The philosophy of Gandhi rests on his faith in Satya and ahimsa. He wrote in 'From Yeravda Mandir' to his Ashram inmates that "Ahimsa and Truth are so interwined that it is practically impossible to disentangle and separate them. They are like the two sides of a coin Or rather of a smooth, unstamped, metallic disc. Who can say which is the obverse and which is the reverse ? Nevertheless ahimsa is the means ; Truth is the end."¹

The aim of Gandhi’s life was the realization of Truth. For every man, truth must be the goal of his life and his goal can be attained through ahimsa only. According to Gandhi Satyagraha is the philosophy of life. If man has to realize truth while living in this world then satyagraha is the only way of life. This world is not the ideal world, where man can meditate and concentrate on God. There are conflicts and clashes. We find that we have to fight, in order to seek justice. In the words of Richard Gregg, "There will always be conflicts, great and small, in human affairs. The H-bomb has made it obvious that total war can no longer settle conflicts. And clearly no conflict can be ended in its inner reality by the alleged deterrence from the possessions of the nuclear weapons. In such a stalemate the possibility of using non violent resistance might be worth examining."²

Martin Luther King Jr. writes on the World Wars and the destruction caused by it. "New weapons of terrifying dimensions have made it more clear than ever that war and civilization cannot both continue into man's future. New ways of solving conflicts, without violence, must be discovered and put into operation."³

The movement of ideas and their development into action is a fascinating study. One such idea is that of non-violence. It
apparently originated among a few of the forest sages of India about three thousand years ago. It was recorded in the Upanishads. About 500 B.C. Buddha and Jaina Tirthankares took it up and developed it further. At nearly the same time Lao Tsu in China and Socrates in Greece preached and practised certain applications of it. Jesus, about 30 A.D, preached and practised it further. Then, except for sporadic instances, including the significant non-violent resistance of the Quakers against the British Government of Oliver Cromwell, the idea lay dormant for a long time. As the philosopher A.N. Whitehead wrote, "Centuries, sometimes thousand of years, have to elapse before thought can capture action." 

According to Gandhi, ahimsa is the means for the realization of Truth. "ahimsa is not the goal, Truth is the goal. But we have no means of realizing truth in human relationship except through the practice of ahimsa. A steadfast pursuit of ahimsa is inevitably bound to truth ---. That is why I swear by ahimsa, truth comes naturally to me. Ahimsa I acquired after a struggle." 

As it has been discussed in the second chapter, 'Truth is God' Gandhi's faith in God was very deep rooted and nothing could shatter this faith. The pursuit of Truth is true bhakti (devotion) and he realized that it is impossible to realize Truth so long as we are imprisoned in this mortal frame. Truth, according to Gandhi is, ahimsa. We shall see here in detail what he meant by ahimsa. Before that it will be necessary to see the roots of Gandhian Concept of nonviolence or ahimsa.

Gandhi preferred the word ahimsa to its English equivalent i.e. non-violence. The intimate relationship between Truth and ahimsa that Gandhi wanted to convey is rooted in the Vedic, Buddhistic and Jaina traditions. Regarding Gandhi's metaphysical presupposition, Raghavan Iyer says,
"The Vedic world rta refers to the principle of moral interdependence and cosmic equilibrium. The word was later replaced by dharma, derived from the root dhr, 'to sustain or uphold', referring to the moral law which maintains the whole world, human society and the individual. Thus cosmic law was held identified with truth and regarded as the ultimate authority to which earthly rulers had to yield. The Brihadaranyaka upanishad depicts dharma as the sovereign power ruling over Kashetra or temporal power and we are told that even the weak can overcome the strong with the help of satya, which is dharma,...... The Mahabharata states that for the sake of the promotion of strength and efficacy among beings, the declaration of dharma is made. Further whatever is attended with non-violence (ahimsa), that is dharma. Bhishma declared that dharma involves abstention from injury to creatures as well as what upholds them. In the Taitiriyaranyaka it is said that upon dharma everything is founded, that it is the highest good by means of which one drives away evil. Satya and ahimsa are traditionally identified with dharma, the cosmic law which governs and determines human conduct.  

Gandhi derived his metaphysical presuppositions from Hindu and Buddhistic thought but his psychological and ethical standpoint was particularly his own, though it has affinities with the elements in Jaina teachings.

