In the last chapter, we have seen about Truth and its ramifications. Truth and Ahimsa cannot be separated from each other, because they are so intimately related as if they are the two sides of the one and the same disc. In that case, we cannot say which is the obverse and which is the reverse.

In this chapter, we shall first know the etymology of 'Ahimsa'. Then we shall see Gandhi's view of Ahimsa. It will be followed by others' views on Ahimsa. Some people lay stress on violence, so we shall deal with the Religion of violence. But we cannot give justice to the subject if we do not know the method and technique of Ahimsa in details. There can be no true non-violence, if it is not backed by the constructive programme. So we shall see the Importance of the Constructive programme. The topic of non-violence cannot be complete, if we do not see how the Gandhian Dialectic operates. We cannot miss whether there
is Satyagrah in compromise or not. The relative term of Satyagrah, namely, pacifism should be studied, in order to know the true phase of Satyagrah.

1. The Etymology of 'Ahimsa'.

The word 'Ahimsa' expresses not only the ancient ethical concept of the Hindus and of the Jainas, but it expresses also the ethical concept of the Buddhists. The negative prefix 'a' plus 'himsa' which loosely means 'injury' make up the whole word which is translated as non-violence. Thus, etymologically, himsa is the desiderative form of the root han which means to kill or to damage, so that himsa means to wish to kill. Gandhi identifies ahimsa with love. The proximity of this concept is the Christian Charity and in the Greek, it is agape. Gandhi has translated Ahimsa as non-violence. The etymological meaning of Ahimsa makes Gandhi's view of Ahimsa an easy one to grasp.

2. Gandhi's View of Ahimsa

Gandhi says that the discoverer of the law of Ahimsa was a far greater scientist than any one of the modern scientists known to the world, for he has given us the way to the peace of mind by showing to us the inner remedy for many ills of life. Gandhi grieves at heart that the explorations have not gone far enough in the field of Ahimsa to know its mysteries. He is exultant over his findings in the field of Ahimsa. We may
better describe his feelings in his own words. "The more I work at this law the more I feel the delight in life, the delight in the scheme of this universe. It gives me a peace and a meaning of the mysteries of nature that I have no power to describe." 1

The denotation of the term Ahimsa is to abstain from killing. The denotation of the term does not give the full meaning of Ahimsa. So we should also see its connotation. It connotes that one should not harbour the evil thought even to the wrong doer. One should not feel hatred. One should not lie. The law of Ahimsa is violated if we hold on to what the world needs. The intellectual inertia or indolence cannot be embraced by the one who observes Ahimsa. Gandhi's view of Ahimsa is closely related as observed by the ancient Hindus. Gandhi's idea of Ahimsa is voiced by S.K. Maitra very accurately and minutely. S.K. Maitra, on the page 221 of his book, The Ethics of the Hindus (1925), observes very minutely about Ahimsa. 'Thus Ahimsa', kindness and good-will, implies some other virtues. It implies self-restraint and sacrifice in so far as some of the acts of cruelty are prompted by greediness or inordinate hankering. It also implies the subjugation of the feelings of aversion or hate which are also the determining conditions of cruelty in a great many cases. Again it implies the overcoming of intellectual indolence which is itself the cause of greediness and aversion and is also an independent cause of specific forms of cruelty as scriptural sacrifices. Similarly Ahimsa, kindness, implies abstention from harsh words.
(Parushavachana) as well as from acts of intimidation. In short, it is the highest virtue, the mother of all other virtues, and veracity (Satya) and the other virtues are to be practised only to the extent that they do not clash with the highest virtue of Universal Good-Will and Tenderness. The above long quotation may be excused for it gives us almost all the sides of Gandhi's view of Ahimsa.

In its positive form, Ahimsa is the largest love. The follower of Ahimsa loves his wrong-doer as he loves his father. The observer of Ahimsa is fearless. As he fears none, he frightens none. The observer of Ahimsa does not like to hurt the wrong-doer as he consciously knows that he will not like to be hurt for the wrongs he continually does. That is, he is conscious of his own limitations and thus becomes a charitable one to others. He also knows that the remedy lies within him to redress the wrong, so he does not harbour the spirit of revenge against anyone and satisfies himself with a redress of the wrong he is seeking to remedy. In this case, he has the unflinching faith in God and in the goodness of the sinner. He hates the sin but not the sinner. It does not mean that whenever the observer of Ahimsa is not able to hurt the wrong-doer, he observes Ahimsa. Such Ahimsa will be weak and so it will be fruitless. In this case Gandhi definitely observes: 'My ahimsa is neither maimed nor weak. It is all powerful.' Gandhi's love for non-violence is superior to every other thing, be it mundane or supra-mundane. It is equalled only with his love for Truth. Surrounded by all sides with himsa, Gandhi
does not lose his control over his mind and goes into the innermost depths of his heart and gets strength and he is as firm as a rock amidst himsa.\textsuperscript{1} This shows that the observer of Ahimsa gets strength from the inner recesses of his heart.

There is the real test of Ahimsa\textsuperscript{1} when it is confronted by violence, mercilessness and when insults upon insults are heaped on\textsuperscript{1}q. If a man observes Ahimsa\textsuperscript{1} in these untoward circumstances and keeps the control over his mind, he truly observes Ahimsa\textsuperscript{1}. If Ahimsa\textsuperscript{1} is not challenged in us, we cannot know whether it is rooted in us or not. Gandhi observes unequivocally in this case: 'The virtues of mercy, non-violence, love and truth in any man can be truly tested only when they are pitted against ruthlessness, violence, hate and untruth.'\textsuperscript{4}

Ahimsa\textsuperscript{1} is followed by other virtues in life. If we follow Ahimsa truly, the other virtues are developed also, because Plato says virtue is one. If one virtue comes in play dominantly, the seeds of cognate virtues also get strength and they are also developed. Gandhi remarks: 'Where there is ahimsa, there is infinite patience, inner calm, discrimination, self-sacrifice and true knowledge.'\textsuperscript{5}

Joan V. Bondurant's interpretation of Gandhi's non-violence sums up many elements inherent in it. Her interpretation from the angle of her study is noteworthy. She remarks: 'By non-violence Gandhi means.... the technique of conducting social relations characterized by constructive, peaceful attitudes, and infused with the determination to enlarge areas of agreement and
In the above paragraphs, we have seen the various sides of Gandhi's view of Ahimsa, with their effects on the development of our character, not merely from the theoretical point of view but from the practical one also. Gandhi with reference to practical effects of Ahimsa reiterates: 'Ahimsa, truly understood, is in my humble opinion a panacea for all evils mundane and extra-mundane.'

To know Gandhi's Ahimsa, almost perfectly, we should enter into its ramifications. Among its ramifications, I give priority to the following one.

