equanimity; it is something positive and not negative in its import. The person who practices the four divine states of mind, acquire the internal peace and wishes the welfare of all beings. Like Gandhi's *ahimsā*, the Buddhist loving kindness and altruistic practice should be cultivated internally. *Ahimsā* does not consist in white or yellow clothing, a smiling face and so on. It is essentially the sincerity and purity of a person's heart. It cannot exist without a peaceful mind. A peaceful mind yields wisdom and all virtues. Thus, in Buddhism, meditation is a crucial means to attain a peaceful mind. The principle of meditation is a training of mindfulness. In Buddhism, the meditation practice is beneficial to all, even to non-Buddhists. It is the universal way of peace.

The first sublime state *maitrī* is not only meant for mankind but for whole of animate creation. *Maitrī* is the most powerful force in the world but it is neutral force. If all war like nations could be prevailed upon to substitute the spiritual '*maitrī*' for the destruction weapons of materialism and govern the world not with might and force but with right and love, then only real peace and happiness will be ensured in the world. *Karuṇā* is relieving suffering and danger to others. It is compassion that compels one to serve others with altruism. A true compassionate person lives not for himself but for others. He seeks to opportunities to serve others expecting nothing in return not even gratitude. The feeling of violence disappears when the feeling of compassion arises. Like *maitrī*, *karuṇā* should also be extended without limit towards all suffering and helpless creatures including dumb animals.

In order to be a perfectly non-violent person man should conquer the *ṣadaripūs* i.e., *kāma*, *krodha*, *lobha*, *mada* and *mātsarya*. Love everybody and that will pave the path of attaining *nirvāṇa*. Everything is momentary, so we should be friendly to everybody in the short span of our life. Simultaneously *karuṇā* means one should sympathize with the sorrows of his friends and foes alike. Among the positive virtues,

friendliness (*maitrī*) and compassion (*karuṇā*) are sometimes said to be most akin to *ahiṃsā*. A Pali Buddhist description of friendliness is given in the *Mettasutta*: “As a mother all her life watches over her only child, so should everyone cultivate a measureless (*appamañña*) friendly mind towards all beings.”^{xlix} One who cultivates a friendly mind and who is sympathetic to the welfare of all beings purifies his mind from the taint of ill-will.

Muditā is the third sublime virtue. It means not only sympathetic appreciation or appreciative joy which tends to destroy jealousy, its direct enemy. One religion is jealous of another, one part of a group is jealous of another part, one institution and so on. This is the very reason why individuals and groups should practice *muditā* if they wish to sublimate themselves and become truly happy.

And finally, in the stage of *upekṣā*, one should have an equal attitude to everybody. Here attachment is totally stopped. It is the stage of supreme and absolute stage of equanimity. And herein comes the stage of absolute cessation of all sorrows and sufferings.

Buddhism has a great force for peace in the world. The great minds of ancient and modern India have been guided by Buddhist's teachings. In ancient time, Asoka was completely influenced by Buddhist's teaching. Asoka is rightly looked upon as the first royal patron of Buddhism. After the famous 'Kalinga war', Asoka embraced Buddhism to serve and uplift the humanity. In the Kalinga war the tremendous loss of life proved to be a turning point in the life of Asoka. He repented and decided to undertake no further military campaigns. Instead he began to think of religious conquest (*dharmavijaya*) that is not meant the conquest of a particular religion or creed or sect, but triumph of universal love (*mahā-maitrī*), universal compassion (*mahā-karuṇā*) and tolerance. Universal love or *maitrī* is the life or soul of Buddhism. Universal love always accompanies by tolerance. Tolerance is the special characteristics of universal love. Asoka was greatly influenced by Buddha's teachings and he succeeded to establish peace in India and outside of India.

In this context, it is worth to discuss violence and its avoidance. A non-violent society cannot be built upon if we don't learn how to avoid violence. The Buddha's attitude to violence, either physical or psychological, is illustrated in the following saying:

“All men tremble at punishment, all men fear death; remember that you are like unto them, and do not kill, nor cause slaughter.’

‘All men tremble at punishment. All men love life; remember that thou art like unto them, and do not kill, nor cause slaughter. He who seeking his own happiness punishes or kills beings, who also long for happiness, will not find happiness after death.’”¹

Even in speech, one is cautioned not to hurt others. Violence in word, thought and action is to be eschewed. The reason is that, while it hurts the victim, it does not bring any happiness to the person who becomes violent. One important result is the sufferings that come in the wake of the violent act for the door of the violent act itself.

Violence is always created. There should be a congenial basis for the rise of violence. Such causes have to be carefully understood by whosoever is determined to deal with violence. The immediate push for violence in such a congenial environment is the direct intervention of someone often with a personal grouse.

An individual, institution or a state practicing violence creates a basis and an environment for the rise of further violence among the people. Violence practiced by state, by punishing so-called criminals is referred in a Buddhist discourse. The people noticing how the king (or state) cut people's hand and feet began emulating the example themselves. Under what condition do individuals become violent in behaviour? Buddhist teachings reveal how social and psychological factors contribute to the creation of violent tendencies in people. Angulimāla, as a young man was a disciplined and intelligent student. His co-students got jealous of him and concocted the rumour that he was having a sexual relationship with the teacher's wife. The enraged teacher thought of a ruse to get

rid of him. He told Angulimāla to collect thousands human fingers in order to successfully complete his course of studies. It was the practice during this time for a teacher to give an assignment to a pupil at the end of his period of study in order to test him. On the fulfilment of this assignment his studies are considered as successfully completed. Angulimāla, in order to fulfil the obligation of his teacher began to kill people and collect human fingers. Angulimāla first killed one person and collected ten fingers. When he killed second person, and then the third person, it was quite possible that his personality began to undergo a change. The very violent act committed by him transformed his character and personality. His physical demeanour too changed. The innocent-looking young man now appeared as a demon with his eerie garland of human fingers round his neck. He would not have hesitated even to kill his own mother in order to fulfil his teacher's assignment. Such was the tremendous change of heart violence and cruel acts could bring out in a person. The change thus effected, frightened the king and his men who ran away seeing him even after he became a devotee of the Buddha.

It is interesting to examine how the Buddha brought Angulimāla back from his brutal violent behaviour and transformed him to a normal human being. Angulimāla was an intelligent young man. The Buddha, understanding this, adopted the intelligent method to deal with him. "Stop," Angulimāla shouted when he saw the Buddha. The Buddha continued to move on the way. "I stopped; it is for you to stop now," said the Buddha. Angulimāla was puzzled. "You monks don't utter falsehood. But now you do so. While walking you say that you have stopped. How could this be so?" It was at this point that Buddha explained his position to him. Intellectual curiosity was again brought back to Angulimāla instead of violent thoughts. The Buddha's appeal to the intellect had its intended result.

"The best antidote for violence and terrorism is seen in this commitment to Dharma (Law and justice) by the rulers of a country. Perhaps it was the socio-political implication of the Buddhist saying: "*Dhammo have rakkhatidhammacāri*" (Law or

Dharma itself protects the person who practices it) that motivated this commitment to Dharma or the Law.”^{li}

The gospel of the Buddha is sometimes said to be summarized in the following verse of the Dharmmapadapāli: “Not to commit any sin, to do good, and to purify one’s mind, that is the teaching of (all) the Awakened.”^{lii} This refers to fact that for every negative virtue there is a corresponding positive one. The term can be arranged in a negative is a positive form, i.e. one may conquer anger by love (*akkodha*), but conquer evil (*asādhu*) by good (*sādhu*). Hence an act which is to be opposite to the evil or *himsā* has to be, in part at least, positive by nature.

Ahimsā is not confined to abstention from injury etc. to others. It involves positive philosophy that is the practice of friendliness, helping all living beings and being kind to them. Such compassion or friendliness begins with oneself, and then extended to others. In thought, word and deed, this friendliness; this compassion, finds expression and is gradually increased. *Ahimsā* is thus a total way of life, practical in all aspects. It recognizes reality and attempts to arrive at realistic solutions and not ideal solutions that cannot be put into practice. In this positive aspect, *ahimsā* transcends individual boundary to social realm.

Violence is potential in almost all situations in human life. It could be avoided by developing alternatives to such violence. In an advanced society disciplined, knowledgeable, skilful and wise individuals may invent and resort to numerous alternatives to avoid violence. The Buddhist way of life emphasizes the provision of sufficient room for such alternatives in practical life instead of encouraging the selection of violence which brings with it a train of consequences causing the destruction of both oneself and others. As a matter of simple morality (*sīlamattaka*) the Buddha urges to abstain from killing living beings (*pānātipātāpahāya or paṭivirata*). One who lays the cudgel and weapon aside is full of mercy and compassionate (*anukampī*) to living beings. In a post-canonical work it is mentioned that being non-violent, one is full of love (*piya*)

and affectionate (*māmakā*) towards others. A Buddhist Sanskrit text even defines *avihiṃsā* as *karuṇā* or compassion.^{liii}

These references are sufficient to point out that non-violence in Buddhism is also to be understood as a positive norm. A modern commentator says that *alobha* does not merely mean non-attachment, but also generosity. *Adosa* does not merely mean non-anger but also good will or loving *ahiṃsā* kindness (*mettā*). *Amoha* does not merely mean non-delusion, but also wisdom or knowledge. Thus Buddhist non-violence is a positive antidote to violence. The motivation of a non-violent action includes compassion, and non-violent action is also by nature positive.

Non-violence in Yoga Philosophy

In Indian philosophy, Yoga is the name of the sixth orthodox philosophical school. Before discussing non-violence in the light of Yoga system, it is essential to discuss *Sāṃkhya* system in brief, because the *Yoga* philosophical system is closely allied with the *Sāṃkhya* school of thought. The *Yoga* school expounded by the sage Patañjali accepts the *Sāṃkhya* psychology and metaphysics, but it is more theistic than the *Sāṃkhya*, as evidenced by the addition of the divine entity to the *Sāṃkhya*'s twenty five elements of reality. The *Yoga* assumes the reality of twenty five principles such as *prakṛti*, *puruṣa*, *mahat*, *manas* etc. and adds the principle of God to them. So *Yoga* recognizes the reality of twenty six principles. Thus, the *Yoga* adopts the *Sāṃkhya* ontology with slight variations. It agrees with the *Sāṃkhya* in holding that bondage is due to non-discrimination (*aviveka*) between *puruṣa* and *prakṛti*, and liberation is due to discrimination (*viveka*) between them. But it lays stress on the practice of *yoga* as an indispensable means to discriminative knowledge (*vivekakhyaṭi*). This is the special feature of the *Yoga* system.

As noted, *Yoga* is not to be considered as a school distinct from *Sāṃkhya* until well after Patañjali's time, but rather as a different approach or method towards enlightenment, although there are minor differences. *Sāṃkhya* provides the metaphysical or theoretical basis for the realization of *puruṣa* and *Yoga* the technique or practice for

that purpose. Although the Yoga tradition does not agree with *Sāṃkhya* view that metaphysical analysis constitutes a sufficient path towards enlightenment in end, it presupposes the metaphysics of *Sāṃkhya* as its foundation.

Patañjali, the founder of *Yoga Sūtra* systematized the Yoga school of thought in it. It is the first work in the system. However, it is doubtful whether Patañjali, the author of *Yoga Sūtra*, was the famous grammarian, the author of the *Mahābhāṣya*, who flourished in the second century B. C. *Vyāsa*'s commentary on the *Yoga Sūtra*, called *Yoga-Bhāṣya* or *Vyāsa*.

The Sanskrit word “yoga” has many meanings, and it is derived from the Sanskrit root ‘*yuj*’, meaning ‘to control’, ‘to yoke’ or ‘to unite’. Translation includes joining, uniting, conjunction and means. An alternate root from which the word yoga may be derived is ‘*yujir samadhau*’, which means contemplation or absorption. This translation fits better with the dualist *Rāja Yoga* because it is through contemplation that discrimination between *prakṛti* (nature) and *puruṣa* (pure consciousness) occurs.

Patañjali defines Yoga as “*cittavṛttinirodha*” (YS 1.2), the stilling of all states of *citta*, that is, complete suppression of all mental modes or processes. There are five *vṛttis*, a term used frequently throughout the *Yoga Sūtra* to essentially refer to any sensual impression, thought, ideas or cognition, psychic activity or conscious mental state whatsoever. The five *vṛttis* are: right knowledge, error, metaphor, deep sleep and memory (YS 1.5-11).

Yoga system is very diligently allied with spiritual aspects of human life. Yoga system holds that liberation is to be attained by means of spiritual insight into the reality of the self as the pure immortal spirit which is quite distinct from the body and the mind. But spiritual insight can be had only when the mind is purged of all impurities and tendered perfectly calm and serene. For the purification and enlightenment of *citta* or the mind, the Yoga gives us the eightfold means which consists of the disciplines of (1) *Yama* (practice of restraints), (2) *Niyama* (observance), (3) *Āsana* (bodily posture), (4) *Prāṇāyāma* (breath control), (5) *Pratyāhāra* (withdrawal of the sense-organs), (6)

Dhāraṇā (fixation of attention), (7) *Dhyāna* (meditation) and (8) *Samādhi* (absorptive concentration). These are known as aids to yoga (*yogāṅga*).

The first two limbs are the main ones, which bring the aspirants to an understanding of the ethics and morals of Yoga. *Yama* contains five sub-steps, which need to be practiced in the domains of thought, speech and action.

- (a) Non-violence (*ahimsā*)
- (b) Truthfulness (*satya*)
- (c) Non-stealing (*asteya*)
- (d) Sexual restraint (*brāhmacārya*) and
- (e) Non-acceptance (*aparigraha*)

Niyama also contains five sub-steps, which need to be practiced in the domains of thought, speech and action.

- (a) Cleanliness (*śauca*)
- (b) Contentment (*santoṣa*)
- (c) Austerity (*tapas*)
- (d) Scriptural study (*svādhyāya*) and
- (e) Surrender to God (*īśvarapraṇidhāna*).

These two steps when practiced fully provide the seeker with the self-control and disciplines which becomes the preparation to the other steps also.

Though all of the limbs or *yogāṅga* deserve discussion, non-violence (*ahimsā*) is our primary concern. But before to discuss non-violence in *Yoga Sūtras* it must be remembered that if there be any obstruction to the practice of *yamas* and *niyamas* brought about by the distraction of discursive thought in the form of contrary ideas, such as violence or harming and so on, the *yogin* must be devoted to the cultivation of their opposite. For as Patañjali warns:

“Discursive thoughts like violence and the others, done or caused to be done or approved of, preceded by greed, anger and delusion [whether] mild, medium or

intense- all result in endless dissatisfaction/sorrow and ignorance; thus the cultivation of their opposites [is prescribed].”^{liv}

The first discipline of *yama* or its sub-steps are negative virtues. Non-injury (*ahimsā*) consists in the absence of cruelty to all creatures in all possible ways and all times. It is tenderness, good will and kindness for all living beings. “Non-injury is the root of all other negative (*yama*) and positive (*niyama*) virtues. So, absolute non-injury is prescribed by *Yoga* system. ‘Thou shalt not kill’, animal sacrifices for a religious purpose is forbidden. The *Sāṃkhya*, the *Yoga*, Buddhism and Jainism agree on this point.

Truthfulness consists in the harmony between true thoughts and words in conformity with the good for all creatures. The words must be spoken for the good of all creatures. They must be spoken for doing harm to others. If they are spoken for the purpose of doing harm to others, they cannot be regarded as the true and righteous. Truthfulness involves harmony of thoughts with facts which must be guaranteed by the speaker. A truthful person must be vouch for the truth of his words. A truthful person must have valid thoughts in his mind, speak them out correctly, excite similar thoughts in the hearer’s mind and his words must be conducive to the welfare of all creatures. “The *Yoga* gives a strict but humanitarian conception of truthfulness. Hypocrisy, flattery, deceit and truthful words injurious to society are falsehood. ‘Thou shalt not lie in thought, word and deed. Theft in immortal misappropriation of others possessions,’”^{lv}

Yama and *Niyama*, the ethical disciplines and moral backbones, serve as the aspirants, guidelines for right in life. *Ahimsā*, which non-violence in thought, word and action, is the foundation of all the other moral precept because harming is the source of all suffering. The practice of universal love is the highest practice for success in *Yoga* and the ideal of which the yogi ceaselessly strives. “*Yoga* is rooted in virtue and there is no higher virtue than the abandoning of cruelty and harming. The yogi must respect all life. The greatest need in this ephemeral material realm is the message of love. You will soon be rooted in true *ahimsā*.”^{lvi} Desire is the true enemy of peace, for desires can never be fully satisfied. Strive for true, abiding happiness that can only be obtained by realizing

God alone through constant practice, self-control, purity, concentration, meditation and above all- observance of practice of *Yama* and *Niyama*. The *Yamas* and *Niyamas* give us infinite opportunities to truly transform of our life.

Patañjali doesn't tell us how specifically to "do" the *Yamas* and *Niyamas* - that's up to us. But if you align your life with them, they will lead us to our highest aspiration: peace, truth, abundance, harmonious relationships, contentment, love, and meaningful connection to the Divine--the essence of happiness.

So *Yama* and *Niyama* are the most essential ethical part of Yoga philosophy. And *ahimsā* in Yoga philosophy often translated as 'non-violence' or 'non-harming'- is the opportunity to relinquish hostility and irritability, and instead make space within your consciousness for peace.

The Yoga concept of nonviolence is closely associated with that of Buddhism. *Yoga* ethics of non-violence (*ahimsā*), truthfulness, non-stealing, sex-restraint and non-covetousness which are universal and unconditional duties (*sārvabhauma mahāvratā*) obligatory at all times, in all places, under all circumstance corresponds closely to the Buddhist ethics. "The *Yoga* ethics of friendship (*maitrī*) for all creatures, joy (*muditā*) for all virtuous, compassion (*karuṇā*) for all distressed and indifference to all equanimity (*upekṣā*) exactly corresponds to the Buddhist ethics of sublime meditation (*brahmavihāra*)."^{lvii} This is the common features of Jainism, Buddhism and the *Yoga*. But *Yoga* ethics is ascetic, while the Buddhist ethics advocate the morality of the middle path between asceticism and hedonism, self-denial and self-indulgence.

As like Jainism, *Yoga* counts *ahimsā* as the only moral ideal; all external conduct and all the other virtues are sub-ordinate to it in the sense that *ahimsā* includes them all. These virtues are: (1) *satya*, which consists in word and thought being accord with facts, (2) abstinence from theft, which consists not only in not taking the things of others unlawfully, but in removing even the desire thereof (*asteya*), (3) continence and (4) absence of avariciousness, the non-appropriation of things not one's own, consequent upon seeing the defects of attachment and of miseries caused by accumulation,

preservation etc. (*aparigraha*). A *Yogin* must observe these duties universally and unconditionally. The maxims of moral conduct then are, ‘Thou shalt not injure any being, thou shalt not speak an untruth, thou shalt not steal, thou shalt not be avaricious.’ But the last three maxims can be brought under the one grand maxim, ‘thou shalt not injure any being on any condition whatsoever.’ Thus in the case of a conflict of duties, say for example, between truthfulness and non-injury, it is the latter which is to be followed and not the former.^{lviii} The fulfilment of these laws is technically called in *Yoga - yama*. According to variety of circumstances, persons and conditions, the vices such *ahimsā*, etc., may be of infinite kinds, but in every case it brings to us sorrow and takes us down the path of ignorance and hence away from self-realization.

Yoga philosophy has great stress on non-violence (*ahimsā*). The right observances serve to make the mind pure, remove desires, and tend to strengthen the will and prepare it for the great *Yoga* meditation. But still it may be said that until the mind is at peace with the world, the great duty of *ahimsā* cannot be performed merely by thinking. “It is therefore necessary that the mind should be at perfect peace with the world by a willing culture of the emotion of the friendliness (*maitrī*) towards all those who are leading a life of pleasure, of compassion towards those who are virtuous, and indifference towards the vicious. Whoever shows friendliness towards the happy is purged of the dirt of envy; whoever wishes to remove the miseries of others through compassion (*karuṇā*) is purged of the propensity of doing mischief to others. Complacency (*muditā*) removes jealousy, and indifference towards sinners, removes impatience and anger.”^{lix} Thus by the culture of these positive emotions the mind becomes inclined to the side of mental restraint. When the mind is thus purged of its dross, the *yogin* takes his *Yoga* practice for the ultimate realization of his purpose.