In the Jaina texts it is said that 'asat' invariably leads to violence (himsa). In Buddhist tradition himsa and asatya alike form the sin of separateness (attavada). It is due to this that man
is engaged in narrow self-interest and resorts to violence and untruth. Man, when he becomes free from passion of egoism and himsa, is capable of seeing the highest relationship between truth or reality from within him.

Gandhi often invoked Mahabharta in support of his views that dharma signifies the way of truth and nonviolence. He often referred to the Sanskrit maxim, 'ahimsa Parmo dharma' and 'satyat nasti paro dharma', means ahimsa is the supreme moral law and there is no other law or dharma other than Satya or Truth. Truth can only be realized through ahimsa.

Ahimsa is the essence of life, according to Gandhi. He believed that violence hides truth. The influence of Bhagavad Gita can be seen very clearly on his ideas of satya and ahimsa. But Gandhi had admitted in his autobiography that it was Leo-Tolstoy's The Kingdom of God is With in You' that converted him into a thoroughly nonviolent man.

The literal meaning of ahimsa is non-injury or non killing. In a wider sense, it means abstaining from harming anyone in any form. It implies complete renunciation of one's will or intention to hurt or harm any living being. It is abstention from hostile thought, word or deed towards anybody in any form. But Gandhi has used the word in the widest possible sense and distinguished between its negative and positive sense. In its negative form, it means not injuring any living being whether by body or mind. I may not therefore, hurt the person of any wrong doer or bear any ill will to him and cause him mental suffering. "In its positive form ahimsa means the largest love, the greatest charity. If I am a follower of ahimsa, I must love my enemy I must apply the same rules to the wrong doer who is my enemy or a stranger to me, as I would do to my wrong doing father or son. This active ahimsa necessarily included truth and fearlessness."7
According to Gandhi, "... Ahimsa binds us to one another and to God. ahimsa and love are one and the same thing. "

Gandhi has equated ahimsa to love and he is very clear regarding the psychology of love. You cannot love a person without the sense of self-sacrifice. His concept of love is not the modern concept of love which demands calculated give and take and when it fails, the love too vanishes. But the Gandhian concept of love is the love of Mirabai for God, where love is for love's sake only. Gandhi believed that this love is possible with all the beings since man or living creatures are the manifestations of God. They are the representation of the immanent God. We cannot see the absolute God, only relative God can be seen and loved in the world in the form of living beings. The observance of ahimsa requires self suffering rather than inflicting suffering upon the evil doer. Ahimsa includes truth and fearlessness. Thus it is clear that to be a follower of ahimsa is a sublime act. It is like tapasaya. A true follower of ahimsa must always be ready to die for the opponents' sake.

Gandhi has discussed the characteristics of non-violence in his journal Harijan he says that:

1. Non-violence is the law of the human race and is infinitely greater than and superior to brute force.
2. In the last resort it does not come naturally to those who do not possess a living faith in God or love.
3. Non violence affords the fullest protection to one's self respect and sense of honour but not always to the possession of land or movable property. Nonviolence, in the very nature of things, is of no assistance in the defence of ill gotten gains and immoral acts.
4. Individuals or nations who would practise nonviolence must be prepared to sacrifice their all except, honour.
5. Non-violence is a power, which can be wielded equally by all children, young men and women or grownup people, provided they have a living faith in God and have therefore equal love for all mankind. When non-violence is accepted as a law of life, it must pervade the whole being and not be applied to isolated acts.

6. It is profound error to suppose that, whilst the law is good enough, for individuals, it is not for masses or mankind.

Gandhi has used the term ahimsa in a wider sense at many places. He virtually included almost all the moral virtues like humility, forgiveness, love, charity, selflessness, fearlessness, strength and nonattachment etc. within it. The principle of ahimsa, he sometimes said, is hurt by every evil thought, under haste, by lying, by wishing ill to anybody and so on. Similarly, he included in the meaning of himsa trickery, falsehood, intrigue, chicanery and deceitfulness. ahimsa for him was not only a desirable moral virtue but also the most fundamental and perhaps the only way in which one could express his respect and regard for the innate worth and value of all human beings and for that matter, of all beings.