3. Others' Views on Ahimsa

The traditional Hindu view of non-violence is not static but it is dynamic. In the Vedic period, meat was taken by persons, especially by the persons taking part in 'yagnas' (sacrifices). People made the difference between the meat got by killing animals personally and the meat got by getting the animals killed. Some persons did not take any objection for taking meat, if the animals are killed by others. In the Law Books composed by Manu, it is clearly stated that one should abstain from taking meat. John Mckenzie quotes Manu's Laws in his book, Hindu Ethics, thus: 'Meat can never be obtained without injury to living creatures, and injury to sentient beings is detrimental to the attainment of heavenly bliss; let him therefore shun the use of meat.

'Having well considered the disgusting origin of flesh and the cruelty of fettering and slaying corporeal beings, let him
entirely abstain from eating flesh.*

Generally throughout the Upanisads, there is little mention of the Doctrine of Ahimsa.* Only in Chhandogya Upanisad, this doctrine is indirectly mentioned and that is in an allegorical way. But when we come down to the period of the Bhagavadgītā, it is clearly stated that the vegetarian offerings took place of the animal sacrifices which had been freely offered in the Vaishnava temples.

Ahimsa is the first of the five laws of Hindu ascetic life. The yogaśāstra condemns violently the practice of animal sacrifice. Thus the traditional Hindu view of the doctrine of Ahimsa is dynamic and is slowly formed in the habits of the Hindus.

Gandhi considers Jainism and Buddhism not apart from Hinduism. Jainism goes deeper in the Doctrine of Ahimsa than Buddhism does. John McKenzie again states: 'The Buddhists did not absolutely forbid the slaying of animals, and Gautam himself died of a disease caused by eating pork. Jainism, on the other hand, condemns the taking of life in any form.' The Jainas observe Ahimsa and see minutely that all forms of life should be saved, irrespective to their benevolent or malvolent effects, e.g. if the mosquitoes, bugs and such other insects draw blood from the human body, they are not destroyed. If the monkeys spoil the harvest, they are not killed by the Jainas. Gandhi looking to the interest of men predominantly overlooks the interest of the insects, of reptiles and of monkeys. He states clearly: 'It is my firm conviction that the principle of clinging to life in all circumstances betrays cowardice and is the cause of much
of the *Ahimsa* that goes on around us and blind adherence to this principle is bound to increase instead of reducing *Ahimsa*. It seems to me that if this Jain principle is really as it is here enunciated it is a hindrance to the attainment of salvation.\(^{10}\)

So the Jainas' view of *Ahimsa* though broad is not conducive directly to man's happiness as they do not assign the important place to man in the hierarchy of beings. Gandhi is eloquent enough in stating his view of *Ahimsa*, assigning man his predominant place in the hierarchy of beings. He observes critically, 'My *Ahimsa* is my own. I am not able to accept in its entirety the doctrine of non-killing of animals. I have no feeling in me to save the life of these animals who devour or cause hurt to man. I consider it wrong to help in the increase of their progeny. Therefore, I will not feed ants, monkeys, or dogs. I will never sacrifice a man's life in order to save theirs.'\(^{11}\)

With reference to *Ahimsa* taken in a broad sense, given by Gandhi, confucianism has contributed to its own way. Confucius does not stand absolutely for kindness or love. Joseph Gaeer quotes in his book, what the Great Religions Believe, (p.90) when confucious was asked "What say you of the remark, 'Repay enmity with kindness'?". And he (confucious) replied, "How then would you repay kindness? Repay kindness with kindness, and enmity with justice."\(^{12}\)

To confucianism (represented by confucious) with reference to justice and kindness or love, Taoism gives a notable reply. Tao remarks that he is good to those who are good and he is good also to those who do not treat Tao in a good way. By this Tao conveys that in this way all are persuaded to act in a good way. He also says that he shows good will to those who show good will to him and he shows good will to those who do not show good will to him. Then he remarks that by this way, all are persuaded ...
to have or to show good will. He also says repay harm by showing mercy to him. Joseph Gaer quotes in this connection: 'To the good I (Tao) would be good, and to the bad I would be good; in that way all might become good.' Confucius' stand to show 'enmity' with justice 'is not sound as when justice enters into the field of love, love decreases as love is eaten away by justice.' When Christ was asked: How many times a man should be forgiven, he replied 'seven seventy times.' This shows that justice is ruled out from the sphere of love. Tao's stand is perfectly sound.

Judaism contributes something notable to our topic Ahimsa. Judaism is against vengeance and signifies that one should not bear a grudge but should love one's neighbours as one loves oneself. Joseph Gaer quotes Judaism thus: 'You shall seek no vengeance, nor bear a grudge, but you shall love your neighbour as yourself. I am the Lord.' Judaism is against hatred as it becomes the cause of quarrel. In case of love, it is stated that it covers all sins. So here love is an antidote not only for hatred but also for sins. The sinner will ameliorate his condition if he shows love. Joseph Gaer quotes Judaism again, 'Hatred stirs up strife, but love covers all sins.'

Christianity clearly states in the Sermon on the Mount that men are blessed if they suffer all sorts of persecution, in the name of the Lord as the prophets in the past suffered the persecution quietly. It is also stated in that sermon that one should say 'Thou fool,' otherwise one will have to suffer from hell-fire. It is expressly stated that one should not kill otherwise one will be in danger of the judgment. Thus Christianity stands for
and sacrifice. Islam, which means submission to Allah (i.e. Great), through the Kuran says one should repay evil with good. By doing this one will in the long run can make one's enemy as one's friend. Joseph Gaer quotes the saying from the Kuran, 'Repay evil with good and, lo, he between whom and you there was enmity will become your warm friend.'

We have seen above that Jainism, Taoism, Judaism, Christianity and Islam strengthen the position of Gandhi with reference to his attitude to Ahimsa. Jainism goes deeper in Ahima than Gandhi does. But this is not a slur to Gandhi. Though Gandhi understands the importance of going deep into the sphere of Ahimsa', to be practical, he confines himself to Ahimsa' to the mankind predominantly.

4. The Religion of Violence -

We cannot know Non-violence in a full sense if it is not seen in contrast with the Religion of Violence because there are some persons who believe Violence as religion. They justify violence and give as much importance to it as we give to religion.

Let us first know the etymology of the word, 'violence'. There are etymologically similar words to violence namely, violete, violation. All these words mean the abuse of strength and an offence against the one which is healthy, right and pure. The Sanskrit root gi which is closely related to the Vedic radical gya which is translated in the best way as invade, violate, subdue, oppress, etc. The Latin root is VIS, The Greek one is BIA. The German root is WALDAN. Analogous to it are the German and
Dutch words, Gewalt and geweld, respectively. In French, it is violence. In Italian, it is Violenza. In all these, it means an attack on those human and civilizing values which ought to command the greatest respect.

The persons who consider violence as their religion make use of the slogan of the past century, "art for art's sake." They say, after that slogan, "war for war's sake". We can see very easily, due to moral and social retrogression which goes with warlike inclinations, that it is much easier to give way to violence than to oppose it. There are still individuals and races who prefer to go backwards, because to fall is easier than to climb. That the confidence people repose in violence is more disquieting and confusing than the actual practice of violence. If any body attacks some one, some one will repay in the same coin. This has become natural due to the confidence reposed in violence.