On the surface, the word ‘*ahimsā*’ may read like any other generic religious precept that instructs us not to hurt or kill our fellow man, but going deeper it is really a thought process, one that may take a life time to cultivate. How often do we catch ourselves entertaining hateful thoughts about someone, if only for a second, wishing them

harm or hardship based on a very tiny grudge that we will probably get over in a matter of day? This type of mental violence is much more difficult to bring under control than physical violence, but is of the utmost importance, because if we can bring our thoughts under control then our actions are more likely to live up our values.

In conclusion to the present discussion, it can be said that *ahimsā* must had been a demand of society in response to which Buddha and Mahāvīra, two contemporary thinkers preached non-violence. However, the non-violence they taught is not categorical for all. They have understood that some amount of violence is unavoidable in leading day to day life and therefore did not prescribe rigorism for common people. Ancient India in the time of Buddha and Mahāvīra has made the ideal of non-violent society possible.

ⁱ J. N. Sinha, *Indian Philosophy* (vol1), Motilal Banarsidass Publishers Private Limited, Delhi, 2006. p 1

ⁱⁱ *Indian Philosophy* (vol1), p 115

ⁱⁱⁱ Unto Tähtinen, *AHIMSA Non-violence in Indian Tradition*, (chap 1), Rider and Company, London, 1976. p 3, As it is found in *Manusmṛtti*, 8.293; 8.297; 9.310

^{iv} Ibid, and also found in *Medhātithi* on Manu. 1.29

^v Ibid, p 3, also found in *Manusmṛtti*, 11.63 and 8.285

^{vi} Ibid, p 4, also found in *Manusmṛtti*, 8.288

^{vii} Ibid, also found in *Manusmṛtti*, 5.45 and *Anuśāsan Parva*, 113.5

^{viii} Ibid, also found in J. U.- 1.7

^{ix} Ibid, also found in *Śabdakalpadruma* on the word *ahimsā*

^x Ibid, p 117

^{xi} *AHIMSA Non-violence in Indian Tradition*, (chap-1), p 4-5 as it is found in *Chāndogya Upaniṣad*, 8.15.1

^{xii} Ibid, p 5, as it is found in *Manusmṛtti*- 5.41

^{xiii} Ibid, as it is found in *Sānti Parva*- 32.13

^{xiv} *Indian Philosophy*, (vol1), p 137

^{xv} Ibid. p 137

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- ^{xvi} Dr. Sashi Prabha Kumar, *Facts of Indian Philosophical Thought*, (chap 1), Vidyanidhi Prakashan, Delhi, 1999, p 3
- ^{xvii} Ibid, p 4, as it is found in *Rgveda*
- ^{xviii} *AHIMSA Non-violence in Indian Tradition*, (chap v), p 88
- ^{xix} Ibid, (chap v), p 90
- ^{xx} *AHIMSA Non-violence in Indian Tradition*, (chap v), p 70, as it is found in *Bhāgavata Purāṇa* 11.19.33
- ^{xxi} Ibid, also in *Bhāgavata Purāṇa* -2.28.4
- ^{xxii} Ibid, and also in *Bhāgavata Purāṇa*-7.11.7-12
- ^{xxiii} Roderick Hindery, *Comparative Ethics in Hindu and Buddhist Traditions*, (chap v), Motilal Banarsidass Publishers Private Limited, Delhi 2004, p 119
- ^{xxiv} Ibid, (chap v), P-89, as it is found in *Anuśāsana Parva* 116.38
- ^{xxv} Mahābhārata xviii: 116. 37-41
- ^{xxvi} Ibid, p 119
- ^{xxvii} *Indian Philosophy*, p 206
- ^{xxviii} *AHIMSA Non-violence in Indian Tradition*, (chap iv), p 60, as it is found in the *Bhāgavata Pūrāna* – 36.11
- ^{xxix} S. N. Dasgupta, *The History of Indian Philosophy*, (vol2), At the University Press, Cambridge, 1963, p 508-509
- ^{xxx} Parmeshwari Prasad Khetan (editor), *The Bhagavad Gita With Text and Translation*, Commentary in the words of Sri Aurobindo, Sri Aurobindo Divine Life Trust, Jhunjhunu, Rajasthan, 2006, p 70-71
- ^{xxxi} Chandradhar Sharma, *A Critical Survey of Indian Philosophy*, (chap iv), Motilal Banarsidass Publishers, Delhi, 1991, p 48
- ^{xxxii} Ibid. p 147, as found in *Srmaḍ Bhagvat Pūrāna*, 1.14-46
- ^{xxxiii} Ibid. *Anushashana Parva* of Mahābhārata, 116.38-39, see also S. R. Banerjee, *In Introducing Jainism*, Calcutta, 2000, p 70
- ^{xxxiv} *Jaina Tradition in Indian Thought*, p 292
- ^{xxxv} *Indian Philosophy*, p 253
- ^{xxxvi} Dr. K. P. Sinha, *The Philosophy of Jainism*, (chap v), Punthi Pustak, Calcutta, 1990, p 104
- ^{xxxvii} Ibid. p 105-106

xxxviii Ibid. p 253

xxxix Ibid. p 113

xl *Jaina Tradition in Indian Thought*, p 334

xli *AHIMSA Non-violence in Indian Tradition*, p 50

xlii Edited by Joseph Runzo and Nancy M. Martin, *Ethics in World Religion*, Aneworld oxford publication, 2001, p 212

xliii *Indian Philosophy*, p 333-334

xliv *AHIMSA Non-violence in Indian Tradition*, p 29

xlvi *Indian Philosophy*, p 327

xlvii *AHIMSA Non-violence in Indian Tradition*, p 51, as it is found in Majjhima p 56

xlviii Ibid, p 90

xlix Ibid. p 322

l *AHIMSA Non-violence in Indian Tradition*, p 77, as it is found in Suttanipāta 148

l F. Maxmuller and V. Fausboll (trans.), *Dhammapadapāli*, (chapter- ten-“Punishment”), Bharatiya Vidya Prakashan, Delhi, 2004, p 44-45

li Nandasena Ratnapala, *Buddhist Sociology*, Indian Books Centre, Delhi, 1993, p 166

lii *Dhammapadapāli*, (Chapter fourteen), p 62

liii *AHIMSA Non-violence in Indian Tradition*, P 59

liv Ian Whicher, *The Integrity of Yoga Darśana- A Reconsideration of Classical Yoga*, D. K. Print world (p) Ltd. New Delhi, 2000, p 191, also found in Yoga Sūtras II 34, p 106

lv Ibid, p 152

lvi Dharma Mitra, *The Ethics and the Morals of Yoga*, New York Yoga Magazine, New York, USA, June, 2008

lvii Ibid. p 336-337

lviii S. N. Dasgupta, *Yoga Philosophy, In Relation to other systems of Indian Thought*, Motilal Banarsidass Publishers, (pvt), Delhi, March, 2007, p 302-303

lix S. N. Dasgupta, *Yoga Philosophy, In Relation to other systems of Indian Thought*, Motilal Banarsidass Publishers, (pvt), Delhi, March, 2007, p 305-306

CHAPTER- IV

NON-VIOLENCE IN GANDHIAN THOUGHT

The concept of non-violence gets its present import due to the teachings and movement of M. K. Gandhi, also known as the father of the Indian nation. In a narrow sense Gandhi's non-violent movement can be seen as a strategic war against the British rule which reigned over India for two hundred years. However, Gandhi's non-violence is something more than this. Non-violence, for Gandhi, is the ethical principal that should guide a human being in all aspects of his or her life. Political freedom is only one of the many implications of non-violence. Infact, it may also be seen that non-violence can never be considered as a mere means for reaching some ulterior goal; non-violence is an end in itself. It is impossible to understand Gandhi's concept of non-violence in isolation and without reference to his other concepts of love, Satyagraha, trusteeship, God and above all his concept of truth. Before entering into exploring the Gandhi's concept of non-violence it will be helpful for us to review in brief Gandhi's eventful life.

M. K. Gandhi: Early life and background

M. K. Gandhi, the preeminent leader of Indian nationalism and the prophet of non-violence in the 20th century, was born, the youngest child of his father's forth wife, on October 2, 1869, at Porbandar, the capital of small principality in Gujrat in Western India under British suzerainty. Gandhi's father, Karamchand Gandhi also known as Kaba Gandhi, who was dewan of Porbandar, did not have much in the way of a formal education, but rich experience of his practical affairs stood him in good stead in the solution of most intricate questions and in managing hundreds of men.

Gandhi's mother, Putlibai, was completely absorbed in religion, did not care much for binary and jewellery, divided her time between her home and temple, fasted frequently, and wore herself out in days and nights of nursing whenever there were sickness in the family. Gandhi grew up in a home steeped in Vaiṣṇavism worship of Hindu god Viṣṇu-with a strong tinge of Jainism, a morally religious Indian religion,

whose chief tenets are non-violence and belief that everything in the universe is eternal. Thus Gandhi took for granted *ahimsā* (non-injury to all living beings), vegetarianism, fasting for self-purification and mutual tolerance between adherents of various creeds and sects.

The educational facilities at Porbandar were rudimentary; in the primary school that Gandhi attended the children wrote the alphabet in the dust with their fingers. One of the terminal reports rated him as “good in English, fair in Arithmetic and weak in Geography; conduct very good and bad handwriting.” In his childhood, one of the most remarkable incidents was happening, which basically talks about the honesty or truthfulness of Gandhi. Later we will focus about it, when we will discuss the relation between non-violence and truth.

The Indian classics, especially the stories of *Shravana Pitribhakti Nātaka* (a play about Shravana’s devotion to his parents) and *Mahārājā Harischandra*, had a great impact on Gandhi in his childhood. Gandhi, in his autobiography admits that it left an indelible impression on his mind. Gandhi’s early self-identification with Truth and Love as supreme values is traceable to these epic characters.

Gandhi, a different child, was married in the age of thirteen to fourteen years old Kasturba and thus lost a year at school. Recalling the day of their marriage he once said, “As we did not know much about marriage, for us, it meant only wearing new clothes, eating sweets and playing with relatives.” In 1887, Gandhi scraped through the matriculation examination of the University of Bombay and joined Samaldas College in Bhavnagar. As he had suddenly to switch from his native language—Gujrati to English, he found it rather difficult to follow the lectures.

Meanwhile, his family was debating his future. Left to himself, he would have liked to be a doctor. But besides the Vaiṣṇava prejudice against vivisection, it was clear that if he was to keep up the family tradition of holding high office in one of the states in Gujrati, he would have to qualify as a barrister. This meant a visit to England, and Gandhi, he was not too happy at Samaldas College, jumped at the proposal. His youthful

imagination conceived England as “a land of philosophers and poets, the very centre of civilization.” But there were several hurdles to be crossed before the visit to England could be realised. His father had very little property; moreover, his mother was reluctant to expose her youngest child to unknown temptations and dangers in a distant land. But Gandhi was determined to visit England. One of his brothers succeeded in raising the necessary money and his mother’s doubt were allayed when he took a vow that while away from home, he would not touch wine, women and meat. Gandhi disregarded the last obstacle, the decree of the leaders of the Medh Bania caste, to which the Gandhi’s belonged, who forbade his trip to England on 4th September, 1888. Ten days after his arrival he joined the Indian Temple, one of the four London Law colleges.

Gandhi in England: Gandhi stayed in England from the year 1888 to 1891. But during the three years he spends in London his main pre-occupation was with personal and moral issues rather than with academic ambitions. His vegetarianism became a continual source of embarrassment to him; his friends warned him that it would weak his studies as well as his health. Fortunately for him he came across a vegetarian restaurant as well as a book providing a reasoned defence of vegetarianism, which henceforth became a matter of conviction for him, not merely a legacy of his Vaiṣṇava background. The missionary zeal he developed for vegetarianism help to draw the pitifully shy youth out of his shell and game him a new poise. He became a member of executive committee of the London vegetarian society, attending its conferences and contributing articles to its journal. Some of the vegetarian he met were members of Theosophical Society, which had been founded in 1875 to further universal brotherhood and which was devoted to the study of Buddhist and Hindu literature. They encouraged Gandhi to join them in reading the *Bhagavat Gītā* both in translation and as well as original.

Gandhi was called to bar on 10th June, 1891. Painful surprises were in store for Gandhi when he returned to India in July 1891. His mother had died while he was in London and that his family had kept the news from him. In his autobiography, Gandhi refers to that climate that, in April, 1893, he accepted a year-long contract from Dada

Abdulla and Co., an Indian firm, to a post in the Colony of Natal, South Africa, than part of the British Empire.

Gandhi in South Africa: In South Africa Gandhi faced the discrimination directed at Indians. In a Durban court, Gandhi was asked by the European magistrate to take off his turban; he refused and left the courtroom. A few days later, while travelling to Pretoria, he was unceremoniously thrown out of a first class railway compartment and left shivering and brooding at Pietermaritzburg Station; in the further course of journey he was beaten by the white driver of a stage-coach because he would not travel on the footboard to make room for a European passenger; and finally he was barred from hotels reserved “for Europeans only.” These humiliations were the daily lot of Indian traders and labourers in Natal who had learned to pocket them with the same resignation with which they pocketed their meagre earnings. These events were a turning point in Gandhi’s life.

Gandhi was not the man to nurse a grudge. On the outbreak of the Boer War on 1899, he argued that the Indians, who claimed the full rights of citizenship in the British crown colony of Natal, were in duty bound to defend it. He raised an ambulance corps of 1,100 volunteers, out of whom 300 were free Indians and the rest indentured labourers and accountants, artisans and labourers. It was Gandhi, task to instil in them of spirit of service to those whom they regarded as their oppressors. The editor of the *Pretoria News* has left a fascinating pen portrait of Gandhi in the battle zone:

“After a night’s work which had shattered men with much bigger frames, I come across Gandhi in the early morning sitting by the roadside eating a regulation army biscuit. Everyman in (general) Buller’s force was dull and depressed and damnation was heartily invoked on everything. But Gandhi was stoical in his bearing, cheerful and confident in his conversation and had a kindly eye.”ⁱ

In 1906, the Transvaal government promulgated a new act compelling registration of the colony’s Indian population. At a mass protest meeting held in Johannesburg on 11th September that year, Gandhi adapted his still evolving methodology of Satyagraha

(devotion to the truth) or non-violent protest, for the first time. He argued Indians to defy the new law and to suffer the punishments for doing so. The community adapted his plan, and during the ensuing seven-years struggle, thousands of Indians were jailed, flogged or shot for striking, refusing to register, burning their registration cards for engaging in other forms of non-violent resistance. The government successfully repressed the Indian protesters, but the public outcry over the harsh treatment of peaceful Indian protesters by the South Africa government forced South African General Jan Christian Smuts to negotiate a compromise with Gandhi. Gandhi's idea took shape, and the concept of *Satyagraha* matured during this struggle.

Gandhi as a religious man: The term 'religion' Gandhi using in its broadest sense, meaning thereby self-realization or knowledge of self. The influence of his mother and of his home at Porbandar received a great impetus after his arrival in South Africa.

Gandhi's religious quest dated back to his childhood, from the age of seven to sixteen at school, he was being taught all sorts of things except religion. The faith of religious aspects Gandhi was taught by his an old servant of his family, Rambha, she suggested as a remedy for fear, the repetition of *Rāmanāma*. Gandhi had more faith in her remedy and so at tender age he began repeating *Rāmanāma* to cure his fear of ghosts and spirits. Gandhi was also encouraged from one of his cousin to reading of *Rāmāyana* that laid the foundation of his deep devotion to the *Rāmāyana*. Gandhi regards the *Rāmāyana* of Tulasidas as the greatest book in all devotional literature. Not only *Rāmāyana* Gandhi was greatly influenced by *Bhagavat Gītā*. The impression has ever since being growing on him with the result that he regards it today (Gandhi's lifetime) as the book per excellence for the knowledge of truth. Earlier Gandhi did not regarded Christianity as a good religion, but when he met a good Christian from Manchester in a vegetarian boarding house and he gave him Gandhi a *Bible* and told him 'please read the *Bible*.' Gandhi had started to read the *Bible*; the *New Testament* produced a different impression on him, especially the *Sermon on the Mount*, which went straight to heart. Gandhi compared it with *Gītā*. The verses, "But I say unto you that ye resist not evil; whosoever

shall smite thee on thy right cheek, turn to him the other also. And if any men take away thy coat let him have thy cloak too.”ⁱⁱ The young mind of Gandhi tries to unity the teaching of the *Gītā*, *The Light of Asia* and *Sermon on the Mount* that the renunciation is the highest form of religion.

Raichandra, a brilliant young philosopher, who becomes Gandhi’s spiritual mentor convinced him of “the subtlety and profundity” of Hinduism, the religion of his birth. Gandhi purchased Sale’s translation of *Quran* and began reading it; he also obtained other books on Islam. One of his Christian friend, Edward Maitland, sent him *The Perfect Way* and *The New Interpretation of Bible*, these two books seemed to support Hinduism. Tolstoy’s *The Kingdom of God Is within You* overwhelmed Gandhi; it left an abiding impression on him.

Gandhi as the leader of Nationalist India: From 1915 to 1918, Gandhi seemed to hover uncertainly on the periphery of Indian politics, declaring to join any political agitation, supporting the British war-effort in World War I, and even recruiting soldiers for the British Indian Army. But in 1920, Gandhi was the dominant figure in the political stage, commanding an influence never attained by any political leader in India or perhaps in any other country. Gandhi’s message was simple: it was not British guns but imperfections of Indian themselves that kept their country in bondage. His program of non-violent non-cooperation with the British government included boycott not only the British manufactures but of institutions operated or aided by the British in India: legislatures, courts, offices, schools. This program electrified the country, broke the spell of fear of foreign rule and led to arrests of thousands of Satyagrahis, who defied laws and cheerfully lined up for prison. In February, 1922, the movement seemed to be on the crest of a rising wave, but alarmed by a violent outbreak in Chauri Chaura, a remote village in eastern India, Gandhi decided to call off mass civil disobedience. This was a blow to many of his followers who feared that his self-imposed restraints and scruples would reduce the nationalist struggle to pious futility.

In March 1930, he launched the Satyagraha against the tax on salt, which affected the protest sanction of the community. One of the most spectacular and successful campaigns in Gandhi's non-violent war against the British Raj, it resulted in the imprisonment of more than 60,000 persons. A year later, after talks with Lord Irwin, Gandhi accepted a truce, called off civil disobedience, and agreed to attend the Round Table Conference in London as the sole representative of the Indian National Congress. The conference, which concentrated on the on the problem of the Indian minorities rather than on the transfer of the power of British, was a great disappointment to the Indian nationalist.

In 1934, Gandhi resigned not only as the leader but also a member of the Congress Party. He had come to believe that its leading members had adopted non-violence as a political expedient and not as the fundamental creed it was for him. In place of political activity he now concentrated on his 'constructive programme' of building the nation 'from the bottom up'--educating rural India, which accounted for 85% of the population; continuing his fight against untouchability; promoting hand spinning, weaving, and other cottage industries to supplement the earnings of the under-employed peasantry; and evolving a system of education best suited to the needs of the people. Gandhi himself went to live at Sevagram, a village in central India, which became the centre of his program of social and economic uplift.

The last phase: With the outbreak of World War II, the nationalist struggle in India entered its last crucial phase. Gandhi hated fascism and all its stood for, but he also hated war. A new chapter in Indo-British relations opened with the victory of Labour Party in 1945. During the next two years, there were prolonged triangular negotiations between leaders of the Congress and Muslim League under M. A. Jinnah and the British government culminating in the Mountbatten Plan of June 3, 1947, and the formation of the two new dominions of India and Pakistan in mid-August 1947.

It was one of the greatest disappointments of Gandhi's life that Indian freedom was realized without Indian unity. Muslim separatism had received a great boost while

Gandhi and his colleagues were in jail, and in 1946-47, as the final constitutional arrangements were being negotiated, the outbreak of communal riots between Hindus and Muslims unhappy created a climate in which Gandhi's appeals to reason and justice, tolerance and trust had little change. When partition of the subcontinent was accepted against the advice, he threw himself heart and soul into the task of healing the scars on the communal conflict, toured the riot-torn areas in Bengal and Bihar, admonished the bigots, consoled the victims, and tried to rehabilitate the refugees. In the atmosphere of that period, surcharged with suspicion and hatred, this was a difficult and heart-breaking task. Gandhi was blamed by partisans of both of the communities. When persuasion failed, he went on a fast. He won at least two spectacular triumphs; in September 1947 his fasting stopped the rioting in Calcutta, and in January 1948, he shamed the city of Delhi into a communal truce. A few days later, on January 30, while he was on his way to his evening prayer meeting in Delhi, he was shot down by a young Hindu fanatic. The worship of non-violence was the victim of violence.