Ahimsa must be one fundamental law. It is an essential and universal obligation without which we would cease to be human. The creed of ahimsa presupposes the existence of an immortal essence in the human personality. It is the recognition of this essence, which gives man the courage of readiness to die without any intention to kill. ahimsa is soul force, said Mahatma Gandhi. Without the soul force nobody can be truly nonviolent. Nonviolence is possible only by the strength of soul force. A follower of ahimsa must suffer himself instead of inflicting suffering on the opponent. It requires great inner strength on one's part. That is why Gandhi has called ahimsa to be the weapon of the strong.
A coward can never be non-violent, according to Gandhi. One who is non-violent due to lack of strength is not really non-violent. One is truly non-violent when one has ability to strike, but does not strike due to deliberate restraint he has put upon himself out of inner love and charity even for the enemy. True non-violence resides in the mind. It is an inner disposition. According to him, non-violence and cowardice go ill together. He says I can imagine a fully armed man to be at heart a coward. Possession of arms implies an element of fear, if not cowardice. But true non-violence is an impossibility without the possession of unadulterated fearlessness.

Arms can't solve mundane and extra mundane evils. *Ahimsa*, truly understood is the panacea of all evils. According to Gandhi, "Mahavira and Buddha were soldiers and as was Tolstoy. Only they saw deeper and truer into their profession and found the secret of a true, happy, honourable and godly life.

Gandhi believed in the Sanskrit maxim 'Ahimsa parmo dharma', i.e., ahimsa is the supreme law but "where there is only a choice between cowardice and violence, I would advise violence Gandhi did not agree with the view that Bhagavad Gita teaches us war and violence. Lord Krishna has not preached Arjuna to fight with his opponents. Rather, Mahabharata has given the maxim of 'Ahimsa parmo dharma,' i.e. Non-violence is the supreme moral law. But when Arjuna was facing injustice and his patience of fighting it out with non-violence and love with the Kauravas was exhausted, he had to choose to fight a violent war. There too, he was losing his courage and becoming fearful of the results of war. Then Lord Krishna preached the lesson of the immortality of soul in Bhagavad Gita as:

"अच्छेदोऽयमदाहाऽयमक्लेघोऽशोष्यं एव च,
नित्यं: सर्वंगतं: स्थायुरभलोऽयं सनातनः।।"¹⁰
It means that this self cannot be cut, nor burnt, nor wetted, nor dried. Being changeless, all pervading, unmovable and immovable, the self is eternal. Gandhi had a profound faith in the teaching of Bhagavad Gita. He believed that Bhagavad Gita teaches us the lesson of leading a truthful life. For the upliftment of truth it teaches the moral law of ahimsa, but in case we fail to follow this moral law, we should not leave the path of truth and justice.

Man should in no case become a coward as there is nothing in the world which is more important than his self. This self and the self respect have to be preserved and are not to be surrendered at any cost. Gandhi has replied to the queries of people, e.g., if a woman’s respect is in danger, what she can do non-violently to preserve her soul and dignity. In this situation, he suggested that the surrender of self-respect is acceptance of falsehood and injustice. She can stab herself instead of surrender to falsehood. She can take her own life, instead of taking the life of the opponent. However, there is no doubt that he preferred non-violence supremely to violence. But non-violence that he preferred was that of the able and strong who are non-violent by the strength of their soul force and not the pretended non-violence of the weak and the coward.

Injustice and untruth have to be opposed in a non-violent way. The practice of non-violence as a means is not at all an easy job for common people. Even the outward himsa, which is himsa in the most obvious form, cannot be fully avoided so long as we are alive. Some of the himsa is a part of nature itself. He realized the helplessness of man in this regard and he said that we are helpless mortals caught in the conflagration of himsa. Man cannot live for a moment without causing and unconsciously committing outward himsa.
According to Gandhi, perfect non-violence is impossible so long as we exist physically, for we would want some space at least to occupy. Perfect non violence whilst we are inhabiting the body is only theoretical in a sense as the, Euclid's point or straight line, but we have to endeavour every moment of our lives.

Gandhi was conscious of the fact that the sustenance of human body also requires some compulsory destruction. He was also aware of the use of violence as a merciful act. He allowed mercy killing for animals, as a rabid dog or a suffering calf became the examples of mercy killing in his ashram. He faced a lot of controversy, being so advanced in his ideas when he practised mercy killing on an ashram calf. But he was not in favour of mercy killing for human beings. He always hoped for some better remedy for human beings. His ideas were expressed in this regard in Young India's November 4, and 15th Issue of 1926.

According to Gandhi, ahimsa does not simply mean non-killing. Himsa means causing pain to or killing any life out of anger or from a selfish purpose or with the intention of injuring it. Refraining from doing so is ahimsa.