Bart. De Ligbt rightly observes: 'This confidence has now become a real cult, a new religion.... Two religious face each other. But the cult of force is definitely supplanting that of Christ.' Mussolini's gamble in Ethiopia was sanctioned by Pope declaring Mussolini as a man of God. In concurrence to this the Bishop of Messina blessed the Italian fleet on its way to Africa. Modern society is an extreme form of hidden barbarism which, on a slight pretext, bolsters up both individual and collective insanity ruthlessly. Modern society makes use of the black side of science when there is war. Future war will be a Bacteriological warfare and neither International law, nor pact, nor ethical consideration will prevent it. Bart. De Ligbt quotes General Sikorski (p.7, The Conquest of Violence), "the contamination of wells and springs
by microbic cultures of cholera, typhoid and glanders, and the use of germ-laden shells, will be on a scale to cause a terrible massacre. One can never be vigilant enough in this respect. Violence and war are deeply ingrained in the habits of men. They are dragged into it by not only politically, socially but also morally and sometimes even unconsciously.

There are seven powerful motivations that give food to violence and war. They are hunger, love, religion, vanity, fear, the love of danger and the love of power. Among these seven, the last three are noteworthy. Gandhi lays stress on fear. Time and again, Gandhi exhorts the people that they should cast down fear. Fear is the psychological expression of the need for the security of the human life, civilization and spiritual culture. This fear individual makes a collective one in the long run. The collective fear has the vast consequences in embryo. Due to the collective fear, men arm and rearm themselves. They take military defence measures. By the dialects of military evolution, the defence measures must go hand in hand with the aggressive measures and subsequently aggression, pure and simple itself.

The love of power over others drives one to violence and war. Gandhi opines that love of power makes the man mad. He strongly believes that the husband becomes mad thinking that he has some power over his wife. The love of power is psychological. It is the innate passion for domination. It is the need of self-expression and dominance over others. It is as true of the great individual as of the great nation. The Libido Domina
the will to live and expand in order to survive. It is characterized by Hobbes as love of power, Nietzsche, two centuries later, christened it as 'die Wille zur Macht.' It is one of the main springs of human passion. It is mostly seen in the male. To this psychological tendency, Seillière suggested by giving the single name of "imperialism". This imperialism has played its role for the past fifty years. It has become the most pregnant in dire consequences for society. H.G. Wells nicknamed the collective dominance as "megalomaniac nationalism." It is strongly supported by the military and official circles and by the acquisitive strata of society.

The religion of violence adhered to mostly in the West is condemned by Gandhi. Now it has its contaminating influence in India. A majority of Indians believe, in the heart of their hearts, that violence cannot be exterminated totally. This base especially the belief in violence, which has become as strong as religion, should be made null and void, psychologically. Gandhi has fought against it for the whole of his life. R.B. Gregg has beautifully put this point psychologically. The Religion of violence can be made null and void by the method and technique of Ahimsa.'

5. The Method and Technique of Ahimsa' -

The method and technique of Ahimsa' given by Gandhi is useful only if a man has unflinching faith in Truth. Gandhi's method of Ahimsa' draws its strength from Truth. If Truth is not in the votary of Ahimsa', Ahimsa' will not work. The Truth in the
votary of Ahimsa will make him to see not only his side but the opponent's side and he will try to see where more truth lies. When Gandhi fought with the British in India and asked them to quit India in an emphatic way, he was not one sided in looking to the interest of the Indians. He looked at the other side too. He observes: 'MY proposal for British withdrawal is as much in the Britain's interest as India's.' So Gandhi does not at once discard the wrong-doer. He penetrates the wrong-doer's side. He thinks. So he does not hurt the wrong-doer. Gandhi personally believes that he is not above wrong-doing as he is not perfect. He gives his remedy with the wrong-doer in Young India. Gandhi says: 'My remedy is to deal with the wrong wherever I see it, not to hurt the wrong-doer, even as I would not like to be hurt for the wrongs I continually do.'

Gandhi does not punish his opponent but Gandhi punishes himself for his opponent's misdeeds. The Western mind sees a danger if care is not exercised in the application of this principle. Here we have the great contrast with the method of the Westerners. To will and Paulkner in their book, Pacifism, (p. 56) observe: 'We must realise, however, that in some-what the same way as the Western mind would in a crisis turn to prayer, the Eastern mind turns to purification through suffering.'

Gandhi is not hasty in coming to the determination. He not only weighs the two sides of the thing but turns inward. Gandhi opines that non-violence begins and ends by turning the searchlight inward. Only the honest and sincere men of truth can turn inward.
Gandhi's non-violent technique is to segregate the wrong-doer from his associates, even from the members of his family by talking to them and inviting their attention to his side of truth. So Gandhi's adversary loses much of his social strength. Then, Gandhi meets him. With reference to his Non-violent Technique Gandhi observes: 'The technique of non-violent action consisted in isolating and sterilizing the instruments of evil.'

Gandhi's method and technique of Ahimsa leads us further to see the Power of Non-violence, Persuasion and the Need for Training. Let us see them one by one.

i) The Power of Non-violence

Modern psychology explains the mechanism involved in non-violent resistance from the mental, moral and emotional points of view. So long the people do not know the method and technique involved in non-violent resistance, they are sceptical as to the effect of non-violent resistance. But when they know it, they become less sceptical and more sanguine as to the effects of non-violence resistance.

Suppose A attacks B and B counter attacks A. In that case A believes that B has the same moral values as A has. In fear, B counter-attacks A. In that case B unconsciously imitates A. A's anger is sustained by B's imitation of A's act. So A's imagination of about his method is nourished. Also his sense values is sustained. The counter-attack of B arouses in the minds of those concerned, directly or indirectly, the emotions of fear, anger, rage and resentment. In the heat of conflict, the civilized habits, viz. for-
bearance and humanness, slowly and laboriously formed, are thrown to the winds. The minds of both the parties in the reciprocal violence, are riveted to the victory. The final victory bears no relation to the rights and wrongs of the case. And in most cases, the victory does not provide the peaceful lasting settlements of the dispute. Anger on both the sides, though provide energy, in the beginning, exhausts them completely at the end of the struggle.