Influence of Indian tradition on Gandhi: In the rich fabric of Gandhi's philosophy of non-violence, practically every strand of thought present in the Indian tradition may be found under a new synthesis. *Ahimsā* to Gandhi means love and service for the whole creation. It means the attainment, through complete selflessness and the spirit of service of a state of equilibrium, equanimity and perfect harmony in relation to the universe. *Ahimsā* is the cultural heritage in our country.

As a matter of fact, *ahimsā* (Non-violence) has been considered as the highest virtue and recommended by the Indian teachers of morality and religion. The *Gītā*, *Rāmāyana*, *Mahābhārata*, and Hindu, Islam, Christian traditions as well as Jainism and Buddhist traditions have formulated various theoretical bases for its practice. The great teaching of non-violence and friendship towards all human beings and all other creatures as a corollary form the world-view contained in the "*Īsopaniṣad*", the '*Gītā*', the '*purāṇas*', the '*Yoga Sūtras*' etc., which have influenced Gandhi a lot. For example, the '*Īsopaniṣad*' teach us that one who views all beings as belonging to the '*Ātmah*' and also

sees the *Ātmah* in all the beings, such a person cease to have hatred towards any being. Gandhi had learnt in his childhood from his mother, Putli Bai and his neighbour's two Indian maxims: "There is nothing higher than Truth" and "Non-violence is the highest virtue" (*Ahimsā Parmo Dhārmah*).

The influence of Bhagavat Gītā, Rāmāyana and Mahābhārata: The *Bhagavat Gītā* had an indelible impact on Gandhi's mind so far the making of his notion of non-violence was concerned. Gandhi writes in '*The Message of The Gītā*', "even in 1888-89, when I was first become acquainted with the *Gītā*, I felt that it was not a historical work, but that under the guise of physical warfare, it described the dual that perpetually went on in the hearts of mankind, and that physical warfare was brought in merely to make the description of the internal dual more alluring. Preliminary intuition becomes more confirmed on a closer study of religion and the *Gītā*."ⁱⁱⁱ It is hard to account for the allegorization of the *Gītā* by Gandhi in terms of Theosophical influences. It will be helpful to recognize that the allegorical interpretation of the *Gītā* is a logical corollary to the Gandhian claim that the *Bhagavat Gītā* preaches non-violence. It could be maintained that Gandhi interpreted the *Gītā* allegorically because of his commitment of the doctrine of non-violence. And if he adopted the doctrine of non-violence under either Jaina or Christian influence than the allegorization of the *Gītā* might be traced to these influences, though at one remove. As a matter of fact, on the more specific issue of *Bhagavat Gītā* and *ahimsā* with which we are concerned here; Gandhi clearly stated, his non-violence interpretation of the text notwithstanding, "Not that actual physical battle is out of the question. To those who are innocent of non-violence the *Gītā* does not teach a lesson of despair.....Better than cowardice is killing and being killed in battle."^{iv}

The second chapter of Edwin Arnold's '*The Song of Celestial*', an interpretation of *the Gītā*, made a deep impression on Gandhi's mind. He wrote: "The book struck me as one of priceless worth. The impression has ever since been growing on me that with the result I regard it today as the book per-excellence for the knowledge of truth."^v Therefore, it gave him invaluable help in his moments of groom. By 1903, the *Gītā* became an

infallible guide of conduct for Gandhi. 'It become', he said, "My dictionary of daily reference. I turned to this dictionary of conduct for a ready solution of my troubles and trails. Words like *Aparigraha* (non-possession) and *Samabhāva* (equability) gripped me."^{vi} It must be kept in mind that these two are the constituent elements of non-violence. He set to thinking how to cultivate virtues like equability and non-possession.

As like *Gītā*, Gandhi was also greatly influenced by *Rāmāyana*. At his age of thirteen Gandhi had deep devotion to the *Rāmāyana*. Gandhi regards that the *Rāmāyana* of Tulsidās as the greatest book in all devotional literature. Actually the *Gītā* and the *Rāmāyana* greatly moulded his thought. He stated that *Gītā* opened to him 'a new view of life'. It gave him the light he needed. It made him to act as a practical person in every sphere of life. Determination, firm conviction, righteous action and above all, other virtues necessarily for a good human being were learnt by him through these scriptures.

There are stories, fables and maxims in support of non-violence scattered throughout the *Mahābhārata*. Non-violence is extolled as the right form of religion. *Bhishma*, the old hero and the statesman, exalted non-violence in his consolatory preaching to Yudhishthra, "Non-violence is the highest religion. It is the highest penance. It is also the highest truth from which all duty proceeds."^{vii}

The influence of Islam: We must keep it in our mind that apart from the *Gītā* and the other religious scriptures, Gandhi was also very much influenced by the teachings of Islam and it too had a considerable role in the formation of complete Satyagraha. For Gandhi, Islam is not religion of violence, and neither is violence integral to it. The word 'Islam' is in the negation of the concept of violence. Islam means surrender to the will of God on the one hand and establishing peace on the other'. The word peace in Arabic is 'salaam'. When Muslims greet each other, they invoke peace – *Salamalaikum* (peace be on you). Not only Muslims, all human beings could be greeted with these words. Violence and mercy and violence and compassion cannot go together. One who is merciful and compassionate cannot issue any commandment for needless violence. A compassionate being could permit violence at best only to remove suffering and injustice.

The compatibility between Islamic teachings and Gandhi's concept of non-violence finds one of its most concrete manifestations in the life and struggle of Khan Abdul Gaffer Khan, the Frontier Gandhi. He writes: "There is nothing surprising in the Muslim or a Pathan like me subscribing to the creed of non-violence. It is not a new creed. It was followed fourteen hundred years ago by the prophet all the time he was in Mecca and it has since been followed by all those who wanted to throw off an oppressor's yoke. But we have so far forgotten it and when Gandhi placed it before us, we thought he was sponsoring a novel creed."^{viii}

The influence of Christianity: But what about the Christian influences? When we go into the background or the influence of Christianity, we find that Gandhi had read Bible at the insistence of 'a good Christian from Manchester in a vegetarian boarding house'. He plodded through the book of the *Old Testament* which sent him invariably to sleep. What about the New Testament? In Gandhi's word:" The New Testament produced a different impression, especially *the Sermon on the Mount* which went straight to my heart. I compared it with the *Gītā*. "But I say unto thee, that ye resist not evil: but whoever shall smite thee on thy right cheek, turn to him the other also. And if any take away thy coat let him have thy coat cloak too,"^{ix} delighted me beyond measure and put me in mind of the Gujrāti poet Shamal Bhatt's poem-

“For a bowl of water give a goodly meal;
 For a kindly greeting bow thou down with zeal;
 For a simple penny pay thou back with gold;
 If thy life be rescued, life does not withhold.
 Thus the words and actions of the wise regard;
 Every little service tenfold they reward.
 But the truly noble know all men as one,
 And return with gladness good for evil done.”^x

Christ's non-violence is more positive than that of Mahāvīra or than the Buddha's. Gandhi's non-violence appears to be more comprehensive in as much as it embraces all

spheres of activities: social, economic, political and religious. The scope of Christ's non-violence has got to be necessarily limited for he lived in different political and economic outlook. Non-violence being the expression of love is a universal virtue and not the peculiarity of any race, creed or country.

The influence of Jainism: There are also some other religions and philosophical teachings like Jainism and Buddhism that has influenced Gandhi to a considerable extent. Out of all religions in the world, Jainism has laid greatest emphasis on non-violence. It has been included among the five cardinal virtues of Jainism, viz., *Ahimsā*, *Satya*, *Asteya*, *Bhahmachārya* and *Aparigraha*. Accordingly, *ahimsā* occupies the first place and the four other principles are subservient to it. Thus, non-violence becomes the fountain head of all other principles and theories of Jainism. Three things of Jaina system influenced Gandhi's outlook most. These are *ahimsā* on the religious side, *Anekāntavāda* or *Syadvāda* on the philosophical side and the institutions of vows on the ethical side.

Gandhi had grown up under the influence of the absolute non-violence of Jainism. To him, Lord Mahāvīra (the last of the Thirthankaras of Jainism) was an incarnation of compassion and non-violence.

Ahimsā has been extreme essence of Jainism. There were no differences of opinion between Gandhi and Jainism on the question of non-violence. It has been the source of inspiration of the principle from the individual level to the collective level and thereby changing its traditional value. Gandhi himself stated that he derived much benefit from the Jaina religious works. Dr. R. N. Dandekar, the top most Vedic Scholar and well known Orientalist has observed: "I sometimes think that if Gandhi has not become involved in politics, he would have become a Jaina Muni. Incidentally, I may mention that in Europe and America, I have met several educated persons who actually believed that Gandhi was a Jaina."^{xi}

Dandekar also expressed the view that Jainism influenced Gandhi in his emphasis on non-attachment (*anāsakti*) in the interpretation of the *Gītā*. Jaina doctrine of *asravasamvaranirjara* is akin to his emphasis on non-attachment rather than on

disinterestedness (*niskāmatva*). The word '*Sarvodaya*' which has been traced to a Jaina work towards the society of the Middle Ages has been given more connotations by him than it did in those days.

The influence of Buddhism: Along with other religions, Gandhi was also influenced by Buddhism. In fact he was very much impressed by the motto of Buddhism, "*Charaha Bhikkhaya Charikam Bahu-janhitaya Bahu-jansukhaya.*" It was the social side of Buddha, a man and a teacher, not a God or a Saviour, a man concerned with sorrows of men, eager to enter their lives, heal their injuries and spread his message for the good of many, that held special message and meaning for the Gandhi. The synthesis embodied in his discovery of the "Middle Path". Buddhism is a religion of kindness, humanity and equality. The keynote of Buddha's character and preaching was compassion (*Karunā*), which was meant for the welfare of 'sentient being'. The friendliness (*Maitri*), compassion pure joy (*Mudita*), and forgiveness (*upeksā*) are the necessary ingredients for the tranquillity of mind. For the attainment of equanimity of mind and virtues life the inculcation of truth, virtue, non-violence restraint and control was enjoyed.

Gandhi was highly impressed by the life and the teachings of Buddha. His preaching and series of actions viz., ethical life as a path of salvation, movement against caste, sacrament, dogmas, cosmic view of salvation as against one's own salvation etc. are reminiscent of the famous teaching of Buddha. Like Buddha, Gandhi believed that everyone has to be converted into a colleague. Buddha's famous saying "Hatred is never eliminated by counter hatred, but only by Love" was an inspiration to Gandhi.

Gandhi endorses the eight-fold path of Buddhism for the salvation of mankind He gave new and wide connotations to *ahimsā* as a synthesis of Vaiṣṇava and Jaina-Buddhist view. He has been highly called the apostle of non-violence. Buddhism teaches Gandhi the egoless bliss of service to our fellow beings.

Influence of Raichandbhai and Gopal Krishna Gokhale: According to Gandhi three modern thinkers left a deep impress on his life and captivated him. Raychandbhai by his living contact; Tolstoy by his book "*The Kingdom of God is Within You*"; and

Ruskin by his "*Unto This Last*".

Gandhi himself writes about Raichandbhai's influence on him as follows: "Though I was then groping and could not be said to have any serious interest in religious discussion, I still found his talk of absorbing interest. I have since met many a religious leaders or teachers. I have tried to meet the heads of various faiths, and I must say that no one else has ever made on me the impression that Raychandbhai did. His words went straight home to me. His intellect compelled as great a regard from me as his moral earnestness and deep down in me was the conviction that he would never willingly lead me astray and would always confide to me his innermost thoughts. In my moments of spiritual crisis therefore, he was my refuge."^{xii}

Gopal Krishna Gokhale, the rare gem among contemporary moderate political leaders welcomed Gandhi as if they were renewing an old friendship. Gokhale seemed like the Gangā to Gandhi where one could have a refreshing bath in the holy river. Gokhale embodied the goal of spiritualizing (value of life) in politics and Gandhi steadfastly adhered to it by enriching it. It is significant to remember that Gandhi has devoted numbers of pages exclusively to Gokhale in his Autobiography. Finally in his return from South Africa to India in 1915, Gandhi looked upon Gokhale as a sure guide whenever Gandhi was in difficulty and that took a great load of Gandhi's mind.

Influence by Western thought: Apart from Indian heritage, Gandhi was also influenced by Socrates, Lord Jesus and in modern times by Tolstoy, Ruskin, and Henry David Thoreau and so on. We shall now discuss the impression of modern thinkers on Gandhi's life.

Influence of Tolstoy: Tolstoy of Russia was the only one with whom Gandhi had some prolonged correspondence. Both Tolstoy and Gandhi were influenced by same thinkers and books- i.e., *Light of Asia* (Buddha's life), Socrates, Mohammed, *Upaniṣads*, and *Gītā*. Both of them were not mere philosophers but teachers of humanity who endeavoured hard to practise what they preached. Gandhi described himself with characteristic candour as Tolstoy's disciple in his letter to Tolstoy. Tolstoy wrote to

Gandhi emphasizing the almost pivotal significance of Gandhi's Satyagraha in South Africa. Tolstoy was a prophetic figure of the latter half of the nineteenth century and Gandhi of the first half of the twentieth century. Finally Tolstoy's "*The Kingdom of God is within You*" overwhelmed Gandhi. It left an abiding impression on Gandhi. Tolstoy manifested independent thinking, profound morality and truthfulness.

Influence of Ruskin: Ruskin, the English thinker, was perhaps the most powerful source of inspiration when Gandhi himself described Ruskin's book "*Unto This Last*" as "the magic spell". Gandhi was offered Ruskin's book by Gandhi's intimate friend Mr. Polak and Gandhi read it on his train journey from Johannesburg to Durban. The book gripped Gandhi so much that the teaching of the book appealed to Gandhi instantaneously and Gandhi paraphrased it into Gujrati as '*Sarvodaya*' (The welfare of all). Gandhi learnt the teachings of the book to be:

1. That the good of individual is contained in the good of all;
2. That a lawyer's work has the same value as the barber's in as much as all have the same right to earning their livelihood from their work; and
3. That a life of labour, i.e., the life of tiller of the soil and the handicraftsman is the life worth-living.

According to Gandhi, "The first of these I knew. The second, I had dimly realized. The third had never occurred to me. '*Unto This Last*' makes it as clear as for me that the second and the third were contained in the first. I arose with the dawn, ready to reduce these principles to practice."

Influence by Henry David Thoreau: Gandhi was greatly influenced by the words and actions of Thoreau, a rare American in whose breast raged a conflict between conventionalism and idealism. The philosophies of these two great thinkers were analogous, if not identical. They were not identical, for Thoreau had decidedly and forcefully approved of violence as a way out of the tyranny of the majority if the peaceful and non-violent way failed. John Reid, therefore, constructed it a mistake to rake soil

around Walden Pond to find the seeds of Satyagraha. But Reid also admitted that Gandhi's spirit and outlook were akin to Thoreau. The 'peaceable revolution' through civil disobedience and other like methods leavened the mind of Gandhi but he could not sanction violence ordinarily for it constituted the very antithesis of peaceable revolution.

Gandhi's concept of non-violence

In the very primitive epochs of human evolution there is no basis of to hold the view that the Neanderthal man, the Cro-Magnon man and the Crimaldi man were influenced by moral considerations. In the early stages of the evolution of man, violence was an important factor. In the ancient stages of human civilization in Egypt, Sumer and the Indus Valley, we find no evidence of ethical judgements sanctifying non-violence as a guiding canon. It is only with the rise of monistic philosophy of Upaniṣads and the ethical teachings of Buddhism, Jainism and Christianity non-violence has been accepted as dominant criteria of human conduct. The Schools of Sophists, Marx and social Darwinism and the supporters of imperialism advocate the triumph of struggle, force, survival and domination. On the other hand, some other sociologists and the political philosophers have emphasized the importance of sympathy, co-operation, fellow-feeling, reciprocal aid, friendship, sense of community and sense of right. So far as human history is concerned it is, no doubt, force and violence have played a determinant role. On the other hand, it cannot be denied that the sentiments of justice, concord, co-operation and mutual aid have also been important factors in human governance. In many religious scriptures and ethical teachings, the concept of non-violence and active love have been praised, and it is also significant that in several schools of thinking, the gradual replacement of coercion by persuasion and substitution of force by pacific techniques of settlement of disputes has been considered as the goal in the evolution of humanity.

The principle of non-violence is not a new concept. It has been preached from times immemorial. In the history of man we come across many sages like Socrates, Jesus, and Buddha who preached and practiced non-violence. Gandhi had been inspired by their life and teachings and tries to apply the technique of non-violence to every walk of life.

Etymologically *ahimsā* is composed of three words: a (not) *hims* (to kill or injure) and a (nominal suffix). So the literal meaning of *ahimsā* would be non-killing of living beings. In ancient times it also means refraining from inflicting physical injury even though mere injury does not cause death except in extreme cases. It's original meaning not to injure. This is more general than the literal meaning of non-killing.

Negative aspects of non-violence: The usual meaning of *ahimsā* is non-killing. Most often its meaning is made broader by emphasising that non-killing is merely one example of *ahimsā*. *Ahimsā*, then, is conceived as non-injury. In any case, *ahimsā* is conceived as the opposite of *himsā*. Gandhi accepts this and adds much more to its content. He also accepts that *himsā* means causing pain or killing any life out of anger, or from a selfish purpose, or with the intention of injuring it. Refraining from doing all this is *ahimsā*.

Violence, according to Gandhi, was committed not only by actions but by thought also. In this world, all living beings are equal, to hurt anyone of them is violence even a thought of hurting them is an act of violence. Most of the people believe that not harming anyone is *ahimsā* but according to Gandhi, it is only an apparent meaning of it, *ahimsā* is much more comprehensive principle. Malicious thought is violence, hastiness is violence, and false speech is violence and so is hoarding an object request by the majority. The root meaning of violence comes from the Latin word 'violentia', meaning vehemence, a passionate and uncontrolled force, the opposite of a calculated exercise of power. Traditionally the word meant "to prevent some object, natural or human, from its natural cause of development" and "to exceed some limit or norms". Political theories of eighteenth century- like Locke, Rousseau, and Montesquieu--agreed that violence could not regenerate people or society and unlike later political philosophers, set limits to the justifiable province of violence.

Violence can be of many types such as: technological, economic, business, political, radical and police violence. Sexist, racial, ethnic, personal, anomic, and psychogenic, assassination, terrorism and political murder are some of the different kinds

of violence.

Men committed violence on the basis of some reasons. First of all personal interest: the violence committed in the process of eating etc. has personal interest because it provides strength to our body. And the second is violence committed for the betterment of an individual if wound is aggravated, then doctor will operate it to cure the infected part. This cannot be termed as violence as the doctor has operated the infected part so that this infection does not spread to other part of the body.

Among these mentioned cases, first case is of violence necessitated by needs. If one leaves eating so that he became non-violent or leaves violent animals alive to move about freely, then it will be problematic situation. But in the last case, there is not violence. As the alleged 'violence' committed has no interest to the person who committed it. On the contrary, violence is committed to provide relief to the individual.

Positive aspects of non-violence: Besides these negative aspects of *ahimsā*, Gandhi describes it as active love and extensive pity. Romain Rolland has described it as infinite patience and unlimited love. From this point of view anger, hatred, revenge etc. are alien with the concept of *ahimsā* because all these are indirect form of violence. Together *ahimsā* and hatred cannot find place in our heart. In this emotional interpretation of *ahimsā* which incorporates Buddha's pity and compassion, Mahāvīra's compassion and happiness and Hinduism's stress on mercy towards creations. Every religion accepts the existence of soul in all living beings, this any type of violence is irreligious. Love in the form of *ahimsā* is genesis of all virtues. The arisen of compassion, sympathy, benevolence, tolerance, pity etc., lies in love only. So *ahimsā* is a positive state of love, of doing well even to the evil-doers. But it does not mean helping the evil-doer to continue the wrong or tolerating it by passive acquiescence. On the contrary, love-the active state of *ahimsā* requires you resist the wrong-doer by dissociating yourself from him, even though it may offend him or injure him physically.

Gandhi does not approve of non-violence in the sense of non-killing merely. Hatred, he affirms, is wrong at anytime and anywhere. He repudiates the principle of

clinging to life in all circumstances. This implies a stranger sense of hierarchy of the life than is demonstrated by the Jainism. Gandhi's non-violence is not essentially regard for all biological life; it is rather the non-exploitation of sentient creatures. The concept of 'creature' is thus a rule limited to those beings who are able to suffer and thus have a complex enough nervous system.