Gandhi views on non-violence are quite different from the Jaina concept on non-violence, where killing in any form is himsa. He has agreed to the killing of insects' microbes and mosquitoes, etc. The Gandhian concept of non-violence is a very broad and comprehensive concept. In the Indian tradition, non-violence is moral law of personal life. Gandhi has made it a gamut of all the activities-personal, social, political and economic. We find its reference in his weekly journal Harijan, where he stated that I hold that non-violence is not merely a personal virtue. It is also a social virtue to be cultivated by the expression of non-violence in mutual dealings. What I asked for
Gandhi believed that the world is held together by non-violence, even as the earth is held in her position by gravitation. What is happening today is disregarding of the law of non-violence and enthronement of violence as if it were an eternal law.

For the establishment of a non-violent society, i.e. a decentralized autonomous village society – the means should also be non-violent. Gandhi stressed on the socio-economic and political implication of non-violence. He wanted a social order based on the principle of cooperation and not of competition, where people will serve each other with whatever they are gifted with, as it happens in nature. e.g. the Sun, the moon, the air, and the earth, they are all serving the nature with whatsoever they have. The law of nature is to give, to cooperate and to serve others.

Nature does not allow us to exploit others by our virtues. If man has started hoarding and possessing the material things, it has taken away his peace of mind. The number of people suffering from mental problems and disorders has increased today in the world. Had man led life as nature had made him to live, the branch of psychology had not taken the place of philosophy. Today we have disregarded truth, non-violence and the lessons of our tradition and that is the reason behind the alienation of man. Man was made to love other human beings but today he loves his car, his bank balance, his buildings and hates his poor friends and relatives. He is totally insensitive to the suffering humanity. In the 'Hind Swaraj' Gandhi wrote that it is not the machine which is bad but it is the 'greed' of man which has done a great harm to man. He said co-operation and not competition is the sole condition of a dignified and peaceful existence. It requires non-violence as precondition.
Gandhi wanted a non-violent society. But there can be no society without some form of governance always involves regulating and controlling the conduct of the members of society. This requires power represents violence. His ideal of a non-violent society is a state without political power. But he says that the ideal is never fully realized in life. Hence the classical statement of Thoreau that government is the best which governs the least, should be accepted.

The non-violent society means, the end of capitalism and the establishment of a decentralized state in which the village is an autonomous and self-reliant unit. But he was fearful of the use of violence for this noble purpose also. He said that if the state suppressed capitalism by violence, it would be caught in the coils of violence itself, and fail to develop non-violence at any time. "The state represents violence in a concentrated and organized form. The individual has the soul, but as the state is a soulless machine, it can never be weaned from violence – to which it owes its very existence. Hence I prefer the doctrine of trusteeship. The fear is always there that the state may use too much violence against those who differ from it. I would be very happy, instead if the people concerned behaved as trustees; but if they fail, I believe we shall have to deprive them of their possessions through the state with the minimum exercise of violence."  

Gandhi wanted to establish a non-violent Swaraj where the ruling principle will be non-violence, in all fields social, political and economic. But he was quite realistic in his approach and he knew that such a society cannot be easily formed. He says that, if inspite of the utmost effort, the rich do not become guardians of the poor in the true sense of the term and the latter are more and more crushed then non-violent non-cooperation and civil
disobedience is the right and infallible means. The rich cannot accumulate wealth without the cooperation of the poor in society.

Non-violence is a higher value than life itself, according to Gandhi. A non-violent person must lay down his life in the face of violence, provided he has true faith in non-violence, i.e., if he is not afraid and bears no ill-will against the assailant. His faith in the first verse of Isha Upanishad was so deep-rooted and alive that he really believed in, "Ishavasya-am idam sarvam yet kincha jagatyam jagat".

It means God pervades everything that is temporal in the world and a man who believes in the validity of this statement, would regard human beings and animals as equally divine.

Gandhi’s concept of non-violence goes equally true with the Vedantic doctrine that God is immanent as well transcendent. It leads to the conclusion that human beings, lower animals, vegetable world and the natural phenomena, are all divine. If nothing is possible outside God, then there is no scope for inflicting violence, in thought word and deed to any human being, animal, society, community, race or religion. Buddhism and Jainism do not consider the assumption of the existence of God as essential for religion and morality, but they do believe in the unity and sanctify of all life. So Gandhi found that non-violence is the essence of all religions in Indian tradition.