But, suppose A attacks C, who does not counter-attacks A but shows non-resistance. What happens then in A's mind? A is surprised and doubts his own method of violence. C has given a suggestion to A's mind. A then wonders and his wonder arrests his anger, rage and resentment. A imagines about the effect of his anger upon C and thus C's suggestion becomes an auto-suggestion in A and is nourished not by C's strength of mind but his own strength of mind. So this auto-suggestion strengthened by imagination in A goes against his will of further attack. In him now there is a divisive of emotions. His better self is divided against his baser self. All support is removed from the attacker to any divisive emotions,—namely, fear, anger, pride, hatred, indignation, disgust, disdain, contempt, scorn, vanity, anxiety, worry, apprehension, rage and resentment,—surging in him. Suppose A either pushes C forward or pulls C in, and C goes in that direction given by A, A is thus unhinged, loses his balance of mind. That is the technique followed by those who observe non-resistance. When A attacks C, C remostates openly, giving due respect to the personality of A, that C is ready to see both the sides of the conflict.
and is ready to adhere the more truth of the case. Thus the onlookers who are on the side of A reflect and realize that C is sincere and honest in adhering to truth so A loses the public support and thus the social approval and social opprobrium which are the elements of the herd or gregarious instinct play their effective role upon the mind of A. A then thinks that he loses the ground and thus unconsciously imitates C. A then dramatizes the good point shown by C and remonstrates in so doing this. During this conflict C has not made any gesture or the look on his face or any change in the tone that may disturb the peace of mind of A. In resolving the conflict, C has gone above the thesis, and the antithesis supplied by A and has the higher synthesis as no conflict is solved on its own level. R B. Gregg quotes W. A. White's Mechanisms of Character Formation (pp 73 and 278). White speaking on conflicting desires or tendencies within an individual, thus: "It follows, too, that no conflict can be solved at the level of the conflict. That is two mutually opposed tendencies can never unite their forces except at a higher level, in an all inclusive synthesis which lifts the whole situation to a level above that upon which the conflict rose." C integrates the elements of truth on both the sides of the conflict by analysing the case, and honouring the fundamental desires and needs of his opponent A, forges a formula that can be accepted by both the parties concerned. In this case his opponent A is not left with what Graham Wallace called a "balked disposition." Sometimes the formula forged by A may not be accepted for ever but may be accepted for the intervening time. It may be a temporary compromise. The further exploration
will require the passage of time and much creative intelligence and ingenuity that may bring the suitable alterations and search for the final peaceful settlement of the conflict. In this prolonged exploration, the motion at one's elbow helps at the tight places.

This shows that there should be love to play its role. Here C shows love to A in the peaceful settlement of the conflict. The love shown by C is not mawkish, not sentimental but the one which has the understanding and intelligence to fathom the depth of the conflict. C is not hypocrite. Gandhi says that if there is a sword in the bosom of the man who shows love outwardly, that man cannot play a good role in the issue of the conflict. Gandhi says that it is better to fight the case with the sword, if there is the sword in the bosom.

Briefly, C takes a number of steps, in resolving the conflict, psychologically; suggestion, auto-suggestion, imagination, unconscious imitation, communication by facial expressions and by tone of voice, the creative power of trust and expectation, human unity, a moral manipulative activity, integration, and love. When A attacks B and B counter-attacks A, B is not successful due to his too short leverages, while C is successful in his non-violent resistance due to longer psychological leverages, including a circular response to a circular stimulus.

ii) Persuasion -

Despite the fact that Gandhi won the freedom for India, many people still are sceptical of the effectiveness of non-violent
The world-wide bloodshed, starvation, destruction, ruthless cruelties, in the past two decades, are the factors that make one to pause and think the other side of the problem of the effectiveness of non-violent resistance. One may put a question to oneself: Will the aggressors be influenced by kindly persuasion? Can the political and economical savants of the different countries be persuaded to yield their power for the general benefit of the mankind? One can doubt the possibility of reducing the selfishness, greed, violence and cruelty of the persons who command the self and power of their positions.

The word persuade means literally "to make (something) sweet" to somebody. We cannot make our ideas attractive and acceptable by our opponents unless we have love and observe non-violence. Then they will, by their own will, accept and hold the new ideas propounded by us. We shall see how the factors for persuasion affect the aggressors in normal and abnormal conditions.

First, we shall take the case for the normal conditions. In nature, the most important forces are silent. The growth of plants and of animals, sunlight, bacteria, electro-magnetic forces, vitamins, yeasts, hormones, electrons and protons and a large number of important foci of energies show that they affect slowly but surely. Similarly, this is true in the case of the psychic aspect of the man, e.g. the subtle entity, hope, having no basis in the beginning, buoys the man up to work for many years. The mobile equilibrium of the society is disturbed, sometimes, by minute forces which are not marked by the majority
of men. Such as slight and subtle force is the combination of loving kindness and non-violent resistance that corrodes the heart of the aggressor.

The use of the non-violent method makes a steady progress in the improvement of the cruelties heaped on by the aggressor. The non-violent man shows the aggressor many repetitions of the short gentle stimuli and changes the mind and the heart of the aggressor.

In the persuasion of non-violent resistance, gentleness and love must combine with truth. The non-violent resistor should adhere to truth so that people may confide in him. He who adheres to truth admits his mistake. By admitting his mistake, it shows that there is the human unity and that none is above mistake or error. That brings humility in his life. That shows also the disinterestedness towards his own fortune and the willingness to pay the price of his mistake. Thus people will trust him, as the British Parliament trusted Prime Minister Churchill, during World War II, who owned his blunders, by giving him an overwhelming vote of confidence. By owning his mistakes, the non-violent resister not only shows his honesty but also courage and thus he becomes worthy of getting one more chance to do his duty. He then becomes more alert and probes his blunders and thus there is the realization of an intellectual prerequisite to progress.

Let us now see how the non-violent resister acts in the abnormal conditions, when the aggressor shows sadism, projection, megalomania, schadenfreude and such other states of mind and becomes cruel beyond any measure.
Sadism is intentional. It gives the cruel person a special kind of pleasure to him. In sadism, there is a desire for power and an element of aggression created by his prior severe repression and humiliation. The aggression of the sadist is "displaced" for it is not expressed towards the original man who caused frustration in him, e.g. the British Police on failing to nub the spirit of Gandhi became severely cruel with the followers of Gandhi, in the struggles for freedom of India. The remedy for such cruelty is to show the respect for the personality of the cruel attacker and to show him a better channel to display his power aright. The non-violent resister makes the cruel attacker realize slowly that his mode of showing his power is not advantageous to him.

Another abnormal condition which the attacker possesses is Projection. In this state of mind, the attacker makes someone as a scapegoat to vent his anger. The one whom the attacker makes a scapegoat is innocent. The attacker in desperation proceeds to 'project' the fault or harmful motive and imputes it to someone. Projection occurs where one knows that he has a wrongful motive but he does not own it to himself. So a conflict arises in him between his lower nature and his conscience.

Then he openly says that some other person is guilty and becomes blind to his fault in him and attacks another person. In this case the strength of the conflict in the attacker gives strength to his cruelty. In the case of projection, non-violent resistance works slowly and it takes time to make it effective. By adhering to truth and respecting the personality of the attacker having
projection, the non-violent resister overcomes slowly the divisiveness of the cruel person.

Some attackers suffer from megalomania. They have insane exaltation of themselves and become cruel to others. Some attackers suffer from schadenfreude. They have malicious enjoyment of others' misfortunes. The divisiveness in both the cases mentioned above may be overcome by the remedies shown above in projection.