Gandhi understands non-violence as the essential mental behaviour. It means the absence of ill-will. This negative conception of harmlessness includes a positive or rather, dynamic notion, namely, that of actively resisting wrongness. Resistance implies dissociating oneself from evil activities, it well out the root of structural violence and isolate evil for sheer lack of co-operation. Besides this active sense of non-violence, there is another positive meaning to it: one should serve one's immediate neighbours. Non-violent activity can be intensified by serving a limited group. This positive activity cannot be due to human limitations, be extended to all sentient creatures. Non-violence can be universal mainly in the negative sense of non-exploitation but this larger concept has as its nucleus the more limited, if not local, concept of active service.

Gandhi's greatness as a leader and thinker lay in his transformation of the individualistic message of non-violence into a successful technique for direct mass action. Violence is a comprehensive category and is manifested both at the personal and the institutional level. Evil thoughts, sentiments of revenge and brutality, verbal pugnacity and even accumulation of unnecessary things represent examples of personal violence. Falsehood, trickery, intrigues, chicanery and deceitfulness are also norms of violence, according to the comprehensive connotation given to the term by Gandhi. Physical punishment, imprisonment, capital punishment and wars represented examples of violence committed by government. Economic exploitation and strangulation of others are also manifestations of violence. Non-violence is hence, necessarily, equally comprehensive and represents, the total neutralization of violence in all forms.

Ahimsā is not mere the negative acts of refraining from doing offence, injury and harm to others but really it represents the ancient law of positive self-sacrifice and

constructive suffering. Gandhi interpreted it as signifying utter selflessness and universal love. The ultimate aim of *ahimsā* is even to love the so-called enemies or opponents. It even implies the cultivation of gladness and felicity involved in suffering for others. *Ahimsā* is implicitly latent in all human beings because all are sharers in the divine spiritual reality and its culmination is the negation of self-subsistent particularity and a realization of the feeling of love and substantive unity with the whole of creation. It is the substitution of arrogance, antagonism and alienation by love. Hence, Gandhi wrote in his Autobiography, "I must reduce myself to zero. *Ahimsā* is the farthest limit of humanity." *Ahimsā* is thus conceived by Gandhi, is a power of profound social import. Aristotle had said that friendship (*philia*) is the cohesive bind of communities. Gandhi also pleaded for brotherly ethic and believed that *ahimsā* has, almost an obligatory and compelling power to bring peace and unity to the world. *Ahimsā* is the attitude of harmlessness even to the wrong-doer. Gandhi goes a step further and says that it implies positive love even to the wrong-doer. But this does not mean rendering any help to the wrong-doer in the prolongation of his wrong.

The practice of *ahimsā* requires faith in the reality and compassion of God and deep self-introspection. The votary of non-violence has to cultivate acquisition of freedom from envy, hatred, malice, lust, cupidity and uncharitableness. This leads to the acceptance of an elevated standard of virtues. The code of vows (*vratas*) has to be followed by the non-violent Satyagrahi and has to become the standard for cultivations by others. The acceptance of the norms of non-violence would thus almost amount to a moral transvaluation of values. The law of love, if courageously practiced, is bound to lead to the elevation of the accent, quality and character of politics and civilization.

It was the experience of Gandhi that the solutions of all the problems of human relations live in *ahimsā*. *Ahimsā* is more powerful than the *himsā*. *Ahimsā* led towards love and respect for each other and impairs to treat all human beings as equal. Gandhi considered *ahimsā* as world's most active strength. For him, *ahimsā* was the sum total of social virtues. Truthfulness, forbearance, fearlessness--these virtues are closely associates

with *ahimsā*. In a society, all humans have good faith for each other than no individual or group will commit any injustice. The society will build on this basis will have peace, balance and uniformity. This is the ideal society of Gandhi.

For practicing *ahimsā*, Gandhi provides another helpful suggestion: distinction between agent and his actions. Hate the sin and not the sinner. Gandhi finds that one's inability to make such distinction "leads to the poison of hatred spread in the world". He knows that it is a precept easy to understand, but difficult to practice. In Gandhi's words, "Man and his deed are two distinct things". Whereas a good deed shall call forth approbation and wicked deed disapprobation, the doer of the deed, whether good or wicked, always deserves respect or pity as the case may be. Gandhi's appealing for the respect and empathy for the doer of the deed, whether good, bad or ugly underlines his compassion which is in many ways similar to the antidote of 'loving kindness' as applied for subduing personal hatred in Buddhism. He takes on the challenge of equability in reaching out to his opponents in India and South Africa. Non-violence practised in thought, speech and action. For one who follows the principle of non-violence, there is no room for enmity in his thinking. This implies that for the full play of violence, only the party need believe in it. The principle to be followed in action is universal. One has to apply the same rules to a wrong-doer as to one's own father or son.

The method of non-violence is not a passive or inactive method. It is an active force, much more active and powerful than the use of deadly weapons. A person who wields deadly weapons gets tired after some time and he long for rest so he will be inactive for some time in a day. Whereas a person who uses the method of non-violence will never reties since non-violence is not an eternal weapon.

Non-violence leads to *Sarvodaya* type of society. Non-violence is opposed to the philosophy of utilitarianism. Utilitarianism is a theory of the greatest happiness of the greatest number. According to this theory some people are bound to be neglected. Even the least man in society should be given utmost care. Non-violence leads from *Antyodaya* to *Sarvodaya*. So the final goal of non-violent society is *Sarvodaya*.

It is in this context that we have to examine that efficacy of non-violent techniques. We may accept the ultimate ideal of society based on non-violence and the resolving of group and social problems by this technique, yet we may be tempted to ignore this methodology of change if we are not convinced that non-violent technique can bring about rapid social, economic and consequential institutional changes. For many of us violent techniques stands on their own right and claim sort of self-justification to bring about rapid changes. It is generally believed that quick change cannot be brought about without the use of violence. Therefore, in the common mind revolutionary movements are generally associated with bloodshed. Violent methods have an appeal because of their so-called dramatic manifestation. Secrecy associated with violent movements keeps them mystic.

But in spite of the supposed efficacy of violent methods one can point out several instances of the failure of such movements in the attainment of objectives that the leaders of these revolutionary movements had kept before them. The French Revolution raised the slogans of Liberty, Fraternity and Equality. But violence and bloodshed has not brought France nearer these goals. The goal of the Russian Revolution was the withering away of the State. The Russian society is far away from this ideal. It may not be an exaggeration to state that just the reverse of the ideal is clearly visible and the state is becoming omnipotent and omnipresent in that great country.

Several instances can be given of rapid changes because of non-violent acts. Indian religious scriptures are full of instances of rapid, rather immediate, conversion of individuals to new values and new modes, which revolutionaries their lives. We learn that Valmiki, the renowned poet was a confirmed dacoit and maintained himself and his family by looting others. But once he realized that sin of earning his livelihood in this manner, he not only gave up this mode but undertook great penance and became a disciple of God. Similarly, we read about the conversion of Angulimal, a noted criminal, when he came in contact with the Buddha. Such instances from religious scriptures of

different religions can be multiplied. No one will be foolhardy to deny the possibility of such conversions.

The critics are sceptic about non-violent techniques succeeding in dealing with group and social problems with such rapidity. The success that was attained by various movements led by Gandhi disproves this thesis completely. Several satyagrahas were organised during his lifetime with remarkable success.

These instances clearly reveal that if tried in right earnest and with sincerity non-violent techniques can be more effective and speedier than violent methods. Gandhi asserted' "The existing structure of economic society will not last for twenty four hours if my weapon of Satyagraha can be gripped by the people."^{xiii}

Success depends upon several factors. One essential condition is a faith that non-violence can be organised on a mass scale effectively. Nonviolence, however, is not a cloistered virtue confined to the hermit and the cave dweller. Bring soul-force; it is capable of being practised equally by all, children, young, man and women and grown-up people, by individuals as well as groups. Even the masses can practise non-violence. Gandhi, who claimed to be a practical idealist demonstrated that given proper guidance. It is possible to run a Satyagraha campaign with people who have no faith in non-violence as a creed provided they sincerely and implicitly follow the rules as a discipline and work under the leadership of unadulterated non-violence.

We must not forget that what Gandhi did was an experiment in the use of non-violence. Never before in history had this method tried to solve problems of society. Gandhi was trying to evolve a new methodology. To quote Gandhi, "*Ahimsā* is the world's great principles which no power on earth can wipe out. Thousands like myself may die to vindicate the ideal but *Ahimsā* will never die. And the gospel of *Ahimsā* can be spread only through believers dying for the cause."^{xiv} Let those who believe in non-violence as the only method of achieving real freedom, keep the lamp of non-violence

burning bright in the midst of the present impenetrable gloom. The truth of the few will count; the untruth of millions will vanish like chaff before a whiff of wind.

Conflict is a part and parcel of human life. It is an on-going phenomenon since the advent of human civilization. One of the nineteenth century biologists, Charles Darwin propounds that species evolve through a process of mutual selection by which nature eliminates the undesired elements. There happens to be a consistent "struggle for existence" that gives birth to new variety of species. Applying this biological finding to the arena of Sociology of human behaviour, Darwin stated, "This injurious variation, I call natural selection". Struggle is, therefore, the fundamental law of the universe.

But Darwin's explanation of struggle bears partial truth only. He uses the term 'struggle' in an extended and metaphorical sense. He stresses on the process of conflict only and completely ignored the unifying aspects of struggle as a factor in the evolution of species.

On the similar line, Heraclitus feels that evolution in the universe is solely due to its conflicting elements, procreating new things in term. He concludes: "War is the father of all things". Again Hegel and Marx both have interpreted history in the dialectics of class struggle. Bondurant writes: "Hegel discovered reason in things themselves, equated real with rational and understood the progress of history in terms of the dialectical as a method of logic".^{xv} Marx also considers the history as the result of class-conflict. He, while striving for an empirical approach allows the dogma of class struggle and the absolutism of his philosophy of history to strangle the development of dialectics at a level where it could enter into a technique of action. But the dialectics of both Hegel and Marx are partial and do not represents the whole of the problem of social and political conflict.

It has been a proved fact that conflict is essential for the evolution and progress of the society but only to a certain limitation. Beyond that point there would be every possibility of dismantling of the society itself. If society is to survive it has to resolve the conflicting situations. Therefore, men search for the different methods and techniques to resolve the conflicting phenomena. Gandhi has a very distinct identity among the thinkers

who have interpreted conflicts and have come out with various resolutions. Since Gandhi claims to be a practical idealist, he defined conflict and the techniques to resolve it on the basis of his personal experiences. Gandhi admits that there are repulsions enough in nature. But he differs radically from Darwinism, Hegelian and Marxist theories in his explanations of conflict in the physical and human world. He stands in sharp contrast from those who regard struggle as the fundamental law of creation. On the contrary, he believes that it is not conflict rather than mutual love and co-operation that have made human existence possible. He writes: "Though there are repulsions enough in nature, she lives by attraction. Mutual love enables nature to persist. Man does not live by destruction. Self-love compels regards for others."^{xvi}

In fact, Gandhi does not regard a conflict as an antagonism between two opposing parties, individuals or classes. For Gandhi, it is the fault of the system that compels them to fight. That's why Gandhi despises the sin and not the sinner. Hence, he works to evolve ways and means to change the system itself where there would not be any conflicting tendencies and situations. In order to change the system in that direction, the conflicting parties should bring about to a process of social and constructive intercourse rather than exhausting their energies in trying for mutual elimination.

The social thinkers came out with various theories and means explaining how to resolves these conflicts and thereby how to establish peace and harmony. Like Marx, Gandhi also believed that injustice in the mother of all conflicts. Marx maintains that peace could be served as the international principle of the new communist society only. On the other hand, Lenin describes communism as the society of "universal prosperity and enduring peace".

How does this creative resolution of conflict come about? Certainly, Marxist way of class struggle will not be able to resolve the conflict in creative way. It is because peace brought through violent means could not be eternal and enduring. So Gandhi evolves a unique alternative of the methods of techniques of conflict resolution. A conflict can be creatively resolved only when peace is taken to be a positive concept, i.e.,

removing the existing disparities among nations and establishing equality between man and man. Gandhi does not believe in the negative concept of standard western formulation of peace.

Hence, in the Gandhian sense of conflict-resolution would mean not merely the elimination of mal-adjustment, but also progressing towards a better and more meaningful adjustment. When violent relationship is transformed into a non-violent one and the energies of the opponents are integrated to achieve a higher goal, more sublime and enduring, a creative resolution of conflict may be said to have been achieved.

It has been a lifelong conviction of Gandhi that mankind and its civilization could be saved from destruction only through non-violence. There is no deliverance from injustice either for India or for the world through clash of arms. He rules out retaliations altogether and feels that human dignity best be preserved by following not the 'Jungle Law', but the 'Law of Love'. Gandhi writes: "Not to believe in the possibility of permanent peace is to disbelieve in godliness of human nature. If recognized leaders of destruction were wholly to renounce their use with full knowledge of the implications, permanent peace can be obtained."^{xvii} This could be possible only through voluntary renunciation of the desire to multiply wants.

Religions play a very significant role in formulating the methods of resistance for Gandhi. But it is not only his own Hinduism. Jainism, Buddhism, Christianity and Islam too have great impact on the evolutions of Gandhi's mind. Earlier we had discussed about it. Before Gandhi, truth and non-violence were highly private affairs for the attainment of salvation. Gandhi's contribution in this field is unique, because of his application of truth and non-violence as means of mass mobilization. He shows the whole world that truth and non-violence could be used as techniques in Indian freedom struggle. Gandhi's entire effort to achieve Indian freedom has been a part of the larger endeavour for non-violent peaceful social transformation that could be attained only through non-violence. Similar to Newton's Third Law, violent means can bring on an equally violent social system based on inequality and exploitation. Rajmohan Gandhi writes: "Violence would be more of itself;

non-violence or love likewise".^{xviii}

Now the question arises as to why peace and harmony should be preferred to conflict? What could be the methods and techniques to attain peace? In the reply he explains, the way of peace insures internal growth and stability. We reject it, because we fancy that it involves submission to the will of the rulers who has imposed only so-called and through our unwillingness to suffer of life or property, we are party to the imposition, all we need to change that negative attitude of passive endorsement. He thus, prescribes that society's growth and stability depends solely on peace. And the way of peace is the way of truth and non-violence.

Gandhi's thought grew up in close touch with their practical applicability in the social, political and economic field. This pragmatic approach was guided by ancient religious ideals applied in contemporary life. There was a 'feedback' between spiritual religious ideals and their pragmatic application. Gandhi sometimes called himself ' a practical idealist'. Pyarelal, in his book, '*A Nation Builder at Work*' refers to this, saying that he showed how goodness could be made effective, how good ethics must be good economics and vice-versa, and that what was moral was also practical.

During his long career as a nationalist leader Gandhi almost daily met people of prominence. They posed questions which he had to discuss, free counter-arguments, charity and correct his previous opinions. Attention was mostly, as in case of Buddha, down to specific situation. Articles were also selected and presented to him for reply. All these provided a philosophical method in the form of dialogue. Gandhi resorted, in the last analysis of his own intuition in answering the problem of specific situations. Gandhi explains that in the ticklish question of *ahimsā* each one of us should be his or her own authority. Using western contemporary terminology this philosophical method may be described as 'phenomenological', to which must be added a pragmatic testing out of the theories of hypothesis.

Non-violence and War from Gandhi's perspective

Like Rousseau, Gandhi thinks that the growth of the military art and the display of the military liberty by the soldiers is a sign of decadence and not of progress. The cult of armament and preparedness is the indirect testimony to the wide prevalence of fear, distrust and suspicion. Hence, Gandhi wanted freedom to preach non-violence as a 'substitute' for war. He considered war as an absolute evil and would not accept even the plea of defensive war or a just war. He would have absolutely repudiated the notion of an anticipatory war. He feels that there is always some party which is guilty of initiating a war. It is not correct and adequate to state that war is the mechanism of devil or of uncontrollable forces. He said that behind the hand that hurls and sward there is always the brain and the mind that prescribed the use of the sword. Leo Tolstoy also recognized the clamouring contradiction between the profession of Christianity and the simultaneous acknowledgement of the necessity of armaments for national security. Gandhi thought the absoluteness of peace and had even visualizes universal disarmament. His *ahimsā* provides an ultimate vision of universal fraternity and he hoped that in world politics there would be the increasing resort to consultation and arbitration in place of armed conflicts.

Although, according to Gandhi, all war is unjust from the standpoint of *ahimsā*, still the aspiration after freedom would distinguish between the aggressor and the defender and render all moral support to the latter.

Sometimes a contradiction has been felt to exist between Gandhi's non-violence and his participation in some forms of war. During the time of Boer War, in 1899, he raised a Volunteer Ambulance Corps. In 1906, he raised a stretcher-bearing party of twenty Indians at the time of Zulu Rebellion. In 1914, he raised a Volunteer Ambulance Corps in London consisting chiefly of Indian students residing in London. In 1918, he nearly killed himself by strenuous activity for the requirement of Indian soldiers for a war on the British side. While Tilak wanted to help the Allies through recruitment only on certain conditions being fulfilled, Gandhi was for unconditional military support. Hence

it is asked that if Gandhi was a votary of absolute *ahimsā* why he participated in any way in a war. When he was helping recruitment in 1918, was he not aiding in planning the killing of German soldiers? But Gandhi had defended his action on the ground that so long as he was a subject of British Empire it was his duty to help it in times of crisis. He says in his *Autobiography*, "When two nations are fighting, the duty of a votary of *ahimsā* is to support war. He who is not equal to that duty, he who has no power of resisting war, he who is not qualified to resist war, may take part in war. I had hoped to improve my status and that of my people through the British Empire. Whilst in England I was enjoying the protection of the British Fleet, and taking shelter as I did under its armed might, I was directly participating in its potential violence. Therefore, if I desire to retain my connection with the Empire and to live under its banner, one of the three courses was open to me: I could declare open resistance to the war, and in accordance with the law of Satyagraha, boycott the Empire until it changed its military police; or I could seek imprisonment by civil disobedience of such of its laws as were fit to be disobeyed; or I could participate in the war in the side of the Empire and thereby acquire the capacity and fitness for resisting the violence of war. I lacked this capacity and fitness, so I thought there was nothing for it but to serve in the war. I make no distinction, from the point of view of *ahimsā*, between combatants and non-combatants. He, who volunteers to serve a band of dacoits, by working as their carrier, or their watchman while they are about their business or their nurse when they are wounded, is as much guilty of dacoity as the dacoits themselves. In the same way those who confine themselves to attending to the wounded in battle cannot be absolved from the guilty of war"^{xix} But it may also be pointed out that in the course of Second World War, he categorically refused to adopt a position similar to the one adopted in 1918.

In 1927, when the *Autobiography* was published, Gandhi was 58 years old. There were still many non-violent struggles to be fought e.g., Hindu-Muslim unity, abolition of caste based untouchability, advocacy of home-spun Swadeshi clothing's and above all gaining India's independence from the British rule. His *Autobiography* provides insights

into shaping of core beliefs on which his non-violent instrument of political action, Satyagraha or truth force was later founded. On his concept of *ahimsā* Gandhi writes: "*Ahimsā* is the comprehensive principle. We are helping morals caught in flagration of *himsā*. The saying that life lives on life has a deep meaning in it. Men cannot for a moment live without consciously or unconsciously committing outward *himsā*. The very fact of his living-eating, drinking and moving about - necessarily involves some *himsā*; destruction of life is it ever so minute. A votary of *ahimsā* therefore remains true to his faith if the spring of all his actions is compassion, if he shun to the best of his ability the destruction of the tiniest creature, tries to save it and thus increasingly strives to be free from the deadly coil of *himsā*."^{xx} Such an individual will then constantly grow in self-restraint and love for others.

Gandhi's idea of *ahimsā* is not wholly based on Vedic concept of *ahimsā*. He ruled out all exception in the application of *ahimsā*. He derived his *ahimsā* from the ascetic sources and it was this ascetic (*sramanic*) concept which he applied, for the first time, to politics and economics. Gandhi felt that political non-violence as introduced by him in South Africa and also presented to the Indian National Congress, with in both cases an expedient. In the former case it was more successful, because the resistance was small in a compact area and hence could easily be controlled. In the latter case, however, there were countless people in a huge country and consequently control and education were difficult to achieve. Yet the result were 'a marvel' although far from the ideal. "The practice of *ahimsā* may full sort of the ideal which is perfect. However, the incapacity to practise non-violence can be removed step by step. In practice' the ideal can never be reached, because the goal ever recedes for us. Victory lies in full effort".^{xxi}Peace is an outcome of the application of social and economic non-violence, when they materialise sufficiently. Mankind can avoid military violence only through non-violence.