After discussing Gandhi’s views on non-violence, we may now proceed to analyze his philosophy Satyagraha. There is a close connection between the two concepts. Satyagraha, being philosophy of life is required to be based totally on non-violence. Non-violence has to be followed as a creed, if we have to adopt the method of satyagraha for solving the problems of human society and seek justice. The true success of satyagraha depends how ethically and truthfully non-violence has been
followed while doing *satyagraha*. So non-violence is the first and the foremost characteristic of *Satyagraha*. Without being a believer of non-violent thought, word and action, it is useless to think of *satyagraha*. *Satyagraha* starts with persuasion. In seeking justice he moves towards self suffering to open the eyes of others towards the injustice that she/he is objecting. Gandhi writes in this connection, "I have therefore, ventured before India the ancient law of self suffering. For *satyagraha* and its offshoots, non-cooperation and civil resistance, are nothing but two names for the law of suffering. Non-violence in its dynamic condition means conscious suffering. It does not mean meek submission to the will of the evil doer, but it means the putting of one's whole soul against the will of the tyrant."  

According to Gandhi, if truth is the ultimate reality then it is the duty of its votary to resist all encroachments on it. He will make endless effort for the realization of Truth through non-violence. A votary of truth must be utterly selfless and gentle and should have an unconquerable determination to suffer for asserting the supremacy of spiritual and moral values. This is the only way to vindicate one's sense of devotion and loyalty to truth.

His faith in Truth and non-violence is great. He writes, "The world rests upon the bedrock of *Satya* or truth. *Asatya* meaning untruth, also means non-existent and *satya* or Truth also means that which is ...... And Truth being that which is can never be destroyed. This is the doctrine of *satyagraha* in a nutshell."  

Gandhi says that *Satyagraha* is the relentless search for truth and a determination to reach truth. *Satyagraha* also implies an assertion of the power of human soul against political and economic domination, because such domination may take its recourse to falsehood and multiplication for maintaining itself and it amounts to a denial of truth. Thus *satyagraha* is the vindication of the glory of human conscience. It is a non-violent
battle for the victory of truth, initiated not by human body but by soul force. Unfortunately man forgets his soul due to his attraction to the physical objects. He runs after the material objects becoming tamsic or rajasic and negates the sattvic element in himself. As earlier quoted of the following two shlokas had great influence on Gandhi’s soul. These may be noted here again:

“भ्यायातो विष्णुन्युसः सतेर्वेषुपजायते। संज्ञात् संजायते कामः कामात् क्रोधोदभाजायते॥”\(^{15}\)

“क्रोधातृ भवतिसम्मोहः सम्मोहमृतिविभ्रमः॥ समयतिभाराधुदिनानाशो बुद्धिनासाः प्रणाश्यति॥”\(^{16}\)

Gandhi writes about these two verses” that these shlokas made a deep impression in my mind and they still ring in my ears. \(^{17}\) It appears to be a great sense that under the influence of these shlokas he could differentiate two different elements in Jiva, i.e. soul and body or purusha and prakriti, as according to the Sankhya school of philosophy. Secondly he could make a final choice between the two totally different powers, i.e. the physical power and the spiritual power. His choice was for the realization of soul or God or what he finally called Truth.

The impression that one gets from the anaïysis of these two verses is that a great truth is hidden in these two shlokas (verses). The first two words of the first shloka and the last one word of the 2nd shloka explain one to be the ‘cause’ and the other to be the effect. i.e. ‘भ्यायातो विष्णुन्युसः’ and ‘प्रणाश्यति’ It means thinking of objects is the root cause behind the greatest loss of Jiva i.e. his perishment. Here ‘भ्यायातो’ means man's "choice" and विष्णुन्युसः means the objects of the world. It means
out of 'soul' and 'body' man has chosen body, matter and objects. It shows he has decided to be very near and close to the worldly objects and negated the soul, the conscience and the inner voice in him. Resultantly, this choice by man will definitely lead him to destruction. It leads jiva to attachments, desires, passions and then to violence, The proof of this truth lies in the fact that innumerable men and women came and lived in this world making a choice of matter at the cost of their soul. Nobody remembers them. They have all perished, But there were also men and women, who did not make this choice they decided to live for soul, conscience, spirit, Truth, justice, morality and principles. Although their lives might have been short, they might have suffered physically at the hands of their opponents, yet their names did not perish with their bodies.