There are some attackers who have the dual loyalty, -loyalty to one's principles and loyalty to the group which they serve. As individuals they are trustworthy because they observe principles, but when there is a case of their allegiance to the group, they go against their principles. The group may be his office, a particular society, a corporation, a nation, a government or a race. The two loyalties clash with each other because of a conflict between the moral codes of the private person and the moral codes of the group. Persons suffering from this conflict suffer from the mental disease, a kind of Schizophrenia, in the modern world. Persons in the political field or in the large industrial corporations tell a lie when there is the interest of the particular group he serves. Then they engage in deceit and violence. The non-violent resisters will find persons of moral rectitude in their private lives as the leaders of the opponents adamant due to their group policies and engage themselves in atrocious injustice and cruel deeds.

The non-violent resisters in their persistent efforts will overcome this difficulty in two ways. First by making the idea
about the relation between the ends and means. They will talk
to their cruel opponents and bring them to a sense that their
idea of their group as being a fine means to a fine end is faulty
by telling them that their group is not the only group for the
welfare of the society. Second, the non-violent resisters make
their opponents to integrate their group in a society as a whole
and then to look from the society as a whole to their group.
This will certainly change the faulty view nourished by the leaders
of the opponents.

Briefly, the wrongs and mistakes must necessarily be paid
for and corrected in the moral realm of the mankind. Justice
requires the full payment of every debt. Due to short lives
the wrongs perpetrated by some persons have to be paid by others
also. Both justice and love deal with the mutual relations of
the elements of society. But love is more powerful than justice
in so doing it, as love expresses the forces of the whole. Thus
love heals more rapidly and thoroughly the wrongs and reestablis-
es the moral equilibrium easily and rapidly. Compared with a
struggle of mutual violence, non-violent resistance, out of love,
enables the forces of the whole to reduce the destruction and
suffering of the mankind and its parts. Thus in persuasion,
gentleness, love, the considerateness for the opponent, honouring
the personality of the opponent, etc. play their parts effectively
though slowly but surely.

Lastly, we should accept that we should learn how to permade
not only our active opponents but also the indifferent ones, the
curious spectators, our children and ourselves. For this we
should know the need for training and the training itself, the part and parcel of the method and technique of non-violence.

iii) The Need for Training -

Many persons think that there is no necessity for training for the non-violent resistance, because it will bring insincerity, smug self-righteousness, dogmatism, fanaticism, loss of initiative, dreary uniformity and boredom, on the part of those who undergo training. This fear is unbased. If any one thinks that learning as an effective method of handling conflicts, is morally dangerous, it is not so if it is compared with other disciplines or disciplines in other fields. Resort to courts for handling conflicts does not bring hesitation on our part, but it should make us priggish or insincere. War is another mode for handling large scale conflicts but it does not deter us from the study of military science lest it might make us smug.

Let the people not think that by acquiring skill in non-violent resistance which does not grow out of an inner condition, one may have hypocrisy. It is true that if one does not know the need for training, the reasons and results of each detail, one may become insincere. But, it is not exclusive to non-violent resistance. It may happen in other disciplines, e.g. science, arts, aesthetics; but it is not due to the discipline itself.

It is feared that certain type of training may bring dogmatism and fanaticism in the trainee. But, it is not peculiar to
non-violent resistance. It may happen also in training for warfare, medicine, theology or law. The same considerations may apply to the other alleged dangers, viz. the loss of initiative, dreary uniformity and boredom.

The discipline for non-violence like military training is an intangible tool. The steady and prolonged use of this tool makes a vast improvement in the habits of the trainee and in his human relationships. The practical effectiveness of non-violence may justifiably doubted if the group composed of the trainees does not as a whole adopt and practise a discipline adequately and it may support the war when the country of that group is attacked. This happened in the case of Bertrand Russell, A.A. Milne, Einstein and Roman, Rolland. They supported the discipline of non-violent resistance in the beginning but when there was a crucial test for their beliefs, they deserted their beliefs and supported war unequivocally.

After realizing the need for training, we should know the factors for training. For a beginner, the factors discussed below will be of some advantage. When he is in the process of the discipline, the process itself teaches the trainee the further modes of discipline required in the different kinds of circumstances, as there will be a circular response to a circular stimulus. Out of many factors of the discipline, we may handle some of these which are outstanding.

a) Take a Leaf out of the Soldier's Book -

Just as a soldier is initiated in the art of war by the
frequent, regular and prolonged practice, similarly the non-violent resister is educated in a substitute for violence and war. Just as the military authorities train the recruits by developing in them the purpose and methods of war and helping them by building sentiments in them for their battalion, similarly the leaders of non-violent resisters should train the new recruits by instilling in them the purpose, the methods of the non-violent resistance and by helping them in building sentiments for their country. In the peace time, these methods of warfare taught to the soldiers proved effective in the last two world wars. So, when a situation arises in the case of a non-violent resister, he can cope with it, if he is trained in the peace time both intellectually and morally. The analogy of the military training helps us to a great extent as to the purpose and the methods used in the training of the non-violent resisters. Here the purpose and methods of the non-violent resisters are different from those of a soldier, but the knowledge of the human character in both the cases is the same.

b) Reinforcing Morale by Ideas

The leaders of non-violent resisters should instil the love of reading literature in the non-violent recruits. The literature should be with reference to all the aspects of non-violence. The reading of such literatures should be both groupwise and individually, in order that each one of the group may know his own position clearly. The reading should be followed by discussion of every aspect of the non-violent method. In this way, the non-violent resisters will have an understanding of the meaning of the creative non-violence. A series of ideas on the non-violence will be many stimuli to action and guide the energy of the non-violent resisters in a right channel. The organized ideas, emotions and impulses
to action will be of great use in building the structure of sentiments which play the notable part in the formation of a character endured for the whole life.

C) Cultivating States of Mind -

Creative believers in non-violence, after pursuing the general habits for reading and discussion, will cultivate the qualities and sentiments which lead them to a natural non-violent action. For this they need states of mind, most of them being similar to those of the soldiers. They need courage, self-respect, endurance and the enthusiasm for sacrificing for a noble cause. In face of the apparent failure, the non-violent resisters will show the tenacity for the purpose, and a sense of affection and unity with their fellowmen. R.B. Gregg emphatically observes with reference to the qualities to be developed by non-resisters:

'He (the non-resister) must develop his respect for personality, love for truth, tolerance, poise, equanimity, loyalty, humility, hope and faith in the ultimate fine possibilities of human nature.'