Non-violence and other related notions in Gandhi's philosophy

Mahatma Gandhi was an apostle of non-violence. His concept of non-violence is intimately related with his other notions like, love, truth, God and Satyagraha. All of

these notions are closely associated with non-violence. So is very difficult tusk to discuss these notions separately. By the way, first of all we shall discuss how the concept of non-violence is related to love and then we consequently discuss truth, God and Satyagraha related to non-violence.

Non-violence and Love: Earlier, we discussed the positive and negative forms of non-violence. The negative form of non-violence is represents abstaining from wrong doing. But in the positive form of non-violence, it is purely love and not anything else. Non-violence is a positive force though negative in expression. It is a force of love. One should love all in order to be non-violence. Even though the adversary is violent, a non-violent fighter should respond with love. The words of the Bible ‘love thy enemies’ is very pertinent in understanding the practice of non-violence. Gandhi has insisted that no one should be considered an enemy in this world.

This is closely associated with the Buddhist concept of *Maitri* (friendship), one of foremost Brahmabihāra. *Maitri* is also considered as you should love not only of your friends, but you unconditionally love of your enemies. Love, the active state of *ahimsā* requires you resist the wrong-doer by dissociate yourself from him, even though it may offend him or injure him physically. Thus if my son lives a life shame, I may not help him to do so by continuing to support him; on the contrary my love for him requires me to withdraw all support from him although it may mean even his death. And the same love imposes on me the obligation of welcoming him to my bosom when he represents. But I may not by physical force compel my son to become good.

In its positive form of *ahimsā* means love, the greatest charity. If I am a follower of *ahimsā* I must love of my enemy. I must apply the same rules to the wrong-doer, who is my enemy or stranger to me, as I would to my wrong-doing father or son. The active *ahimsā* necessarily includes Truth and fearlessness. As man cannot deceive the loved one, he does not fear or frighten him or her. Gift of live is the greatest gifts; a man who gives it in reality, disarms all hostility. He has paved the way for an honourable understanding. And one who himself subject to fear can bestow that gift. He must,

therefore, be himself fearless. Only he who has experienced such love can know what it is. As the hymn says:

‘Only he
Who is smitten with the arrows of love,
Knows its power.’ (*Autobiography*, p-20)

This was for Gandhi an object-lesson in *ahimsā*. When such *ahimsā* becomes all embracing, it transforms everything it touches. There is no limit to its power. “It is no non-violence if we merely love those that love us. It is non-violence only when we love those that hate us. I know how difficult it is to follow this grand law of love. But are not all great and good things difficult to do? Love for the hater is the most difficult of all. But, by the grace of God, even this most difficult thing becomes easy to accomplish if we want to do it.”^{xxii} When Gandhi was fighting the British for the Independence of India, he always made a distinction between the British Imperialism and the individual English man. He emphatically said that he was fighting against evil of British Imperialism but not the Britishers. He considers every Britishers his fellow-man and friend. He wanted all the Indians to love the Britishers as fellow human beings in order to be truly non-violent. When Gandhi wanted to return India, the people of South Africa gave him a condition that if any difficulty arises you must come back. And Gandhi accepts this difficult condition, because the love that bound him to the community made him accept it.

That is to say, in describing love, Gandhi combines the working definitions of love with the positive and the negative elements of *ahimsā* insofar as integration of the responsibility of self and communal realisation is necessary for the realisation of truth. Love for the self is as significant as love for the other and for the community as a whole.

Gandhi’s choice of the term ‘Love’ is interesting because of its intensity. Rather than discuss care or responsibility, which are open to interpretation of scope and passion. Love denotes a very particular, albeit indefinite, depth and zeal that incorporates near extreme elements of care and responsibility. Nonetheless, its definition is not limited to these elements. As Kierkegaard describes from the Christian tradition, in his *Works of*

Love: “There is no word in human language, not one single one, not the most sacred one, about which are able to say: If a person uses this word, it is unconditionally demonstrated that there is love in the person. On the contrary, it is even true that a word from one person can convince us that there is love in him (sic), and the opposite word from another can convince us that there is love in him also. It is true that one and the same word can convince us that love abides in the one who said it and does not in the other, who nevertheless said the same word.” (Kierkegaard 1995, p.13)

Kierkegaard insists that the emotion of love is best expressed through action, yet he does so without ever providing a steadfast definition of love. Combine the indescribable yet value-laden emotion love with Gandhi’s idea of God and Truth, and the use of the term love to describe Truth in action becomes apparent. Truth as love underscores the all-embracing nature of Absolute Truth.

Further, the first aspect of Gandhi’s concept of love could be traced in its association with truth. In fact, Gandhi stressed on connecting humility with service. As humility itself is a high moral value and one of the superior characteristics of human beings, it is necessary that in service through humility love for all living beings, and particularly for humanity remains intact. It is also necessary for the reason that sacrifice is inevitable in life; in it, priorities remain for others’ pleasure and prosperity, even readiness to sacrifice one’s life for others. Particularly, in the context of humility Gandhi has put forth, “A life of service must be one of humility. He, who would sacrifice his life for others, has hardly time to reserve for himself a place in the sun.’ (*India of My Dreams*, p.63) Gandhi’s conception of love is the basis of peace. In other words, pathway to peace goes through love. There is a broad concept in its root and without a doubt it could be connected to Gandhi’s commitment to *ahimsā*. Moreover, those who are familiar with Gandhi’s idea they well know that he sees *ahimsā* in love.

For Gandhi love was both a spiritual and a social power. As a spiritual force love presented the means to experience God, of truth. Loving others or practicing *ahimsā*, is the highest virtue, treating all beings as oneself. Truth for Gandhi was God that pervaded

all beings and unified them through love. To love God is to love the beings through which God is incarnate. When you want to find truth as God the only inevitable means is Love, i.e., non-violence.

On a social scale, love provides moral principles about how to live. “Unfortunately for us, we are strangers to the non-violence of the brave on a mass scale.....I hold that non-violence is not merely a personal virtue. It is also a social virtue to be cultivated like the other virtues. Surely society is largely regulated by the expression of it on a larger, national and international scale.”^{xxiii} Love encourages honest relations between people and urges care for the needy and sick. Gandhi was looking for a more mature love based upon positive appreciation for the divine that exists within each of us. He promoted a spiritual form of love: “Man as animal is violent, but as spirit is non-violent. The moment he awakens to the spirit within he cannot remain violent. Either he progresses towards *ahimsā* or rushes to his doom.”^{xxiv}

This mature love enables human beings to transcend bodily need and develop an intimate relationship with God. God is not only infinite truth and infinite love. The commandment to love is at the heart of the Judeo-Christian tradition and of other major religions. Gandhi believed that a commitment to service and compassion for others is the path of divine truth. “I know that God is found most often in the lowliest”, he said. Compassion is the act of entering into another’s condition, the crossing of boundaries to help those who suffer or are less fortunate. Christ ministered to the lame and the poor, to sinners and outcasts. The call to help the needy is a core message of the Bible. Take out the biblical passages on the needs of the poor, and the Bible is a tattered, incomplete shell. “All faith traditions have a similar commitment to helping the downtrodden. Gandhi embraced these universal religious concepts, truth, love and justice and turned them into pathways of revolutionary social change. He had what Wolpert describes as an undying, passionate faith in the powers of love and its other divine side, truth.”^{xxv}

Hence, love is the ornament of life and simultaneously an unambiguous and practical way to human unity. That is why; Gandhi said in *Young India*, ‘We shall go

from love to love and peace to peace'. For, until at least cores from all the corners of the world are covered with that love and peace for which, the whole world is hungering. So love multiply many folds, because 'love breeds love'; and leads human beings towards their true union.

Non-violence and Truth: Throughout his life Gandhi remained a seeker of truth. Since his childhood, he had a strong conviction that morality is the basis of things and that truth is the substance of all morality. For him, truth is the sovereign principle for executing his morality. This truth is not only truthfulness in word, but truthfulness in thought also, and not only relative truth in our conception but the Absolute Truth, the eternal principle that is God. So Gandhi uses the term truth in two ways, namely Truth as Absolute and truth as relative. While the significance of Gandhi's uses the term Truth reflects the importance of the term in many Indian philosophical and religious traditions, the relation between Absolute Truth and relative truths is more sufficiently described through the Buddhist paradigm of truth.

Generally speaking, the Buddhist understanding of truth differentiates between the Absolute Truth, that is the transcendental truth and the conditional truth that relies on the Absolute Truth. Both of these forms of truth include factual and scientific truths; however, Gandhi understands and application of truth in formulating his philosophy is primarily concerned with morality and social relations.

Absolute Truth is characterised by its fixed and unalterable nature. For Gandhi, Absolute Truth is the only fundamental truth. He uses the term interchangeably with God and maintains beyond truths there is one Absolute Truth is total and all embracing. But it is indescribable because it is God. Gandhi did not simply uses the term God for pragmatic purposes. His faith and devotion to his religion, together with the religions he studied informed his interpretation of Truth to an overwhelming degree. God becomes an embodiment of the idea of Truth. If God accepted as an external force, with an omniscient role in the entire cosmos, the use of the title is effective. If however, God is

understood in a physical form or even as the divine creator of destinies, the descriptor does not capture that which is attempting to illustrate.

Yet, Truth is not identified only with God. Gandhi also equates Love to Truth. Truth and Love intertwined describe Truth as an emotion, an expression, and an act, yet also leaves much to interpretation. Love is also understood as Truth itself.

Hence, Gandhi established Truth as a guiding principle in our existence as it provides principles to spiritual, emotional and active elements of “this-worldly” life. Truth’s all-embracing nature is best articulated through an understanding of the use of Truth in Indian languages. The word ‘*Satya*’ (Truth) comes from Sat, which means ‘to be’ or ‘to exist’. To live through Truth is ‘to be’ or ‘to exist’ in wholeness.

Gandhi’s Truth is the search for Universal Absolute. Such definition of God has in it a belief about spiritual unity, that Divine permeates everything in this universe. God’s names and forms may vary, but same divinity is in all. The oneness towards all creeds in all lends comes natural to Gandhi. His spiritual quest for the Universal Absolute in this sense comes close to the Vedantic notion of Brahman which points that everything in the universe originates from Brahman (Absolute), exist in Brahman and upholds through it, and ultimately dissolves in Brahman.

Apart from the Absolute Truth, there is also relative truth. The inattainability of Truth does not diminish its importance. Instead, Gandhi stresses the need for the use of relative truths to strive for Truth. Relative truths are those definitive ideas that provide guidance to our thoughts and actions, yet are not static. They change and morph to provide guidance in versatile situations. These truths maintain as their guiding principle the idea of Absolute Truth and therefore, *ahimsā*.

Relative truths are describable and definable. It is the relationship of relative truths to Absolute Truth that is at the core of Gandhi’s argument. Relative truth becomes the form of truth that is attainable in the human condition or the temporal world. In Gandhi’s word: “But as long as I have not realized this Absolute Truth, so long must I hold by the

relative truth as I have conceived it. That relative truth must, meanwhile, be my beacon, my shield and buckler. Though this path is straight and narrow and sharp as the razor's edge, for me it has been the quickest and easiest. Even my Himalayan blunders have seemed trifling to me because I have kept strictly to this path. For the path has saved me from coming to grief, and I have gone forward according to my light."^{xxvi} Relative truth is that which is defined by Absolute Truth: it is this relationship that will acquire *mokṣa*. Truth characterised by God, Love and *Ahimsā* must be manifested through action in order to attain *mokṣa*.

The discussion of Absolute Truth and relative truth can also be seen as a discussion of means and ends insofar as relative truth is the means and Absolute Truth is the end. This logic, however, confronts yet another form of dichotomy whereby a mean cannot be an end in itself. Gandhi insists that this is not the case. The relationship of means and ends in Gandhi's thought is most apparent through his insistence on characterising Absolute Truth rather than defining it. His characterisation is a means to the achievement of the end and an end in itself.

Hence, to make reference to means and ends as two distinct entities is somewhat incorrect. Truth understood solely as a means or as end leaves the breadth of Gandhi's *ahimsā* at the surface. The benefit of acting through *ahimsā* is retained for oneself. The existence of a better society/community and the realisation of *mokṣa* are not engaged. That is to say, one's social responsibility is denied if Truth is treated as a means only. Truth understood as a means and as end implies that Truth is the means to defining relative truths and is also the ultimate end. Using the end as a guide for the means without diminishing its role as the ultimate end is the truest expression of *ahimsā*. As a means and an end, Truth engages the individual and the community insofar as it defines the individual and the community as a whole: it is that which allows one to see his/her community as an extension of his/herself.

Furthermore, it is no mere coincidence that Gandhi uses the same word, namely, truth for what I have interpreted as the means and the end. Gandhi's two uses of the term

truth express both means and ends exclusively, and means and ends conterminously. *Ahimsā* is the means and Truth is the end. *Ahimsā* and truth are so intertwined that it is practically impossible to disentangle term. Means and ends work together in Gandhi's paradigm for the realisation of Truth.

Gandhi considered truth as his life's only ambition and means to achieve this goal was non-violence. In enunciating his principle of non-violence, Gandhi was influenced by the teachings of different religious seers. His understanding of non-violence is based on a unique philosophy of means and ends wherein he gave importance to both. Gandhi also stipulated a number of conditions in order to practise non-violence, which in turn, enables him to attain truth. Gandhi was not an academic philosopher, nor did he exhibit any interest in logical and epistemological problems. However, his *Autobiography: The Story of My Experiment with Truth* shows that he considers himself a seeker of truth and ready to share his experiences with others but claiming no finality for his own conclusions.

Truth and non-violence are the basic principles for the understanding of Gandhi's ideal. These are two sides of the same coin. Gandhi abhorred the idea of comparing truth and non-violence. This is because of Gandhi himself said, "*Ahimsā* and Truth are my two lungs. I cannot live without them."^{xxvii}

Ahimsā is not the goal, Truth is the goal. But we have no means of realizing Truth in human relationship except through the practice of *ahimsā*. A steadfast pursuit of *ahimsā* is inevitably bound to truth not so violence. Truth comes naturally and *ahimsā* required after a struggle. Gandhi says: "*Ahimsā* is my God, and Truth is my God. When I look for *ahimsā* Truth says 'Find it out through me'. When I look for Truth *ahimsā* says 'Find it out through me'."^{xxviii} According to Gandhi, *ahimsā* is a necessity for seeking as well as, for finding truth. He calls Truth and *Ahimsā* two sides of a smooth unstamped metallic disc'. Gandhi said in his *Autobiography*, "It seems to me that I understand the ideal of truth better than that of *Ahimsā*, and my experience tells me that, if I let go my hold of truth, I shall never be able to solve the riddle of *Ahimsā*. The ideal of truth

requires that vows taken should be fulfilled in the spirit-that as well as in the latter.”^{xxix} Gandhi’s non-violence was not a weapon of the weak and cowardly. It was meant for the fearless and the brave.

When Gandhi went to Pretoria, he faced a difficult situation. He was thrown by first class compartment because he is an Indian and he has no right to travel in the first class compartment and he thought: “Should I fight for my rights or go back to India, or should I go on to Pretoria without minding the insults, and return to India after finishing the case? It would be cowardice to run back to India without fulfilling my obligation. The hardship to which I was subjected was superficial-only a symptom of the deep disease of colour prejudice. I should try, if possible, to root out the disease and suffer hardships in the process. Redress for wrongs I should seek only to the extent that would be necessary for the removal of the colour prejudice.”^{xxx} So Gandhi follows bravery and not cowardly in his whole life-struggle. One cannot be non-violent unless he sticks to truth and discards falsehood. These words have wide connotations and do not refer to same metaphysical concepts. Exploitation, unfair practices, misuses of authority etc. are all manifestations of untruth and cannot be preserved, defended and retained; except by methods which are not in social interests. So also non-activity and surrender to and compromise with what is untruth as explained above is violence in terms of Gandhi.

Truth and non-violence are generally considered to be the two key ingredients of Gandhian thought. But when we go through his *Autobiography*, in the last chapter, we do not find that non-violence is the sole means of attaining truth. Gandhi wrote: “.....if every page of this chapters do not proclaim to the reader that the only means for the realization of Truth is *Ahimsā*, I shall deem all my labour, in writing these chapters, to have been in vain”.^{xxxi} Truth is an integral and fundamental concept of metaphysics and ethics, and has an inclusive connotation. *Ahimsā* on the other hand, is only a moral concept and a technique evolved by man and is applicable, appropriate and suitable, only to the human and not the cosmic realm. Nobody blames the fire or lightning for the violence it may cause. But fire and lightning are also aspects of truths in the sense they

are or have existence (*Sat*). Furthermore, nobody talks of the misuse of violence in the intra-human realm. The serpent and the tiger are not condemned for being violent. Thus, non-violence has limited applicability. But truth, as an all pervasive, all-inhabiting, real substance cannot exclude any stratum, mode or aspect of reality from its comprehension and sway. It is infinite, all-exclusive and immanent. There must, therefore, be several paths for its realization. Hence, logically we do not see that non-violence is the only means for the realization of truth as God. Truth is too momentous a substance to be grasped and recognized solely by *ahimsā*, although the moral concept of *Ahimsā* is an important means for the realization of truth. According to the *Prithivi Sukta* of the *Atharvaveda*, truth regarded as a factor that upholds the earth. Truth as an entity or being is timeless, speechless, and immense. But the evolution of man is a phenomenon about two million years old. Hence, any moral concepts, proposition or ideal evolved by man who has appeared so late on the stage of the universe cannot comprehend the immeasurable propositions of timeless truth. Furthermore, the theory of non-violence is based on acceptance of a spiritual teleology and may not appear realistic to a sceptic or to an agnostic or to a materialist.

Ordinarily we understand Truth simply as that as far as possible we ought not to resort to tell a lie. That is to say, Truth does not merely assert the saying “Honesty is the best policy”. It also implies that if it is not the best policy we may depart from it. Here it is conceived that we have to rule our life by this Law of Truth at any cost. In order to clarify this saying, Gandhi has drawn upon the celebrated, illustration of the life of Prahlad.

Truth, for Gandhi, is a concrete principle, the one reality. It is concrete because the one reality is not an abstract principle negating completely the reality of the many, but it is a concrete whole comprehending the many within its fold. In other words, there is unity with the reality. There is unity with transcendental Truth and this is something to be experienced and realized within one’s own inner being, especially with its manifestation in the form of living beings and man. The reality could be experienced through love,

which is another name for the experience of the identity, identity of being and identity of interest. Identity can be expressed only in terms of relationship with living beings and with man on the basis of love. The least that a man in search of Truth can and ought to do is to abstain in thought, speech and action (*mansa vacha karmana*) from injury to his fellow beings. This is where Gandhi finds a plane of existence where the transcendental implications of the term Truth can be given a non-metaphysical and even a mundane manifestation.

The transcendental aspect of reality was a Truth of inner experience. But its realization in every day experience is of immediate and paramount importance to him. That is why, the Truth of daily life, its experience through his own perception, observation and contemplation. The individual had no other way of realizing the Truth of totality of reality (Transcendental cum immanent) except through social life and relationship with others. Thus the terms God (Reality) and Truth does not mean two different entities. Here both these expressions are being used rather interchangeably. Truth, for Gandhi is inseparably connected with God (reality). In metaphysical context a distinction between Truth (God) and reality is maintained. For Gandhi even such a distinction is unnecessary.

Even so, Gandhi does make a mention of such exclusively religious practices as prayer, surrender to God's will by subordinating one's body and mind to the call of truth, self-sacrifice, renunciation, love and tolerance etc. Truth is the ideal of life. It is the goal towards which we must strive. But what would be the nature of this striving? What would be the approach to truth? According to Gandhi, *ahimsā* is the means; we cannot attain truth by any other way.

Non-violence and God: Truth and non-violence are intertwined with each other. Non-violence is the way for the realization of Truth and Truth is Absolute, that is, God. The word '*Satya*' is derived from *Sat*, which means 'being'. Nothing is or exists in reality except Truth. That is why Truth is perhaps the most important name of God. In fact, it is more correct to say that Truth is God, then to say that God is Truth. But as we cannot do without a ruler or a general, such names of God as 'Kings of King' or 'The Almighty' are

and will remain generally correct. On deeper thinking however, it will be realised that Sat or *Satya* is the only correct and fully significant name for God.