We can easily see the names of those who had lived for truth. For example Sikh history is full of names of those, who lived and died for truth. For the sake of the mundane life for a few more days, they did not surrender their self-respect, honour and Truth. They faced and accepted death without any complaint. The world remembers Guru Arjun Dev, Guru Teg Bahadur, Guru Gobind Singh and the sons of Guru Gobind Singh. So the choice for truth makes man immortal.

The verses of Bhagavad Gita referred above, impressed and changed the entire life of Gandhi. They provided a great lesson on truth, non-violence and universal peace. It seems that it were these two verse only which influenced Gandhi's critique of modern western civilization which had invaded the whole world and made India forget its own culture and tradition of simplicity, non possession and non-violence, is inspired by these verses.

The antidote that Gandhi has suggested to this human predicament is satyagraha. He believed that by practising
satyagraha and nonviolence, man can redeem himself. He believed that all the evils arise out of man's attraction for sensuous pleasures and the focus of Satyagraha is to change man's mind from sensuous to spiritual. The entire concept of satyagraha is based on the premise that truth alone is real and hence everything else is unreal and false. The sole aim of Gandhi's thought appears to bring man back from material attractions and bodily pleasures towards spirituality and nonviolence and thereby negate the modern policy of creating consumerism which is for the benefit of the capitalist or the industrialist class and not for the masses.

In the formation of his concept of satyagraha, Gandhi's vision of satyagraha was influenced by examples of those who had led truthful lives from the Indian tradition as well as from any other country. As a child he was fascinated by the story of Harishchandra and asked himself. "Why should not all be truthful like Harishchandra? To follow truth and go through all the ordeals Harishchandra went through was the one ideal it inspired in me..." 18

Gandhi took Jesus Christ as an "apostle" of Satyagraha. His ungrudging suffering on the cross combined with the words of love and sympathy for even those who were responsible for his crucifixion is the most glaring example of satyagraha. The Sermon on the Mount was also a source of Gandhi's views on staya and ahimsa, i.e., satyagraha. "Jesus and his teachings are an importance source of Gandhi's philosophy of satyagraha. The Bhagavad Gita deepended the impression and Tolstoy's 'Kingdom of God is Within You' gave it a permanent form." 19 Gandhi found the spirit of satyagraha alive in Islam also.

The influence of the sufferings of Ali, the son-in-law of Mohammed Sahib, was also great on his life. He was influenced by Socrates as a great satyagrahi. Before writing Hind swaraj,
Gandhi had prepared an abridged "Gujarati version of Plato's Apology and eloquently brought out therein the character of Socrates as a non-violent resister. It is possible that Plato's 'Apology' had a threefold influence on Gandhi, i.e. 
1. Creating in his mind and heart a permanent fascination for Socrates as a non-violent resister.
2. Strengthening the repulsion for the external pomp of civilization.
3. Generating a possible fascination for the dialogical method of writing as in the *Hindi Swaraj*. But there is also the possibility of his using this method because of the use of this method in the Bhagavad Gita.

The influence of Shamal Bhatt, a Gujarati poet is also clearly evident on his choice of Truth and he tried to carry that out. The poet says that if a man gives you drink of water and you give him a drink in return—that is nothing. The real beauty consists in doing good against evil and that too happily. Here are these wonderful lines which impressed him.

"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 do not withhold; Thus the words and actions of the wise regard, every little service tenfold they reward; But the true noble knows all men as one, And return with gladness good for evil done." 20

Apart from the influence of scriptures, the influence of certain men in his life-time was also great. He was influenced by the practice of truth by his father, Karamchand Gandhi. He could sacrifice his job, wealth and money and could bear any difficulty for maintaining a truthful life. Gandhi was influenced by Leo Tolstoy's and Thoreau's writings which motivated him for *satyagraha*. But the actual practice of Satyagraha started in South Africa. He carried out experiments in Satyagraha along
with thousands of other like-minded people for winning justice in return.