The non-violent resisters should imagine the possible tactics of the violent attackers and how to meet them in a non-violent way. They should think this in a team and should answer individually as well as in teams aloud so that others may contribute their thinking and suggest some ways to nullify the violence of the attackers. The non-violent resisters should imagine all possible harassment, e.g. threatening telephone calls, breaking vengeance upon their children, setting fire to their buildings, bomb-throwing, shooting of guns, court trials, imprisonment, and even the
attacks by the military. In such cases the non-violent resisters should know the kind of response they should give. They should, both individually and in teams, answer aloud. Thus, the non-violent resisters by training weave together their ideas, emotions and impulses to action and organize them into enduring systems of sentiments.

d) Steps to Unity with Fellow Men -

Having the belief in unity of spirit, one can cultivate the sentiment of unity with all mankind by singing together. Music educates our feeling, stimulates our imagination, stirs deep emotion, enriches our consciousness, solves inner conflicts and gives a vocal expression to the feelings and sympathies that cannot be put into words or acts. Music made in a social group answers the one of the one's ability. It also gives one vigour, a sense of equality, unity, and an awareness of making a significant contribution to the group as a whole. The Chinese civilization and the Greek civilization laid stress on the importance of music.

The folk dancing plays an important role in establishing unity among the members of the group. The folk dancing improves the co-ordination of mind and body. The folk dancing is one sort of music in which our bodies play the part of instruments and thereby it becomes the media of our expression of our deep feeling and subtle sympathies. Folk singing and folk dancing are the means tested and proved in their efficacy in the past, so we can rely upon them as a means for the unity in our fellowmen.

Other means of unity we can merely mention. They are taking
meals together, hearing the stories, reciting the poetry, discussion in the meeting, meditation in the group, etc.

e) Training by Deeds -

One may object that the development of merely intangible states of mind, may produce sentimentalism, quietism, irresponsibility, and mere idealistic wordiness. So the non-violent resister must prove his ability by deeds, as actions speak louder than words, that he is truthful, trustworthy, self-controlled, courageous, persistent and respectful of all personalities. In such a non-violent resister, sentiment and action interact upon each other. He does not think of mere future but he begins his activities here and now to remedy actual cases of injustice and to better the conditions of his round about world.

The non-violent resister should train not only his mind but also the skill with his hand, as there has developed a close, intimate and unbreakable interaction between manual labour and man's moral character. Thinking that he is an educated man, the non-violent resister should not believe that the manual work is below his dignity. Gandhi used to grind by himself. He used to give the novice who entered his Ashram the manual work, such as grinding, fetching water to the kitchen, etc. So, some university trained persons left his Ashram, thinking the manual work below their dignity. R.B. Gregg is eloquent enough of the importance of the bodily activities when he observes: ' Habitual voluntary bodily activities, especially those of the hands, build self-respect, self-confidence, courage, hope, sound and independent judgment, patience, tenacity and endurance.'

R.B. Gregg further
explains that the manual work stimulates our thought and feeling.
Some men hold that the manual work comes in the way of our mental progress. R.B. Gregg further explains that the manual work is not an impediment to our mental progress but it actually stimulates our thinking and feeling. He states: 'Work with the hands gives immediate and tangible results. It causes a prompt, perceptible change in one's thinking and feeling. It is self-validating. It provides the sort of stimulus to thought and feeling that all people respond to, no matter what their book education, previous experience or position in society.'

Manual work bridges the gap between the leaders and followers and provides a common platform to come together for the rich, the poor, the unemployed, the middle class, the intellectuals and the manual workers, and unite for the common cause, the betterment of their country.

Other modes of service, we may merely state, are visiting the prisons and helping the prisoners in their betterment and giving aid to the discharged prisoners, visiting and helping the sick in homes or hospitals, giving recreation and education to children, taking care of the aged, and imparting education to women as to pre-natal problems, etc.

With reference to the method and technique of Ahimsa, we have seen in this point the power of non-violence in its various phases both psychologically and morally; along with it we have seen the factors for persuasion; and Lastly, we have seen the importance of training with the factors for training as the part and parcel of the method and technique of Ahimsa.
6. The Importance of the Constructive Programme -

Gandhi linked the constructive programme with the attaining of the independence of the country. It has not merely that use. The constructive programme also helps to foster the non-violent attitude in us. With reference to the efficacy of the constructive programme in relation to non-violence Gandhi remarks: 'The best preparation for, and even the expression of, non-violence lies in the determined pursuit of the constructive programme. Anyone who believes that without the backing of the constructive programme he will show non-violent strength when the testing time comes will fail miserably.'28 When non-violent attitude is translated into action, through any one or more of the items of the constructive programme given by Gandhi, the non-violent resister can develop his intellectual and moral abilities in acceleration. If the attitude is not fostered by action, the good attitude will degenerate into sentimentality. It may be that all cannot devote their attention to nineteen activities given by Gandhi, under the constructive programme. It does not mean that one should pay one's attention to one or a few of the activities only. Though one practically can devote to one or to a few activities, one should know the progress of all the nineteen activities and one should consider one's chosen activity or activities as the part and parcel of the Constructive Programme as a whole, thus forming a link with others who devote their attention to the remaining other activities of the constructive programme, because the strength got by the whole will influence and augment the strength of the part of the organized whole. In this case the part of the organized whole interact upon each other.
Needless it is to mention all the nineteen activities, we should at least group them together in some way that may help to remember them. We will group them in the following way. Of all the activities Khadi is the most important one as it nourishes many activities. Along with Khadi, we arrange other Village Industries, Economical Equality, Kisans, Improvement of Cattle, Labour, Adyasis and lepers. Similarly, we can group the other activities in the following way: Communal Unity and Removal of Untouchability. Again we classify the other activities and arrange them together thus, Students, Prohibition, Village Sanitation, Education in Health and Hygiene, New or Basic Education, Adult Education, Provincial Languages and National Language. By remembering the activities pertaining students, we can remember the other activities associated with 'Students'. For those cognate activities, we can get the help of the students through the activities pertaining to students.

The last but not least in importance is the item pertaining to Women. Generally people think to ameliorate the conditions of women through a particular society. We may hope that the particular society for the welfare of women should be manned by the women office-holders helped by some outstanding males who may sympathize with women's activities. Individually, generally the particular man educates his wife. But, he should educate mothers and daughters too. Gandhi states clearly: 'The same observations (as applied to wives) applies, with the necessary changes to mothers and daughters.' The legal and customary status of women should be improved and no laws should be enforced upon them, if they are not framed and passed in conjunction with women's wishes.
The above classification of the items of constructive Programme is not as a rule for others to follow. It is not dogmatic. It depends on one's way of remembering all the items of the constructive Programme. All these items should be remembered, even though the man can handle one or a few of them, as the particular activity (or activities) in which the one takes interest, is the organic part of the whole from which his particular activity draws its corporate strength. So once a year at least, to co-ordinate all the particular items or activities of the Constructive Programme, there should be a meeting for all the workers who take interest in the different items of the Constructive Programme. Thereby, they can have the knowledge of not only of the whole but know other organic parts and feel unity among themselves and discuss their problems and find out a common remedy for all the limitations of the General Constructive Programme, and from time to time may add some new items as Gandhi did by bringing the item about Cow Service (Goseva) under the item of 'Improvement of Cattle.'