And where there is Truth, there is also knowledge which is true. Where there is no Truth, there can be no true knowledge. That is why the word *Chit* or knowledge is associated with the name of God. And where there is true knowledge, there is always bliss or *Ananda*. And even as Truth is eternal, so is the bliss derived from it. Hence we know God as *Sat-chit-ananda*, one who combines in Himself Truth, knowledge and bliss. The three together make one word. Truth is knowledge. It is life also. You feel vitality in you when you have got Truth in you. Again it gives bliss. It is permanent thing of which you cannot be robbed. You may be sent to the gallows, or put to torture; but if you have Truth in you, you will experience an inner joy.

Being a member of a vaiṣṇava family, Gandhi was closely touched with prayer and faith of divine power and his faith on God was comes from mother's teaching. And he realises and examines truth for dedicating of his whole life.

In his early youth Gandhi was taught to repeat what in Hindu scriptures are known as one thousand names of God. But these one thousand names of God where by no means exhaustive. We believe-and Gandhi thinks it is the truth-that God has many names as there are creatures and, therefore we also say that God is nameless and since God has many forms we also consider Him formless, and since he speaks to us through many tongues, we consider Him to be speechless and so on. And so when Gandhi came to study Islam he found that Islam too had many names for God. He would say with those who say God is Love, God is Truth. But deep down in him, he used to say that though God may be Love, God is Truth, above all. If it is possible for a human tongue to give the fullest description of God, Gandhi has come to conclusion that for himself, God is Truth.

But two years ago, Gandhi went a step further and said that Truth is God. You will see the fine distinction between the two statements, viz. That God is Truth and Truth is God. And Gandhi comes to that conclusion after a continuous and relentless search after Truth which began nearly fifty years ago. He then found that the nearest approach to

Truth was through Love. But he also found that love has many meanings in the English language at least and that human love in the sense of passion could become a degrading thing also. He found to that love in the sense of *ahimsā*, had only a limited number of votaries in the world. But Gandhi never found a double meaning in connection with Truth and even atheists had not demurred to the necessity or the power of Truth. But in their passion for discovering Truth the atheists have not hesitated to deny the very existence of God from their own point of view rightly. And it was become of this reasoning that Gandhi saws that rather than say that God is Truth he should say that Truth is God.

This Gandhian insight can be profoundly liberating, especially for those of us who are sceptical about conventional anthropocentric conceptions of God. When pastors or religious teachers assert “God is Truth”, we stumble over the meaning of the first part of the sentence. Who or what is God? Reversing the order of the sentence makes all the differences. Truth we can try to understand. God is unfathomable. Focusing on the search for the former offers a way of reaching towards the latter of grasping the imponderable.

In the movie *Sleeper*, Woody Allen’s character is asked whether he believe in God. “I believe there is intelligence in the universe”, he quips, “except for certain parts of New Jersey.” An ultimate intelligence seems to guide the universe, despite the glaring irrationalities of daily life. But this higher intelligence is unknowable or our limited human understanding. We can gain only a simple glimpse of the divine through the search for truth. It is in this striving toward truth that we come closer to God. Charles Bradlaugh delighted to call himself an atheist, but in Gandhi’s point of view he is never regarded as an atheist, because in Gandhi’s word: “Mr. Bradlaugh, you are Truth-fearing man, and so a God-fearing man.” Gandhi would automatically disarm his criticism by saying that Truth is God. Add to this the great difficulty that millions have taken the names of God and in His name committed nameless atrocities.

Non-violence and Satyagraha: The word Satyagraha was coined for use in the South Africa campaign in 1908, and is made up *Satya* and *Agraha*. But what does Satyagraha mean? *Satya* means truth, which is very similar to love. Both truth and love

are elements of the soul. *Agraha* means firmness or force. This implies the activity of resistance of struggling against. Satyagraha may therefore be characterized as Soul Force, Love Force or Truth Force. It is a clinging to truth, no matter what. Under no circumstances can the Satyagrahi hide or keep truth from the opponent. Such a one is obligated at all times to be honest, open, and frank in dealing with opponents. One can demonstrate the power or force of truth only if she indicated herself to truth. No matter the cost, one must follow the truth, even as he endeavours to be truthful.

The Gandhian technique of Satyagraha which inculcates *Agraha* or moral pressure for the sake of truth is a natural outcome of the supreme concept of truth. If truth is the ultimate reality, it is imperative for a votary of it to resist all encroachment against it, and it is his duty to make endless endeavours for the realization of truth through non-violence. A votary of God, that is the highest Truth and the highest reality, must be utterly selfless and gentle and should have an unconquerable determination to suffer for asserting the supremacy of spiritual and moral values. Thus alone can he vindicate his sense of devotion and loyalty to truth. Satyagraha also implies an assertion of the power of the human soul against political and economic domination, because domination amounts to a denial of truth since he takes recourse of falsehood and manipulation for maintaining itself. Thus, Satyagraha is the indication of the glory of human conscience. Conscience reinforces the non-violent battle for the victory of truth. Gandhi said: "Satyagraha is essentially a weapon of the truthful. A Satyagrahi is pledged to non-violence and unless people observe it in thought, word and deed, I cannot offer mass Satyagraha"^{xxxii}

His campaigns of non-violent resistance or Satyagraha as he preferred to call them, were effective weapons in his hands, and have been emulated elsewhere. In order to essence the usefulness and limitations of Satyagraha it will be helpful to examine the degree of acceptance which Satyagraha received among Gandhi's supporters; the way in which the concept of Satyagraha developed, and the theoretical and the practical basis of Satyagraha. This will indicate the significant connections between 'Western and

Christian' sources and Satyagraha, and the interaction of Hindu and Christian ideas which was involved in the technique.

Gandhi had been immensely influenced by the story of King Harischandra enshrined in Indian legends. Harischandra's absolute and perfect loyalty to truth was accepted by him as the vindication of a great norm. Prahlada is a great example of perfect Satyagraha. Socrates and Jesus Christ also practised this law of suffering for truth.

Gandhi, in his writings, often used the words 'Satyagraha' and '*ahimsā*' interchangeably, presumably because it appeared to him that Satyagraha was simply the application of the ancient idea of non-violence which is *ahimsā*. In what follows the Gandhian was of using these two terms is continued. Strictly, however, *ahimsā* should be used to refer to the Hindu, Jaina and Buddhist concepts of non-violence; whilst Satyagraha, a word coined by Gandhi, should be used for the technique of non-violent action applied to social and political situations.

The technique of Satyagraha was moulded by Gandhi in South Africa, where he went as a remarkably raw and untried barrister to represent the interests of an Indian business concern in 1893. It came as a shock to Gandhi to realise how disadvantaged Indians were in the South Africa at that time. When the initial case for which he had gone to Africa was over, Gandhi stayed to organise Indians in opposition first to the Bill which sought to deprive Indians of the right to elect members to the Natal Legislative Assembly, and later to other disabilities under which they laboured. This work kept Gandhi in South Africa for the most of the intervening period until 1914, and it was during this time that the word Satyagraha was invented and the technique it described began to evolve. Satyagraha campaigns can be dated from 1906, when Gandhi and his fellow Satyagrahis began a campaign against an Ordinance of the Transvaal Legislative Council.

On returning to India after his long exile Gandhi quickly became involved in Indian Congress politics and campaigns to secure better conditions for peasant-farmers, mill-workers and others. Through these activities his national reputation grew. His

concept of Satyagraha continued to develop, and his ideas on this and other subjects became increasingly well-known. His Satyagraha campaigns included that against the Salt Tax in 1930, which was perhaps the most trenchant example of the combination of Satyagraha and civil-disobedience on an issue carefully selected to achieve maximum publicity, embarrassment to the Government, and national interest and support for the movement as a whole.

Sometimes Gandhi's Satyagraha is confused with the Passive Resistance advocated by Quakers. Passive resistance also, generally includes the movement of the suffragettes and the resistance of the Non-conformist. Gandhi has cited three examples of Passive resistance in his Satyagraha in South Africa. (i) The opposition offered by the Non-conformists against the Education Act passed by British Parliament; (ii) the opposition offered by the suffragist movement; and (iii) the techniques of confrontation of the spirit fighters of Russia. But there are three vital differences between the western theory and practice of passive resistance and Gandhi's Satyagraha. To begin with Satyagraha is a more dynamic force than passive resistance because it contemplates prolonged mass action in resistance for injustice.

Secondly, passive resistance may be compatible with internal violence towards the enemy. But Satyagraha stresses continuous cleansing of the mind and has no place for hatred. It emphasizes even inner purity. In the chapter "Satyagraha vs. Passive Resistance", in his Satyagraha in South Africa, Gandhi points out that passive resistance may be offered alongside of arms. But Satyagraha and physical violent resistance are absolute antagonists.

Satyagraha goes beyond passive resistance in its stress on a spiritual and moral teleology because the final source of hope and consolation of the Satyagrahi is God. Hence Gandhi wrote: "Satyagraha differs from Passive resistance as the North Pole from the South. The latter has been conceived as a weapon of the weak and does not exclude the use of physical force or violence for the purpose of gaining one's end, whereas the former has been conceived as a weapon of the strongest and excluded the use of violence

in any shape of form.”^{xxxiii} It must, however, be maintained here that in the early days Gandhi himself called his movement as ‘passive resistance’ and his workers as ‘passive resisters’.

The ethics of Gandhi’s non-violence requires a different response. If the victim is a Satyagrahi, and thus has been trained in the discipline of non-violence, he should willingly and lovingly submit, and endure the vicious attack with Soul-force and be willing to forgive his attacker, even as Jesus forgave his persecutors. The faith of the disciple of non-violence should be in God, who will provide the power and strength needed to endure the unearned suffering.

Satyagraha is the opposite of passive resistance. It involves direct, non-violent action by an individual or group. The Satyagrahi wishes to rid society and the world of its social evils by way of Love-force rather than by violent means. Proponents depend upon God for their power and strength. Once they catch the spirit of Satyagraha they are willing to die at the hands of opponents rather than defend themselves. Non-violence is active and not passive, in the sense that it directly confronts evil-doers and evil social structures. It is also dynamic in the sense that the disciple of non-violence is always engaging in mental and spiritual training in order to be prepared to do what Soul-force requires.

In addition, non-violence has redemptive qualities. Gandhi himself made this point. “The man who adopts the weapon has to direct it against the evil, not the evil-doer, a very difficult thing to do without a continuous process of self-purification. At the same time, he has to see that it does not inflict violence on the other side, but is content to invite suffering on himself. Suffering, deliberately invited in support of a cause which one considers righteous, naturally purges the mind of the Satyagrahi of ill-will and removes the element of bitterness from the antagonist.”^{xxxiv}

So after a long discussion on non-violence and other related concepts we have observed that for Gandhi, Truth, Love, God, Soul and Non-violence are almost synonyms. Non-violence leads one to realise one’s self and self-realization can be

achieved by Love. You cannot be non-violent unless you are filled to the brim with love. Love means, of course, love for all living beings, not love for the mundane things of life. Commenting upon what a writer in *The Statesman* said, Gandhi wrote, “And the strongest is his denial of non-violence or love as law of the human race....I cannot undertake, and least of all through a newspaper articles written during moments snatched from the daily routine, to prove that love is the source and end of life. But I venture to make some relevant suggestions which may pave the way for an understanding of the law. All the teachers that have ever lived have preached that law with more or less vigour. If love was not the way of live, life would not have persisted in the midst of death. If there is a fundamental distinction between man and beast, it is the former’s progressive recognition of the law and its application in practice to his own personal life....When the practice of the law becomes universal, God will reign on earth as He does in heaven.....But victories of physical science would be nothing against the victory of the Science of life, which is summed up in love which is the Law of Being. I know that it cannot be proved by argument. It shall be proved by persons living it in their lives in utter disregard of consequences to themselves.”^{xxxv}

Gandhi preached the gospel of *ahimsā* both for the East and the West. But in there different situational contexts *ahimsā* implied somewhat different things for them. For India, *ahimsā* as a social and political technique meant a pooling together of the energies of the people for the work of national liberation. It implied the elimination of petty local jealousies and group, caste and communal discriminations and persecutions and notions of regional superiority. It is also signified the notion of the realization of a national community based on suffering, tolerance, self-abnegation and the neutralization of fissiparous trends. For the Western world, the Gandhian philosophy of *ahimsā* mainly appeared as a gospel of the renunciation of power of politics. In 1947, Gandhi wrote that if Europe was to save itself from suicide, something along the lines of non-violence had to be adopted. Non-violence applied in international politics, signified a spiritual substitute for struggle and war and the consequent repudiation of ‘blood and iron’ and

‘the mailed fist’. It thus, meant the negation of the cults of power, stratagems, exploitation, enslavement, economic imperialism and war. But it was to be only a moral substitute for war and not the tame acceptance of status ego. In face of the advancement in nuclear energy, Gandhi stood for the resort to techniques of love because he was deeply concerned with the survival of man.

As a spiritual and ethical idealist, Gandhi believed in the moralization of public administration to make it patterned, more and more, on the basis of non-violence. He wanted to reform the structure of modern political life. If *Swaraj* could be achieved by non-violence then the *Swaraj*-policy had to be increasingly based on the principle of *ahimsā*.

The stress on *ahimsā* represents the emphasis on the creative role of the moral mind and heart as factors in human evolution. It implies that the evolution is not automatic, dedicated by the progress of objective forces, but it influenced by the rational and moral powers of man. In sociological terms, *ahimsā* represents social co-ordination, mutual adjustment and socio-mental correlation and integration. Consequently, in place of tension, conflict and antagonism it stands for accommodation and co-operation. It wants increasing co-ordination and mutual relationship between the different groups, classes, races and nations into which humanity is apparently divided. It pleads for the replacement of imperialism by the dynamics of creative love. Hence, the triumph of *ahimsā* would necessarily signify the victory over brutality, mutual rapacity and pugnacity. *Ahimsā* is removed from passive acquiescence in or conservative adulation of status quo, because it does imply the dynamization of love for the extirpation of social evils. The Gandhian notion of the progressive realization of *ahimsā* in social and political life gets confirmation from the theories of the Russian sociologist, Jacques Novicow, who believes in the replacement of the physiological, economic and political struggle of man by a form of bloodless intellectual competition. Auguste Comte, the French sociologist and champion of positivism also hoped for the supremacy beneficence and universal consensus in human affairs.

Gandhi was sure that eventually, the force of violence would be replaced by the overpowering authority of justice, truth and peace. To this extent, his view is analogous to the views of Kant, Spencer, Cobden and Bright who generally believed that the progress of reason, individuality and right will lead to the nullification of power politics and the realization of the ethical state based on peace. But the failure of the hopes of the eighteenth and nineteenth century optimists of liberal humanism, peace, progress and cosmopolitanism makes the sceptical of those plans and formulas which wants the battle of peace to be won in the hearts of human individuals. The human heart is not an isolated factor in the world but is one variable in a complex web of several mutually related factors. The role of objective social, economic and political forces is immense. Hence, I think that the battle of peace has to be fought not only in the individual human soul but deliberate attempts have also to be made to transform that defiled and polluted political structure which exploits the human heart by means of domination, constraint and propaganda. The ending of poverty and the imperialism is imperative. The change of human heart has to proceed simultaneously with the change of the social and political structure.

The Gandhian *ahimsā* is morally a more demanding concept than the ‘General Will’ as propounded by Rousseau, because the latter only accepts the voluntaristic conception of will for the public good, while Gandhi prescribes a conscious moral training for the growth of the power of universal love. “The Rousseauic general will require for its triumph the mutual cancellation of the ‘pluses and minuses’ of selfish wills and the adequate provision to the assembled populace of the necessary relevant information regarding public issues. But the vindication of *ahimsā* depends on long years dedicated adherence to the great moral vows like truth, celibacy and God-fearingness.”^{xxxvi} *Ahimsā* as the thought by Gandhi is also a higher concept than the ‘Real Will’ of Bosanquet. Bosanquet identified the real will of the individual, the general will of the society and the political will of the state. Even at its highest levels, this real will is only the will to accept voluntarily, the social norms, canons and conventions and the

accumulated cultural heritage of the national community, while the Gandhian *ahimsā* as a political force pleads for universal fraternization. While Bosanquet regarded the nation-state as the guardian of moral values, Gandhi believed in ethical universalism and cosmopolitanism.

Furthermore, *ahimsā* is a more spiritual conception than the notion of socialization, responsiveness, accommodation, etc., popularized by the western sociologist, because it is more sincere in its belief in the power of spiritual *Sadhana* and suffering. Being a believer in the evolutionary revolution brought about by the 'matchless weapon' of *ahimsā*, Gandhi prescribes the energization of the faculty of positive suffering as a technique of social change. Conflicts and animosities are solved in his theory not by superior acceleration of force, but by a deliberate, conscious act of self-abnegation.

For the realization of the non-violent society which will be a thoroughly transformed society having transcended power-politics, there is no necessity, according to Gandhi, for a biological transmutation. Gandhi would have reacted with horror to some of the suggestions of the geneticists. Gandhi's new man is not a biologically new type, but is the embodiment of the moral truths of love and purity. He is to be a perfect Satyagrahi and *Sthitaprajna*. In place of the improvement of the human species through genetic solutions, Gandhi adopts the constructive moral approach. His approach is more in the Christian tradition than in the dialectical materialistic.

Is Gandhi's non-violence categorical? Now the question is that, Gandhi's concept of non-violence categorical or not? To answer this question it is essential to point out Jainas tradition of non-violence, because which is very much related to this portion. In fact, in conceiving *ahimsā* Gandhi seems to be influenced by Jainism which recommends the practice of *ahimsā* in thought, speech and action. According to it, even thinking ill of others is *himsā*. Not only this, Jainism demands that one should not only commit *himsā* himself, he should not cause *himsā* or permit *himsā* to take place. Gandhi's negative requirements of *ahimsā* are not as rigid as that because Gandhi is aware that it is

not possible to observe non-violence in as strict and rigid manner as Jainism demands. He is aware that in certain cases *himsā* is unavoidable, as for example, in the processes of eating, drinking, walking, breathing etc. It is impossible to sustain one's body without injuring other bodies to some extent. Gandhi in fact, openly recommends killing under certain circumstances. He says, "Taking life may be a duty. We do destroy as much life as we think necessary for sustaining our body. Thus, for food we take life, vegetable and others, and for health we destroy mosquitoes and the like by the use of disinfectants etc., and we do not think that we are guilty of irreligion in doing so.....for the benefit of the species we kill carnivorous beasts.....even man-slaughter may be necessary in certain cases. Suppose a man runs amuck and goes furiously about sword in hand, and killing anyone that comes in his way, and no one dares to capture him alive. Anyone who despatches this lunatic will earn the gratitude of the community and be regarded as a benevolent man." (Young India, 4-11-26) He makes this point still clearer when he says in Young India again, "I see that there is an instinctive horror of killing living beings under any circumstances whatever. For instance, an alternative has been suggested in the shape of confining even rabid dogs in a certain place and allow them to die a slow death. Now my idea of compassion makes this thing impossible for me. I cannot for a moment bear to see a dog or for that matter any other living being, helplessly suffering the torture of a slow death. I do not kill a human being this circumstanced because I have more hopeful remedies. I still kill a dog similarly situated, because in its case, I am without a remedy. Should my child be attacked with rabbies and there was no helpful remedy to relief this agony, I should consider it my duty to take his life. Fatalism has its limits. We leave things to fate after exhausting all the remedies. One of the remedies and the final one to relieve the agony of a tortured child is to take his life." Thus it is apparent that Gandhi considers it almost a virtue to take life under certain conditions. In fact, he feels that under conditions similar to the examples given by him, continuing to live itself is pain and that, therefore, non-killing amounts to prolonging pain and agony.

As a Vedantist and a Vaiṣṇava, Gandhi regarded all life as sacred and precious.

Hence, he had deep faith in the sanctity of the right to life. He would not kill even a snake. He said, "God alone can take life because He gives it". The believer of *ahimsā* would regard even the lives of the opponents as worthy of reverence. In an article, in the *Harijon* Gandhi wrote: "You are no Satyagrahis if you remain silent or passive spectators while your enemy is being done to death. You must protect him even at the cost of your life." He accepted the supremacy of the right to life not merely because man as an individual is the subject of social and political rights but because in his inmost essence man is a soul. Hence, like Tolstoy Gandhi accepted the immutability and obligatory character of the law of love. For himself, he regarded the law of *ahimsā* as absolute, and considered it as an infallible weapon, mightier than the force of arms.