He was fascinated by Socrates' fearlessness and his calmness while he took the poison for victory of truth. During the non-cooperation movement in 1920, *Hind Swaraj* and *Ek Satyavira ki katha* (Gujarati version of the Apology) were distributed free of cost to the people in order to make them fearless and brave in the face of any danger for the sake of truth and justice. Regarding Socrates he said, "Greece stands in high esteem because of him and others like him..... We must learn to live and die like Socrates. He was moreover, a great satyagrahi. He adopted satyagraha against his own people. As a result the Greek became a great people."²¹

He concluded that we cannot live for our conscience, soul, justice and our honour, so long we are attached to matter i.e. material possessions. He said repeatedly that body itself is a possession. We need to rise above this possession and the best way is to treat it as a trust. This body is just means for doing service to the truth or God or the immanent God in the form of humanity. Satyagraha is a firm adherence to justice and Truth. It is a categorical choice for truth, soul, justice and God and negates untruth, body and injustice.

Etymologically, the term Satyagraha means passion for or firmness in truth. 'Satya' is a Sanskrit word which means 'truth'. 'Agraha' too is a Sanskrit word that comes from the root 'graha' which means 'to get hold of' 'to holdfast to' 'to seizing upon truth. Truth in its value sense means justice. Satyagraha means adherence to justice. It may also be taken to mean a search for truth which is done relentlessly, fearlessly and tenaciously. Truth itself is all powerful and it has to be victorious. So we need not be over anxious or worried about the establishment or success of truth. Gandhi believed in the struggle for truth to be carried
out and in complete faith in the justice of God in the true spirit of
the teachings of the Bhagavad Gita. As it is very clearly told to
man in the 2nd chapter of the Bhagvat Gita.

"कर्मण्येवाधिकारस्ते मां फलेषु कदाचान।
यदा कर्मफललहुक्तर्भूत्ते सन्मास्तःकर्मणि।"\textsuperscript{22}

It means your right is to work only; but never to the fruits
thereof. Be thou not the producer of the fruits of (thy) actions;
neither let thy attachment be towards inaction.

Gandhi had faith in the traditional Indian maxim, i.e.,
'Satyamev Jayate' i.e. Truth always wins. So it was his belief that
'agraha' for justice must be done and that too in a non-violent
spirit. In no case can it be violent. So in brief we can say that no
Satyagraha is possible only then, if it is not done in the spirit of
non-violence. So non-violence is the essence of satyagraha. We
shall see this concept here in detail.

Satyagraha is based on the fundamental truth that the soul
remains unconquered Gandhi had faith in the conversion of heart
of the opponent howsoever powerful he may be. Every human
being, howsoever degraded has in him the divine spark, i.e.,
limitless potentially for growth and is capable of responding to
kind and generous treatment. Gandhi succeeded in converting
the hearts of many of his opponents in his life. We can take the
example of General Smuts who had been his main opponent in
South Africa but later on he remembered Gandhi in the following
words:

"In gaol (Jail) he had prepared for me a very useful pair of
sandles which he presented to me when he was set free. I have
worn these sandals for many a summer since then, even though
I may feel that I am not worthy to stand in shoes of so great a
man'.\textsuperscript{23}
In Hind Swaraj the word passive resistance is used in place of Satyagraha. In his autobiography Gandhi has narrated the circumstances in which the term was coined in the following words.

“The principle of satyagraha came into being before that name was invented. Indeed when it was born, I myself could not say what it was. In Gujarati also we used the English phrase 'passive-resistance' to describe it. When in a meeting with Europeans, I found that the term 'passive resistance' was too narrowly constructed, that it was supposed to be a weapon of the weak, that it could be characterized by hatred and that it could finally manifest itself as violence, I had to demur to all these statements and explain the real nature of the Indian movement. It was clear that a new word must be coined by the Indians to designate their struggle.” 24

Gandhi felt that the English term passive resistance, failed to express adequately the nature of non-violent resistance in the active form developed by him. “His ideal was active non-violent resistance to injustice. Hatred and violence was incompatible with the methods that he had conceived because his theory rested squarely on the principle of ahimsa, which he translated as ‘non-violence’, "Love" and "charity". 25 Moreover, he believed that, "to respect our own language, speak it well and use in it as few foreign words as possible......This is also a part of patriotism...”26

He was in search of an Indian word for passive resistance. So he announced a contest in the Indian Opinion, for the renaming of passive resistance. Magan LaL Gandhi, one of the
contestants won the prize for coining and Indian word for passive resistance and it was 'Sadagraha'. He says, "In order to make it clearer I changed the word to Satyagraha."27

But even then the word passive resistance remained in practice. It was only after he returned to India and assumed the leadership of the national movement that he started using the term *satyagraha* to denote his kind of non-violent resistance.