At present, it is a pressing problem that Khadi is shifted from the mind of the public. Teralin (with its cognate kinds) is fast taking the place of Khadi in the fashionable persons who multiply fast in an imaginary way. If the remedy is not found out, the general economic condition of persons devoted whole heartedly to the field of Khadi will be ruined totally. It will affect the whole Constructive Programme as Khadi is the sun of all the activities.

By these items, which we may call activities, the non-violent resister can learn about non-violence by combining his cognitive
part with the affective and conative part of his individual psychology.

7. How the Gandhian Dialectic Operates

To understand the Gandhian dialectic, we should first know the criteria of dialectical thinking. Sidney Hook can help us in this direction. He remarks: 'Only when that whole or unit or continuity which has been destroyed by the presence of conflicting factors has been restored or re-established in another whole ... can we claim validity for our procedure.' Sidney Hook's remarks show that there should be a conflict for a dialectical thinking. Gandhi in launching Satyagraha has a conflict between the ends and the means. He wants to reconcile the conflict between the ends and the means. So the integral part of Gandhian Satyagraha is undoubtedly a philosophy of conflict. To understand the conflict in Satyagraha, better we may say the Gandhian Dialectics, we should first know Hegel's view of the dialectics and Marx's view of the dialectics, as the dialectics of these two persons pave the way to understand the Gandhian one. The Gandhian Dialectics has the strength of those two dialectics shorn of their limitations.

The Hegelian dialectics in resolving conflict between thesis and antithesis sees the internal and external relations between them and resolves them on a higher level in Synthesis. Then one antinomy is resolved and another antinomy crops up; in this way Hegel proceeds to higher and higher synthesis. But the loop-hole
in Hegelian dialectic is that he considers real as rational. In this way he predetermines the end of the conflict and rests upon the time or the historicist to determine the final end of the conflict. The Hegelian dialectic is known as logical positivism.

Marx is critical of the Hegelian dialectic because it does not allow the empirical approach. Retaining the dialectic as a system of logic, Marx applies it to human needs. In case of the dialectics interpreted by Marx, there is an interaction between the needs of the society and the social structure and the social atmosphere. Thus Marx corrects the Hegelian dialectic. But Marx falls in a loop-hole because he predetermines the conflict by posing the end as the classless struggle.

Whereas the Gandhian dialectic rejects Hegelian logic on the one hand and Marxist adaptation on the other. Gandhi describes the process which results from the application of a technique of action to any human conflict. In this, the process is not only essentially creative but also it is inherently constructive as it aims at the restructuring of the antinomies at a higher level of synthesis. Gandhi is not predetermined in his dialectics, as he makes effort to see the truth on both the sides. As he wants to persuade his opponent to see the truth, he also stands to be persuaded by his opponent to see his own error if there is. He stands not for the success of his side but for the success over the situation, impartially. His means to see the truth is non-violence. His idea of non-violence is truth begetting. His ends and means, i.e. truth and non-violence, are not apart from each other. They partake of a continuous process. Though the means precede the end in time, there is no question of moral priority in it.
If the dichotomy between ends and means is not thwarted and is yet meaningful, Satyagraha does not approve Spengler's remarks that man needs a noble end to reconcile the conflict. Though there are overtones of religion in the Gandhian thought, concern for human needs is central to his teaching. Gandhi's idea of ends is not based on any metaphysics. It is unsectarian. Gandhi's idea of ends is followed not only by the Hindus but also by the Muslims, e.g. by the Muslim Pathans of the North-West Frontier Province. His technique of Satyagraha through his ends and means is based on the relative truths and have rejected absolutes which are not within the ken of the mortal man. Absolute truth cannot be realized absolutely by way of any mortal man.

Gandhi's ends and means are not static but they are dynamic. If the ends are considered as static, and actions are then viewed from them, they will be wrong. Ends arise within the human action and not apart from it. John Dewy has supported this point. Joan V. Bondurant observes about Deny: "Dewy has further pointed up the fallacy in accepting ends as fixed and has emphasized the dangers of basing human action upon 'ends-in-themselves.' It is within human action, he suggests that 'ends arise and function.'"\(^{31}\) The means in 'ends and means' are not merely instrumental but they are creative so that the next step may be taken in the evolution of the constructive philosophy of conflict.

Briefly, we have seen Hegel's dialectic and Marxian dialectic and along with Gandhian dialectic. Hegel's dialectic and Marxian dialectic help up to a certain point and then they go wrong. So what Aldous Huxley in his book, Ends and Means (1938), remarks about the
strength and limitations of the Bhakti Marg applies here also mutatis mutandis. He remarks: 'The trouble with Bhakti Marg is that it is really too effective by half.' So we can say that Hegel's dialectic and Marxian dialectic are 'really too effective by half.' Gandhian dialectic used in Satyagraha, particularly through the relation of ends and means and basing it on action is a realization of excellence in the resolution of conflict.

8. What is Pacifism?

The term pacifism is very near to passive resistance and to non-violence. So we should know clearly what the term 'Pacifist' signifies. Edwin S. Towill and T.E. Faulkner define the term 'Pacifist' in the book, Pacifism, thus: 'The term "pacifist" has sometimes been applied to all those who denounce war as a method of settling disputes, and who seek for its removal. It is now, however, usually restricted to those who definitely renounce the war method and who refuse to take part in international, class, or civil war, or to support their Government if it should resort to such means.' (N.B. The words underlined are in Italics.) Again, they define Pacifism in a simple way (p. 26): 'In its simplest form, pacifism is the refusal to engage in or support war. Once this position has been reached it is quickly seen that, to be consistent, the pacifist must seek to abolish the causes of war, and to promote social and economic conditions which would make real peace possible.'

We can see by the first attempt of the definition of pacifism,
given by the authors, that pacifism is negative. It minds only not to take part in a war and denounces the war method in settling the disputes. By the second attempt at definition, we can see that the authors of the book do not merely mean a negative attitude to war and the war method, but they mean also a positive attitude and mention to promote social and economical conditions that may make peace possible. So the second attempt at definition supplies what missed in the first attempt at definition. These two attempts at definition do not give the complete view of pacifism when we hear the secret of the Pacifist Group given by Walter Griffith. His idea may be represented that the secret of pacifists is not to preach pacifism or war-resistance, but to practise disinterested virtues first. That is, one should translate the ideal of Pacifism into practice for 'action does, in fact, speak louder than words.' Walter Griffith, then, seems to lay stress on the pacifist group to be established into 'a nucleus of the visionary future' so that the group may have the responsible persons to change the face of the society and work in unity, otherwise that group will be a joyless thing, obstinate and at war with society. Then, they cannot use their organic strength in the cause of progress. By being 'a nucleus of the visionary future,' the members of the group have enthusiasm and a positive will to have a constructive living.