There are some liberal thinkers in the west who prescribed a political and institutional solution to the malady of the world. They pointed out that if an adequate institutional set-up, for example, a world parliament or a world system of republics could be built up, humanity will have an era of freedom and progress. But Gandhi was not happy with a mere institutional formula. He felt that humanity was passing through the crisis and it could be cured only by a restoration of the moral vows of truth and non-violence. Gandhi would have empathically declared that behind the political crises lay the crisis of moral values. He taught the absolutism of *ahimsā* which implies the activation of the sentiments of mutual loving considerations, harmony, peace moral autonomy and non-constrained trend towards accommodation and which has, as its political goal, the cultivation and realization of the unity of mankind. He believed in the moral purification of man to be achieved through self-suffering, non-covetousness and a spirit of loyalty to truth. Gandhi, thus, advocated a meta-political approach to the solution of the maladies of modern civilization. The law of *ahimsā* cannot be implemented by any institution, it must come from within. Nevertheless, Gandhi seems to believe like Socrates that *ahimsā* (virtue) can be taught and his life itself is his teachings.

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CHAPTER V

POSSIBILITY OF A NON-VIOLENT SOCIETY

Historically and culturally, India has been known as a land of non-violence. We have a vast storehouse of culture and ethnic kinship which has sustained our multi religious, multi-racial and multi linguistic society since times immemorial. The Saints, the Gurus, all the religious heads have always preached non-violence. We won our independence mainly through non-violent means. But it is an irony that as a society, comprising different castes, creeds and religions tied together by a singular cultural heritage, we have now arrived at the threshold of mistrust among each other.

While it is true that India was invaded by many foreign rulers in search of wealth, India was also a land where some of the bloodiest battles in the history of the world were fought. So violence is also a part of large history in Indian heritage. For example, Kalinga war of Asoka's period, so many bloodiest attacks on Indian culture for political purposes etc. has brought the country into an analytical focus with the interaction between religion and politics. This unholy alliance is, of course, related directly to the country's old colonial heritage in all facts of life, particularly in the realm of ideology. This analogy is closely linked with our social values.

'Violence' is as old as the world. In cosmogonies, mythologies and legends, it is presented as something linked with the beginning of the history, always attendant upon the deeds of the heroes and innovators. If we succeed in perceiving the reasons for its emergence and its present upsurge, then we will gain more insight into its true nature. Also, it might enable us to take an objective view of the violence that surrounds the society and to assess the threat it poses to our entire nation in order to seek appropriate and timely remedies. The phenomenon of violence, of late, seems to have gone deep rooted into our society and it is increasing fast with each passing day. We must realize, unless we restore and rebuild amity and national solidarity, it will not only impede the

growth of our national development but will also threaten the very existence of our society of image globally.

The present scenario of the world

The present world is full of deadly explosive spots, dispersed on the various parts of the globe. Accordingly, man has desensitized himself and has become inexpressibly harsh to his own beings. One can experience utter chaos, disorder, violence and riots ending up in war. The values of life are getting unrelated to the day-to-day aspects of life and we are living in a world where on the one hand, there is accelerative progress in the fields of science and technology as is evident from space travel, nuclear energy, communications and so on, and on the other hand, there is the singular failure of human mind-brain equipment to psychologically grow, to blossom, to free itself from the exiting patterns of thinking, feeling and unassuming behaviour with our fellow beings.

Until the early phase of the 20th century, a handful of colonial powers called the shots, lording it over millions in Asia, Africa and West Asia. However, the stability of the colonial order was shattered with the outbreak of World War-I. What followed was violence on an unprecedented scale: the Russian Revolution, World War-II, the Partition of India, the Chinese Revolution, The Korean War, the Vietnam War and the on-going Israel-Palestine Conflict. The result of all wars so far have been only destruction of mankind, humanity, property, civilization, resources and so many species of other animal kingdom. What gave people hope in the tumultuous 20th century was Gandhi's simple, logical and convincing message: 'it is possible to live in amity and peace'. "Despite and large-scale violence, the active pursuit of peace in that time made possible the marvels of technology and the comforts of civil society".ⁱ

Violence, revolt, discontentment and dissatisfaction- both in the East and the West, are basically due to the deep-rooted cause in the total way of life which man has been pursuing for several centuries. However, it is more important to investigate where the disorder lies, where man has taken a wrong turn, and how is it related to the total way of life, and ask ourselves how it can be removed and displaced from our psyche? A

person who feels concerned about life, both individual and collective, feels the urgency of exploring the basic causes of conditioning the human psyche. The answer to a problem is surrounded in the problem itself, so we have to understand the deep causes of the problem. When one can find the cause, one can end it too. A cause has an end. The causation of the problem can be ended, not through a readymade solution, but through understanding the problem itself. If we all seek together the causation, then the problem is almost solved.

We have discussed the very notion of non-violence previously in the introductory chapter; here we are trying to analyse violence as well as terrorism which are also an essential parts of our discussion.

Violence and Terrorism

Terror and violence are topics that are deeply emotive, are widely written about, and have come to occupy a prominent place in the images and experiences that surround the everyday lives of the people in many parts of the world. Violence is everywhere today. It is implicit and lurks explicit in all kinds of aspects, configurations, dimensions and contexts. In its essentials, the situation is not new, since violence and fear of violence have probably been a part of human life as long as humans have existed. However, each historical period tends to bring with it a new opening of various themes surrounding this topic.

In the world today, “The major conflicts between the communist and the capital regimes, signalled as the Cold War, have been replaced by a ‘hot war’ of conflicts ideologically centring on the imputed actions of AL-Qaeda and the various sovereign states that see themselves in different ways as involves in ‘the war and terror’-which means ‘the struggle against terrorists’”.ⁱⁱ This hot war has witnessed fewer words and more actions: enactments of violence destruction and death that have often caught people by surprise, going beyond their earlier imaginations of how events would turn out. And they have subsequently given rise to seismic shifts of perceptions, policy and ideological responses, as governments and peoples attempt to encompass such events within not only

their imaginations but also their assessments of how to confront them in the present and if possible prevent their recurrence in the future.

As with the global Cold War period, these efforts are accompanied by new written commentaries, dramas, poetry, art, television programmes, and film-making, which are all a part of the collective and individual constructions of a political life that now takes into account what was formerly unimaginable but rapidly becomes almost a part of everyday experience. The development of imaginaries of this kind takes place on both sides of any given conflicts, often with nearly identical but politically opposed rhetoric supporting them. Without such frameworks of thoughts and emotions the conflict would not proceed in the same way or at the same level. Media sources, by their very immediacy, we might say, can greatly intensify and magnify the perceptions involved of events; but they do so not only by presenting visual images (which are nonetheless devoid of other sensations such as heat, dust, cold, intense smells), but by appealing to, and conforming with, basic scenarios in people's mind, connected to cosmic schemes of 'good versus evil' and 'the lessons of history'.

We can perceive the violence that is in the minds of the human being in the form of violent event (such as different types of terrorist attacks, some spontaneous attacks by individual etc.) in different parts of the world.

Some major violent events or terrorist attacks

Now it has been estimated that more than fourteen thousands and five hundreds wars, which claimed the lives of about four billions people, have been fought on earth in five thousand years since the dawn of civilization. Armed conflicts have taken up to 21 million lives since the World War-II. War appears to be natural to man and the aggressors justify war as a means of ending of wars; "peace through wars" is what they talk about. Wars continue in spite of the efforts of League of Nations and the United Nations and, man has the dubious credit of being the biggest killer of his species even his own kith and kins. World War-II as any other major war left its heart rendering impact on the society. It was fought on a colossal scale. The enormity of losses can be judged from the fact that

the Soviet Union alone had lost about 20 million lives in the War while six million Jews were killed in Hitler's gas chambers alone. In July, 1945, America exploded the first nuclear weapon in the history of mankind and in August it dropped two bombs on Hiroshima and Nagasaki (Japanese cities). Disappointed Japan surrendered forth with and that gave America an imminent edge and deprived the Russians of all but a token share in the post-war settlement in the Far East. The war ended with an act, which contained the central elements in the Cold War: the advent of nuclear weapons and beginning of Soviet-American rivalry. And this created terror and fear in the minds of the people all over the world. The net result was the panic and constant fear in the whole atmosphere. So it is very important to dwell upon this issue of arm-race.

Science and technology are originally meant for the total progress of humanity. They are to be used to improve the quality of life of mankind. Unfortunately, these are being used to annihilate the weak. When two countries are equally good in their Military Power they never go for testing their strength because of the sheer fear. If some countries are found to be weak, the powerful ones try to attack them. This is what exactly super-powers and its allied countries doing today. If we recall the gulf war (Iraq vs. US and allies), we will realize that what US and its gang has done was totally reprehensible. Instead of going for a ground battle (using Naval support and air covering), they had bombarded the cities and have caused severe harm to the common people. The innocent people including women and babies were killed. Women and children are usually the victims of war, communal riots or any disturbances of this sort. The wars have become a fight between common people and soldiers rather than soldiers and soldiers. Indiscriminate kinds of wars have made the life of humanity miserable.

The history of terrorism is a history of well-known and historically significant individuals, entities and incidents associated whether rightly or wrongly with terrorism. Scholars agree that terrorism is a disputed term and very few of those labelled terrorists describe themselves as such. It is common for opponents in a violent conflict to describe the other as terrorists.

There are so many terrorists attacks happen in India. We are providing a list below of some of the important understandings of terrorist attacks in India.

Some major terrorist attacks in India

March 12, 1993: A series of 13 explosions in Mumbai, then called Bombay, resulted in 257 deaths and over 700 injuries. The blasts were orchestrated by the organized crime syndicate called the D-Company.

Feb. 14, 1998: Coimbatore bombings: 46 deaths, 200 wounded as a result of 13 bomb attacks in 11 places.

Bomb-squad personnel inspect the site of an explosion outside Delhi's high court in May this year.

Oct. 1, 2001: Militants attack Jammu & Kashmir Assembly complex in Srinagar, killing about 35. The Muslim extremist group Jaish-e-Mohammed was allegedly involved.

Dec. 13, 2001: Attack on the Indian Parliament complex in New Delhi led to the killing of a dozen people and 18 injured. Pakistan-based terror groups were blamed for the attack.

Sept. 24, 2002: Akshardham temple in Gujarat: The first major hostage taking since Sept. 11 in the U.S.; 31 people were killed and another 79 wounded.

May 14, 2002: Militants attack on an Army camp near Jammu, killing more than 30 people.

March 13, 2003: A bomb attack on a commuter train in Mumbai killed 11.

Aug. 25, 2003: Twin car bombings in Mumbai killed at least 52 people and injured 150. Indian officials blamed a Pakistan-based terror outfit.

Aug. 15, 2004: An explosion in the northeastern state of Assam killed 16 people, mostly school children.

July 5, 2005: Militants attack the Ram Janmabhoomi complex, the site of the destroyed Babri Mosque at Ajudhya in Uttar Pradesh.

Oct. 29, 2005: Three powerful serial blasts rocked the busy shopping areas of south Delhi, two days before the Hindu festival of Diwali, killing 59 and injuring 200. A Pakistan-based terrorist outfit, the Islamic Inquilab Mahaz (believed to have links with Lashkar-e-Taiba) claimed responsibility.

March 7, 2006: A series of bombings in the holy city of Varanasi killed at least 28 and injured 101. Indian police put the blame on some Pakistan-based terror outfits.

July 11, 2006: Seven bomb blasts occurred at various places on the Mumbai Suburban Railway, killing 200. Investigations revealed that terror outfits with a base in Pakistan were behind the blasts.

Sept. 8, 2006: At least 37 people were killed and 125 were injured in a series of bomb blasts in the vicinity of a mosque in Malegaon, Maharashtra. The blasts were followed by an explosion and most of the people killed were Muslim pilgrims. The students Islamic Movement of India was responsible.

May 18, 2007: A bombing during Friday prayers at Mecca Masjid, Hyderabad, killed 13 people. Four were killed by Indian police in the rioting that followed.

May 26, 2007: Six people killed and 30 injured in a bomb blast in India's northeastern city of Guwahati.

June 10, 2007: Gunmen killed 11 people in separate incidents of firing in Manipur's border town of Moreh.

Aug. 25, 2007: Forty-two people killed and 50 injured in twin explosions at a crowded park and a popular eatery in Hyderabad by Harkat-ul-Jehad-i-Islami (HuJI) activist.

May 13, 2008: A series of six explosions tore through Jaipur, a popular tourist destination in the Rajasthan state in western India, killing 63 people and injuring more than 150.

July 25, 2008: Seven blasts in quick succession across the south Indian tech city of Bangalore killed one and injured more than 150 people.

July 26, 2008: Serial blasts in the western Indian city of Ahmadabad killed 45 people and injured more than 150. A group calling itself Indian Mujahedeen claimed responsibility.

Sept. 13, 2008: Five bomb blasts in New Delhi's popular shopping centers left 21 people dead and more than 100 injured. The Indian Mujahedeen claimed responsibility.

Sept. 27, 2008: A blast in a New Delhi flower market left one dead.

Oct. 30, 2008: Thirteen bomb blasts in India's northeastern state of Assam and three other towns left at least 61 people dead more than 300 injured.

Nov 26-29, 2008: Terror attacks in Mumbai killed 168 Indians and foreigners.

April 6, 2009: A car bomb blast in Guwahati killed six people.

Feb 13, 2010: A blast in German Bakery in Pune city of Maharashtra killed 13 people and injured more than 50.

Sept., 2010: Low-intensity blast at Jama Masjid in Delhi sets car alight.

Dec 7, 2010: A bomb explosion on the banks of River Ganga in the temple town of Varanasi in northern Uttar Pradesh state that killed a girl and injured about 20 people, including some foreigners.

May, 2011: Bomb partially explodes outside lawyers' canteen of High Court in Delhi. No casualties.

July 13, 2011: Three bomb blasts in Mumbai; 21 people killed and more than 100 injured

Sept. 7, 2011: Bomb at High Court in Delhi.

The terrorist attack and violent activities is one of the few instances that destroy the good life. Now the question is, is it a day dreaming to think of a non-violent society in such a violent background? Answer to this question is to some extent continued is our discussion in previous chapters. Human being has to shed violence for the sake of their

survival, but as we have travelled thousands of years from the beginning of the society, we have forgotten that violence would put our existence at stake.

We have already discussed in our previous chapters the thought of Hobbes, Locke, Rousseau and others, and found that unity, fellow-feeling; friendship and above all, non-violence are the ways to form a good society. Non-violence is the demand of a society to be formed. From the Vedic period to the period of Jaina and Buddha, non-violence was the guiding principle that was practiced and closely related to the everyday life of the people of India. The Indian religious traditions have given utmost importance to the principle 'do not harm' and '*Shanti*'. Buddhism and Jainism have been the greatest challenge in this regard. Both these religious tenets uphold the principle of non-violence. Hinduism also in its later period, tried to accommodate this principle. The whole Christian message is of love, peace and compassion (Mathew5:38-44). In modern times, Gandhi's principle of non-violence is the soul force that has influenced so many societies and countries. His concept of non-violence is our inspiration and weapon to fight against violence.

History of Violence

Violence is a problem that we, as humans, have to deal with in our everyday life. Today, it seems that we deal with it in just about every aspect of our lives. From children's cartoons to the nightly news, we can witness its power and harm. A highly debated argument for the causes of violence is that the source of violence is our homes as well as our government. Whatever may be the sources of violence, we cannot avoid personal responsibilities in this regard. We are given the choice to decide how we each want to live our lives; but before we decide, we must look at the ethical issues that surround our choices. Everybody have their concept of good life and try to achieve that. Violence is one of the few instances that destroy good life. It is defined as an act taken against another being with the intent to do harm. We often consider violence in terms of the physical aggression, yet violence can surface in a variety of ways even including self-defence. Violence is a result of conflicting interests or irresolvable differences. In most

instances, both parties to the conflict feel that they are right and that their actions are justified. However, there are other cases in which there is a clear aggressor and victim. Nevertheless, violence is a very complicated and difficult issue. By its very nature, violence is an act against life. Life can be said to be good in itself, all the other good are presupposed by life. Thus, life is not instrumental and its value is intrinsic. Violence is instrumental. It is a means to an end. There is no intrinsically goodness in violence. Violent acts are not good for the sake of violence itself. A single question that arises out of the argument of violence and nonviolence is whether violence ever justifiable or acceptable. The two main types of arguments that arise are the self-defence paradigm and pacifism. The self-defence paradigm accepts violence as a means to protect one's life, or the life of others. This argument interprets life as being intrinsically good and for instrumental purposes, but accepts lethal results as an unintended consequence of defence. Pacifism argues that violence is never acceptable. Because violence is an instrumental act, it undermines and disrespects human life as a cherished entity. The whole purpose of pacifism is to change the fact that violence is inevitable. It is a movement that teaches humans how to deal with the situations that inevitably end in violence. It is a way to defend life from aggressive threats. The pacifist may never risk killing his opponent, regardless of the consequences. At all times, they must be respectful and compassionate of life. If, we don't start demonstrating nonviolent, peaceful acts, what are they going to imitate? We are presenting self-defence as an excuse. It is justifiable but only if you don't intend to kill the other person. This can be a very risky situation. When defending yourself or someone else, you are allowed violence as long as you didn't mean to kill the aggressor. But what happens when you can't decipher the aggressor? Nothing should be taken away from the self-defence philosophy. It is understandable and ethical. It would be hard not to defend yourself from an attacker, or to help a loved one. But, it just seems to me that in today's world, we must reevaluate our morals. Self-defence takes the idea that life is intrinsically good and should never be violated. It adds that life should never be violated but in certain cases. It seems like a double standard. Pacifism is a movement to take a stand against violence. It is giving

violent situations a chance of reversal. However, the choice of pacifism is a lifelong commitment. One cannot be a part time pacifist or a selective supporter of just wars. That is, one cannot condemn violence, but when violent becomes a personal situation, find an excuse. All wars must be unjust, not just some. Pacifism is a strong moral stand. It is dedication to preserving human life, no matter the situation. A pacifist would have to take a stand which would not allow him to violently defend himself or others in any situation. Pacifism is described as the “higher calling” because it witnesses the grandness and beauty of being alive. Though the self-defence paradigm is a wonderful argument, I think it contains a few discrepancies. There should be no excuse for harming another human being. Just because someone else started it, doesn’t make it right. But, in my opinion there will be some space for self-defence to protect of our life.

Some people claim that non-violence is a method adopted by the weaker people. This is far from truth. Adopting the weapon on non-violence needs lot of courage, both mental and physical. Only those who are mentally and physically strong can withstand the pressure that is released through physical attacks on non-violent agitators. The normal human reaction, when one is attacked is to pay back in the same coin. To restrain oneself from normal human reaction, one needs a lot of moral and physical courage.

Even the trade unions in our country often resort to non-violent methods like strikes as they are convinced that these peaceful and non-violent methods have greater impact on the managements. That many trade unions are able to use this weapon of non-violence successfully testifies to the effectiveness of this weapon.

Every religion too preaches peace or non-violence as the acceptable way of life. Violence has no place in any of the religions as it can only result in destruction. Nelson Mandela too proved the efficacy of non-violence in his struggle against apartheid in South Africa. Violence cannot be countered through violence. Certainly the proverb which says that a diamond cuts a diamond does not apply as far as violence is concerned. Violence can be checked only when it is countered through non-violence. He who lives

by the gun will die by the gun. As pen is mightier than the sword, only non-violence or peaceful methods can keep violence in check.

The twentieth century has been called the bloodiest century in human history, marked by the loss of more than 100 million lives in war. Besides its bloody legacy, a story that is less often told about the twentieth century is the success of nonviolent people power movements. The twentieth was the first century in human history in which many large-scale nonviolent movements successfully toppled oppressive regimes, often in the face of overwhelming military power. Even as we have transitioned into the twenty-first century, violent human encounters in Afghanistan, Iraq, Darfur, Congo, and other places capture our attention and eclipse the many and varied nonviolent social movements that are taking place around the world. One purpose of this thesis is to heighten awareness of nonviolent movements that continue to take place as the twenty-first century unfolds.

The UNESCO constitution, written in 1945, states, “Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed.”ⁱⁱⁱ This is an appeal for peace psychology. It is a call to understand the values, philosophies, and competencies needed to build and maintain intrapersonal, interpersonal, intergroup, and international peace. Peace psychology involves the information, attitudes, values, and behavioural competencies needed to resolve conflicts without violence and to build and maintain mutually beneficial, harmonious relationships. The ultimate goal of peace psychology is for individuals to be able to maintain peace among aspects of themselves (intrapersonal peace), individuals (interpersonal peace), groups (intergroup peace), and countries, societies, and cultures (international peace).