Bertrand Russell's view of Pacifism will be of some help to know what pacifism is. He lays stress on expediency in his view of pacifism and thereby he wants to convey that his pacific attitude will be relative to the conditions on different occasions. Edwin S. Towill and T.E. Faulker represent Bertrand's view as given in his book Which Way To Peace? (Ch.9) thus: 'He (Bertrand) also
illustrates that this type of pacifism is based entirely on expediency when he states that his pacifism is limited to the present time and conditions, and that he can envisage other times and conditions in which he might take up a different point of view.

At this stage Christian pacifism will throw some light on our topic of Pacifism. The root of Christian pacifism is in the conviction that Christ's teaching forbids violence as a means to achieve an end. It puts the power of love in the place of violence, for love is a force more intense and pure than violence. The Church has followed this way of life both in relation to the individual life and to the neighbourly contacts. Taking a lesson from this, the pacifist thinks that it should operate on the international plane. Though the Christian pacifist forbids violence, he does not forbid warfare. So it is merely begging the question that warfare may be love to some oppressed people. Bombs, poisons and such other methods of war cannot be taken in as the weapons of love.

Now at this stage of our discussion, a question may arise: Does Pacifism imply the renunciation of all force? Here force does not mean violence. So the most of the pacifists would agree that pacifism does not imply the renunciation of all force, e.g. in the case of a child wishing to hurt itself, force is used to debar the child. Also when the drunkard is arrested, the force is used. So force may be used in a redemptive sense. In the case of war, force is not used in a redemptive sense as to kill a man is to put him beyond redemption. To kill a man is a failure to convert him. The pacifist believes that force used in war has no redemptive basis, so he denounces war. But, it is possible to support the idea
of a "Police" force and remain a pacifist, for 'force' and 'violence' are not identical.

At this stage, we should know how far pacifism and politics are related. Pacifist organizations should be unpolitical, for they should allow pacifists to belong to any party. They should try their best, living in their particular parties, to gather as much pressure as possible in favour of the policy that shuns the war and if the war is broken out, they should try to minimize its extent.

Can the pacifist living in the State refuse to discharge his obligations to it? The pacifist, who is the member of the State and enjoys the rights given by it, has a conflict when he is called to help the state in its need, by participating in war. It is not a light thing to say 'No' to the call of the state when the state is in need of every man to support its cause. There is a conflict between loyalty to the state and loyalty to conscience. It is not to be assumed that the refusal to offer obedience to the state is always a mark of disloyalty. If that refusal, the pacifist does a greater service to the higher interests of the state, he should not be suspected of his patriotic spirit. The conflict is not merely to the direct participation in war: it also exists in supporting the measures of war, e.g. whether the pacifist should assist in the manufacture of munitions that destroy men. The pacifist has to see whether by nursing the wounded soldier, he helps war or mankind. In short, the pacifist has not only to see the problem but also to see the corollaries dependent on the problem. So it is with the pacifist to see at what point he should refuse
co-operation with the state.

We have seen pacifism with its various implications, but if we do not see its short-comings, its discussion will not be complete. Though pacifism aims at the social and economical changes in the particular groups or governments and sometimes achieves a little, it breaks at crucial point either by entering into the phase of violence or in maintaining the status quo position, for pacifism becomes merely a status quo position, for pacifism becomes merely a pious wish with underpinnings of mere "good will". The pacifists fail because they regard peace as an end in itself and minimize the significance of other human values. Here negotiations and arbitration do not bring the desired results. Pacifism does not know the technique of social change. The social change requires a direct non-violent action and this occurs by not merely appealing to the head, but it should appeal to the heart also. Here a direct non-violent action in being effective does not remain merely non-violent but becomes violent in its own way, which is not purely physical violence.

The above discussion brings us round to know the difference between pacifism and Non-violence. There is no difference between pacifism and passive Resistance. The failure of pacifism or passive resistance, having some points of success, brought Leo Tolstoy to the limitations of Passive Resistance. His uneasiness for the short comings of Passive Resistance paved the way for Gandhi's Non-Violent Resistance. Though Gandhi says that passive resistance is a misnomer for non-violent resistance, he gives the account of non-violent resistance under Passive Resistance in the chapter on Passive Resistance in his book on "Hind Swaraj or
Indian Home Rule (1958). Hence, sometimes, there is no clear cut difference between Passive Resistance and Non-Violent Resistance apparently.

Non-violence, when used in connection with Satyagraha, means the exercise of power or influence to effect change of heart without injury to the opponent. Thus non-violence cannot be identified with pacifism and passive resistance.

To Conclude, Gandhi's view of Ahimsa is not merely a negative one but also it is a positive one. By Ahimsa, we should abstain from injury and we should love others even though they may wrong us. We should understand Ahimsa, by both denotation and connotation. If we observe Ahimsa, other virtues follow it, namely, infinite patience, inner calm, discrimination, self-sacrifice and true knowledge, as virtue, says Plato, is one. With reference to others' views on Ahimsa, we see that in Upanisads, the doctrine of Ahimsa is not stated clearly, but it comes into the habits of the Hindus gradually. Confucious is not broad enough in his view of Ahimsa and is corrected by Tao, who aligns himself with Gandhi. Judaism states that love covers all sins. Christianity through the Sermon on the Mount states clearly that men should suffer all sorts of persecution, in the name of the Lord. Islam says through the Koran that one should repay evil with goodness. Jainism, Taoism, Judaism, Christianity—all these strengthen the position of Gandhi with reference to his attitude to Ahimsa. It may seem that Gandhi's cult of non-violence is religious, but it is non-sectarian and deals with the problems of this world in which we live.
With reference to the religion of violence, people place their trust more in violence than in non-violence. This attitude should be combated publicly as Bart. De Ligt gravely observes that the cult of force is definitely supplanting that of Christ, and here that of Gandhi. War and violence are ingrained in the habits of men generally, they should be root cut from our habits by training. This requires the method and technique of Ahimsa' which scientifically trains the man to oppose violence methodically. Persuasion plays its part, effectively. The forms of training discussed in the chapter help us to oppose violence. Gandhi gives the importance of the constructive Programme as it relates to Non-violence. The Constructive Programme develops the cognitive, the affective and the conative parts of the man. To understand how the Gandhian Dialectic operates, we should see the Marxian dialectic and the Hegelian dialectic, as at some places Marx corrects the Hegelian dialectic and vice versa. The Gandhian dialectic rejects Hegelian logic on the one hand and Marxist adaptation on the other. Gandhi's way of resolving conflict aims at the restructuring of the antinomies at a higher level of synthesis. Gandhi is not predetermined in his dialectics as Hegel is. Gandhi's idea of ends and means play no less important role in his dialectics. Lastly, the varied forms of pacifism should be differentiated from non-violence. Leo Tolstoy's uneasiness for the short-comings of Passive Resistance paved the way for Gandhi's non-violent Resistance which gives birth to Satyagrah. Non-violence cannot be identified with pacifism and passive resistance.

Our treatment of non-violence as theory will be incomplete if it is not supplemented with our discussion of non-violence as practice.