For centuries, peace was primarily discussed in the teachings of religious leaders such as Lao Tzu, Jesus Christ, Buddha, the Dalai Lama, and Bahá'u'lláh, who taught that people were supposed to promote peace in their lives and in the world as a whole. Compassion, empathy, and nonviolence were presented as some of the ways in which to do so. In the middle ages, the discussion of peace expanded beyond religion into education (the Czech educator Comenius believed that peace depended on universally

shared knowledge) and philosophy (Immanuel Kant believed that peace was achieved through legal and judicial systems). Late in the nineteenth century, William James wrote an article opposing imperialism and the “war fever” with which it was associated. Perhaps the most famous advocate of nonviolence in the twentieth century was Mahatma Gandhi, who used it as a means for ending oppression. The first academic peace studies program was established in 1948 at Manchester College in Indiana. Peace psychology gained momentum during the Cold War, when activists worked to prevent nuclear war in organizations such as the Committee for a Sane Nuclear Policy (SANE), which was founded in 1957. In the 1950s, Martin Luther King advocated nonviolence in the United States Civil Rights Movement as the only moral and practical method for oppressed people to gain their freedom.

Is Violence necessary, or is it avoidable? Some of the modern psychologists hold that violence, pugnacity or urge to destroy and kill is a natural instinct common to both animals and men, and not without some useful purpose to serve, as no other instinct is. Every one of us has a natural tendency to be aggressive, little tyrant sometimes, in our life. Who has not seen mothers, fathers, teachers and even lovers consciously or unconsciously playing the part of a tyrant to their daughters, sons, pupils and the loved ones at times? Even the greatest men well-known for their learning and culture, have sometimes been seen to have become actuated with violence towards those who happened to, or were imagined to stand between them and the object of their strongest desires. Even the Buddha, the Christ and Gandhi have not escaped the wrath of those who became jealous of their greatness.

The impulse of violence, psychologists contend further, is not only natural but also necessary. Most of the animals, birds, insects and primitive races would have been extinct, had they followed the creed of non-violence.

Personal Consideration: There are several grounds on which non-violence can be justified and proved better and more fruitful than violence. First, we take the personal ground or practical consideration. From the point of view of one’s own personal health

and happiness, it is not difficult to decide that one should follow the path of love and sympathy rather than that of hatred and violence. For no man, community or race can be sure of being equally strong and powerful for all times to live successfully by violence. It is a truism that he who lives by sword perishes by sword. A cruel man, community or race is bound to be treated cruelly when he or it becomes weak in course of time and others come into power. That is why in ancient Aryan times, certain rules of decent behaviour towards the weaker and the vanquished were prescribed. It is also true that cruel persons live a miserable life and die a miserable death. A tyrant lives a life of perpetual danger. Aggressive individuals and communities live in perpetual fear of other individuals and communities. The gains and victories of violence, although quickly achieved, are short lived and are maintained at heavy cost. From the purely selfish point of view even, therefore, the path of violence is not secure and desirable.

Social Consideration: Man is not, however, a purely selfish and lonely creature. He is also a being of society, a citizen of State or community. The ultimate and real society of man is humanity as a whole. The limits of religion, race or colour are artificial limits, which always tend to disappear when man lives a truly human life. All these limits are baneful. Human society flourishes better on love, sympathy and co-operation than on acts of violence which upset its balance. Acts of violence are diseases of humanity. Cruel and selfish individuals or communities who trample over the natural rights of others are like poisonous germs in the body. A happy and healthy social life demands that all its members should live with others amicably, and should help and protect each other. In the interest of law and social order, all those who preach, propagate and organize violence, in thought, word or deed, should be regarded as criminals, irrespective of the position they hold, and be prosecuted and put in jail. In this age, when science has brought humanity in closer contact than ever before, and when scientific discoveries and inventions have greatly increased the powers of man to do both good and evil. There is a great and imperative need to organize humanity on rational, just and equitable principles and to develop a keen social and humanitarian consciousness in every human child. We must

abolish imperialism, colonialism, in short, all ‘isms’ that are the forms of violence, the desire to exploit the weak races and communities. There will be war in the world as long there is any empire on the earth, as long as any community, race or country exploits the resources of others, as long as every human child is not to think and feel, and act according to the view that all humanity is like a family and human beings are brothers and sisters.

Compassion, love and altruism are not just religious qualities. As human beings, and even as animals, we need compassion and affection to develop, sustain ourselves and survive. “Even before we were born, when we were still in the womb, our mother’s calmness was very much related to ours. Then, during the first few weeks after birth, a very crucial period for our development, even such simple things as our mother’s touch were very important in developing our brain. For the next few years, without the kindness or affection of our parent or some other adult, we could not have survived. Now, as adults, we still need someone we can trust, someone from whom we can receive affection; and when we become old, we will again be heavily dependent on others to care for us”.^{iv} This is the human way of life.

Now the question arises is what the purpose of life is? The Buddhist monk Dalai Lama believes that satisfaction, joy and happiness are the ultimate purposes of life and the basic sources of happiness are a good heart, compassion and love. If we have these mental attitudes, even we are surrounded by hostility, we will feel little disturbance. On the other hand, if we lack compassion and our mental state is filled with anger and hatred, no matter what the situation is, we will not have peace. Without compassion we feel insecure and eventually we will feel fear and a lack of self-confidence. If we are unstable and influenced by negative thoughts, our intelligence will be used wrongly. Looking at human history over the last few thousand years, we can see that the greatest tragedies have been caused by human hatred, fear and suspicious. Dalai Lama has rightly pointed out that “The question of real, lasting world peace concerns human beings, so basic human feelings are also at its roots. Through inner peace, genuine world peace can be

achieved. In this the importance of individual responsibility is quite clear; an atmosphere of peace must be created within ourselves, then gradually expanded to include our families, our communities, and ultimately the whole planet”.^v

Moral Consideration: Personal integrity and social solidarity are not the only objects of human life. There is, in each heart, a moral demand, a command of the conscience, an insistent urge to do the duty without any consideration of the consequences. Bhartrihari, a great Sanskrit poet, has given a beautiful expression to this moral urge. “A brave and religious man,” he says, “will never deviate from the right path, no matter the worldly-wise people praise or deprecate him, no matter whether thereby he loses or gains wealth, no matter whether it involves immediate destruction or a long life.” Now violence is something which can never be a universal moral principle. In a world order and world government based on moral principles of truth, justice, honesty, equality and fellowship, there will be little need of taking recourse to violence. Moral life alone, whether individual or social, is happy. The present miserable state of humanity indicates that it is not living according to moral principles which can be accepted by all human beings. Violence cannot be universalized and universally approved. Hence, it can, never be a moral principle. Even those who believe in violence and act on their belief will not accept it as a right attitude if others stronger and crueler than themselves were to have it towards them. Non-violence, on the other hand, is morally approved or universally acceptable.

Kant’s moral theory is the paradigm example of universality of moral rules. Kant’s ethical theory is called a deontological or non-consequential or duty-based ethical theory. According to Kant an action is right if it follows from duty; that is, an action should be done not because of its consequences but because it is the right thing to do. “The principle that one follows must be universalizable; in other words, it should be possible to argue that everyone right to act the same way in a similar situation.”^{vi} For example, the rules that promises should not be broken by anyone, that no one should kill others, and that should no one cheat should be followed by everyone always. There are certain moral

rights that everyone possesses. Kant uses the example of making a false promise to make his point. In a particular situation, making a false promise might suits one's purpose, yet one cannot make the principle of making a false promise into a universal law, because then the concept of promising would have no meaning.

Morality is understood by Kant as 'practical reason' as he believed that the exercise of reason is very important in man's sense of right or wrong. Universal law of reason and universal law of morality are one and the same of his perspective. The categorical moral imperative is enforced by the universal law. He does not approve any exceptions in rule. The ethics is made more unconditional and abstract by Kant. The 'ought' is significant in Kantian ethical approach. Kantian ethics is also very legalistic and not concrete. The rules are important but rules for the sake of rules or duty for the sake of duty is not adequate.

Religious Consideration: There is still a deeper layer of our being than moral consciousness. And that is the region of faith, of intuition, or of a sense of something beyond and above our finite existence. Those who are fortunate to have access to this mysterious innermost chamber of their being, the cave of their heart, the very centre of their existence, and those who by their aspiration and effort have been able to extend their normal consciousness to the level of their being, are religious in the real and true sense of the term. Once we have a dip into that mysterious ocean of Divinity, on the surface of which we all live without our knowledge of the fact, we are changed men. We begin to see life in its fuller significance, in its wider relations, and with its much greater possibilities. Then we begin to understand that service, surrender and sacrifice really lead to immortality, perfection and eternal happiness; and that violence, exploitation and selfishness lead to repeated death, ignorance and misery. Then we begin to understand that every selfish act, every cruel deed and every effort to exploit others is a step in the direction opposite to spiritual perfection which is the real goal of life. One who injures harms or kills another for his own benefit or for the benefit of his own party, community, or country really harms, injures or kills himself, his party, his community or country from

the spiritual point of view. Hence, all religious teachers, who had a right vision of life and all scriptures based on that vision have denounced violence and advised the cultivation of non-violence.

Non-violence as a Defence against Violence

A very vital question, which is in fact the very crux of the problem, arises here. Can non-violence be an effective method of defence against the violent force of an aggressor? How, in other words, a man or a community sworn to non-violence, is to defend himself or itself against a violent aggressor without taking recourse to violence? This question is very difficult to answer and no ethical thinker has answered it more satisfactorily than Mahatma Gandhi. He formulated a technique of non-violent self-defence against a violent aggressor which was not known to earlier thinkers. They either advised the victim to take to violence in self-defence or to invoke the help of God in case the victim was too weak to offer violent defence. Thanks to the practical experiments and philosophy of Mahatma Gandhi, we now have a very effective method of non-violent defence against violent aggression. It consists in resistance and non-co-operation, both of which should be strictly non-violent. Every individual, community or race should try to protect his or its natural and minimum rights and should never surrender them to a violent aggressor. These rights should be defended bravely and at the risk of life. Death should be preferred to yielding, but no recourse should be taken to violence against the aggressor. On the other hand, the victim should give expression to the noblest side of himself in relation to the aggressor, so that the noble but dormant nature of the aggressor may be aroused into action. There is nothing more contagious than nobleness and nothing more effective against an enemy than a sincere love for him. The most ferocious person is likely to become the kindest in case his other side is slightly aroused. The victim of an aggressor should avoid feeding his anger by returning violence with violence. On the other hand, he should try to arouse his finer and nobler instincts, by himself behaving in an extremely noble and rational way.

There are two types of non-violence, namely, practical and spiritual. Practical

violence examines non-violence as it has been used throughout history to respond to conflict and how it can respond to conflict of today. On the other hand, when people associate non-violence with spirituality, they often bring to mind the moral principles common to the great world religions- teaching such as golden rule, “love your neighbour as yourself”, or “pray for you your enemies” etc.

The question- 'How was violence born in man?', if seen in the above light turns out to be basically faulty. It (the question) is the result of a wrong understanding. When our, as well as society's entire life style is based on practical nonviolence, on the slightest pretext violence can flare up anywhere- in the family, between communities, castes and sects. Those researching into nonviolence, not fully grasped this truth. That is why they keep asking the question: 'How was violence born in man?' For a proper understanding of the whole matter, they have to first understand the concept of spiritual nonviolence. Merely living together on the basis of practical nonviolence is no guarantee of true and lasting violence.

There are many factors responsible for violence. The point to be noted here is that the violence prevalent in society cannot be put to an end without developing spiritual nonviolence and basing our life style on it. Let us then discuss what is meant by spiritual nonviolence. It is based on the unity and equality of all souls - souls of all sentient. Once we know that every living being is subject to pain and pleasure in the same manner as we and that therefore we must never inflict any pain on them, never oppress and exploit them, never rob them of their rights, we are on our way to realizing the meaning of spiritual nonviolence. And it is only this nonviolence that can prevent the arson, loot, rioting and killings going on in society.

For nonviolence to succeed as a method for social change, there are certain conditions that must be met. The first is the creation of a cooperative relationship among relevant parties. As long as parties compete, they will be motivated to seek to dominate other parties and ensure that no other party can dominate them. Nonviolence is most effective when it highlights the positive interdependence existing among the parties and

the need for joint efforts to achieve mutual benefits. Its success depends on a basic shift from negative interdependence among goals (i.e., competition) to positive interdependence among goals (i.e., cooperation). It is only within a cooperative context that nonviolence can achieve a lasting peace. The second is the initiation of integrative (as opposed to distributive) negotiations. Integrative agreements maximize mutual benefits.

A third condition is the use of a procedure of decision making that creates a synthesis or integration of the different preferences of the involved parties. Decisions must be made in a way that takes everyone's perspectives and conclusions into account. Constructive controversy is an example of such a decision making procedure.

Nonviolence is more complex than it seems. Nonviolence is not the absence of violence but is an action that uses power and influence to reach a goal without direct injury to the persons working against that goal achievement. Nonviolence is sometimes a principled action based upon an underlying belief system that desires to understand the truth within a conflict, believes in the non-cooperation with evil, considers violence as something to be avoided, and shows a willingness to accept the burden of suffering to break the cycle of violence. The ultimate intent of principled nonviolence is to confront injustice in order to increase social justice without using direct violence. However, nonviolence may be used as a practical approach to achieve ones goals without a principled belief system to support it.

This pragmatic nonviolence considers nonviolent behaviour to be an effective method to resolve conflict and uses it to confront a conflict situation without using direct violence but does not maintain a belief system held by those who practice principled nonviolence. Despite a surprising lack of attention and reporting in the news, as well as academic outlets, nonviolence has been used widely and oftentimes successfully over the last two millennia. As it has been mentioned earlier, even during the twentieth century, described by many as one of the bloodiest centuries in terms of military and civilian

casualties of war, many nonviolent movements impacted history by positive means to positive ends.

If we are not moved by love and compassion, the world would be doomed by the terrors of war, strife and riots. The brotherhood of mankind has to be accepted by all in order to overcome the enmity. ‘Shalom’ should be the catchword and not war. While war is destructive ‘*Shanti*’ is creative. Upholding ‘*Shanti*’ is the need of the time.

Concluding Remarks

To discuss the very notion of non-violence in the light of the possibility of a non-violent society, I would like to focus on human nature, because human nature is being a part of my present dissertation. Humans, as animals, are naturally violent, but have developed methods of reasoning and control to curb violent impulses because it's more socially expedient in the long term.

One big issue here is recognizing that we are shaped by two distinct kinds of evolution – biological and cultural. Certainly, biology provides necessary data for understanding ourselves, but it, as it were, gives insights only into the raw potential we have, not into what we actually do. Our actual behaviour is a combination of biology and culture, with the latter playing by far the major role. We do have a very crucial element of human nature that plays a major role in destructive violence. But the basic instinct is survival and not violence. Human beings have realised that violence against each other cannot save them from the perils of nature. And thus, they have discovered the weapon of togetherness.

The basic argument I would like to make concerning violence and human nature is that we are evolved to be cooperative more than competitive, affiliating more than antagonistic, peaceable more than violent. To foster cooperation and affiliation, we are born with natures that expect nurture and love. And during the many, many years of our evolution, this human nature was selected for – and it remains our nature today. The proof for this is the fact we survived.

But violence is not eradicated from society. Rather, it seems that it is becoming more and more violent. Violence does not come always to us in the form of war. Our present day society is suffering from political violence, religious violence, domestic violence and violence in many other forms. Not only that human survival is in question, it is also a question of a life worthy to be lived.

But the question is what should be the means achieving the goal of non-violent society? Can we establish a non-violent society on the basis of violence or on the basis of non-violence? Which one is possible and acceptable?

The former view, i.e. non-violent society is possible only on the basis of violent means is said to be supported by Karl Marx. A communist society is surely free from violence and supposed to be brought by violence means. But one thing I should mention here, what seems to me is that Marx was not very much eager for violence. He accepts violence only if other options are closed. Still questions remain as to whether violence means is just even if all the other options are closed. Moreover, if a communist society is to come through socialism under the leadership of proletariat, will it really be free from violence or come into existence at all? Because, thinkers have pointed out, dictatorship of any kind is necessarily violent.

The later view, i.e. non-violent society is possible or should be made possible only on through non-violent means is upheld by Gandhi. But there is also a problem. Gandhi accepts that hunger strike is one of the effective methods of a satyagraha (non-violent movement). But it has raised some major philosophical questions: in the case of hunger strike, we are going to get into trouble not only for ourselves but also for our opponents. Moreover, in doing so, we enforce of our opponents to accept of our demands. Both of the cases of self-suffering and enforcing opponent are forms of violence. One of the most influential contemporary thinkers Dr. Amartya Sen also agreed that hunger strike is one of the forms of violence.

When we examine where we are today, given the politics and technology of violence, we can only conclude that we live in a world with no wisdom. The time has come for humanity to renew its commitment, politically, economically, and culturally.

Gandhi said, “There is no hope for the aching world except through the narrow and straight path of non-violence.” If we want to reap the harvest of dialogical coexistence in the future, we will have to sow seeds of non-violence. Sixty eight years after Gandhi’s death, these words are still relevant.

A non-violent society cannot be built up if we don’t learn how to avoid violence. Violence can never be ceased by violence; rather violence may be ceased by non-violence alone. And as social being we are concerned about what rules, principles and obligations are beneficial for our society. Society is not some abstract entity; it is built up sustained by its members. As members of society, each of us has some responsibility towards our fellow members. Each member must be aware of the importance of non-violence. For the survival of human being we should try to abandon violence from every aspect of life i.e. social, cultural, economic, political as well as environmental. We should try hard at least once because a resolute beginning is as good as doing half the task. It’s true that it is easy to say something but may be difficult to perform it. But it is also true that failure prepares us for future success. Moreover, man will be cherishing hopes as long as he lives. Drops of water make an ocean.

Most of the people think that men are naturally violent by instinct. But human being should not be considered only as violent. They must be something more than that, otherwise man could not survive. Fellow-feeling, awareness of unity, love, chastity etc. are also essential parts of human nature. Even animals do not generally harm their own species. And man undoubtedly is something more than animal. Man is rational, moral, cultural and many other things. Thus, it would be wrong in asserting that non-violence is not in the nature of human being.

The important thing is that we should cultivate non-violence in mind; non-violence should be considered as a mind-set. In our day to day life, absolute non-violence

in practice is not possible. Some extent of violence towards lives is unavoidable. But we can avoid having a violent mind. A mind unwilling to do harm to nature, life and humanity will certainly bring a society where violence has minimum place.

In the second chapter of my dissertation I have tried to establish that non-violence is the demand of society. What I mean is that non-violence is the pre-condition for society to emerge. Even a group of few cannot be built upon violence. In the next, chapter, I have tried to find out the meaning of non-violence (or violence), and in doing so, I have considered Classical Indian context. What I found is that, most of the Indian schools of thought mean categorical non-violence by the term ahimsa. It has been accepted that a minimum violence is unavoidable in order to be in a body. Even Gandhi was aware of this fact that we have seen in the fourth chapter.

We are searching for a non-violent society. But our sense of non-violence is not categorical. Non-violence is impossible only when we demand absolute non-violence. Non-violence could not mean absolute non-violence. It is always possible to show that minimum violence is unavoidable. However, our ideal should be absolute non-violence, so that a society free from hatred and violence may be achieved. Non-violence is neither a religion nor just a tool. Absolute non-violence may not be possible, but we believe that a society based on the ideal of non-violence is possible where people should try to achieve non-violence in its highest possible level.

ⁱ Daniel M. Mayton II, *Non-violence and Peace Psychology*, Springer, New York, 2009, p 1

ⁱⁱ A. Strathern, P. J. Stewart and N. L. Whitehead (editors), *Terror and Violence: Imaginations and the Unimaginable*, Orient Longman Private Ltd., Hyderabad, 2007, p 1

ⁱⁱⁱ *Non-violence and Peace Psychology*, p v

^{iv} Daniel Goleman (forwarded), *Worlds in Harmony*, Jaico Publishing House, Mumbai, 2010, p 3

^v *Non-violence and Peace Psychology*, p.61, as it is found Dalai Lama, cited in *Kraft*, 1992, p 2

^{vi} John K. Roth (edited), *Ethics* (Revised Edition Vol 3), Salem Press, inc. Pasadena, California, 2005, p 1530

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