So it is desirable to look into the differences between passive resistance and *Satyagraha*. Raghavan Iyer, in his book The Moral and Political Thought of Mahatma Gandhi says, That although Gandhi sometimes used *satyagraha* and passive resistance as synonymous – in Hind Swaraj and else where, he sharpened the difference between the two as great and fundamental and pointed five differences between passive resistance and *Satyagraha*.

1. First of all, we need to feel that we are strong and are not helpless creatures.

2. But the fight is always done in the spirit of love and not hatred. To hate the opponent is a positive breach of its principles.

3. In *satyagraha* physical force is forbidden where as it is not the case with passive resistance.

4. *Satyagraha* may be offered to ones nearest and dearest ones also where as it is not possible in the case of passive resistance.

5. In passive resistance the harassment of the opponent is aimed at where as in a Satyagraha we cannot injure our opponent in any way.

According to Gandhi i.e., Satyagraha and *duragraha* are two opposite poles as,

"In our scriptures they have been described respectively, as divine and devilish- modes of
action. In Satyagraha there is always unflinching adherence to truth. It is never to be forsaken on any account. Even for the sake of one's country, it does not permit of falsehood. It proceeds on the assumption of the ultimate triumph of truth.....Swaraj is useless at the sacrifice of truth. Such Swaraj will ultimately ruin the people. The satyagrahi and the duragrahi are both warriors. The later, bereft of his arms, acknowledges defeat, the former never. He does not depend upon the perishable body and its weapons, but he fights on with the strength of the unconquerable and immortal atma.  

Duragraha or passive resistance is lacking concern for either truth or compassion for seeking its goal by any means. They may refrain from physical violence for tactical reasons, but it permits the sin of hubris: violence of the spirit- anger, contempt, malice or arrogance. Unlike Satyagraha it has no creedal commitment to ahimsa or a belief in the integral relationship between means and ends. Gandhi had emphasized on satyagraha and its main theme, i.e., non violence.

"He has made this distinction between satyagraha and duragraha very clear in a single line that for a Satyagrahi non violence is his creed and a policy to the duragrhi."  

Gandhi believed that satyagraha could be cultivated only through strict adherence to ahimsa and this aims to convert the opponent. In the case of Aurobindo's doctrine of passive resistance or duragraha, coercion is aimed at instead of conversion. Satyagraha aims at replacement of coercion by persuasion resulting in the conversion of the opponent. "Gandhi's appeal to ahimsa was ultimately an appeal to the conceiver and
reason of the individual, an affirmation of purity of means in the pursuit of any social and political goal." 30

As Satyagraha is the philosophy of life, it restricts man to live a disciplined life. He should have a living faith in the power of self-suffering, soul force, tapasya and his own sadhna. Gandhi had complete faith in the efficacy of his method but he said it is very difficult to be a true satyagrahi. He said it is easy to be trained as a violent soldier but it is very difficult to be a non-violent soldier. A satyagrahi is required to train himself more vigorously and for more time than a violent soldier. The training of a non-violent soldier is very tough but it is possible to gain perfection in this field also. For the discipline and training of satyagrahis, he established satyagraha-ashramas first in South Africa and later in India and earlier at South Africa. The normal life in the Satyagraha ashramas was different and difficult one. Ashram inmates were to lead practical lives following certain vows. These are enlisted formally in "Form Yeravda Mandir". These vows are as follows: 1. Satya, 2. Ahimsa, 3. Brahmacharya, 4. Aparigraha, 5. Fearlessness, 6. Control of Palate, 7. Non-Stealing 8. Bread Labour 9. Equality of religions 10. Anti untouchability 11. Swadesi.

According to him these vows are the required Yamas, i.e., moral and physical discipline for Satyagrahis. According to Gandhi, body and flesh has to be subdued for the progress of the self. Explaining the value of vows he said, "Taking the vows is not a sign of weakness, but of strength. To do at any cost something that one ought to do constitutes a vow. It becomes a bulwark of strength. A man who says that he will do something' as far as possible'. betrays either his pride or his weakness. I have noticed in my own case, as well as in the case of others, that the limitation 'as far as possible' is to succumb to the very
first temptation. There is no sense in saying that one would observe truth as far as possible."

We cannot do anything which is pure and important without making a true resolution. "We should therefore, never doubt the necessity of vows for the purpose of self purification and self realization."

The First vow to be observed by all the satyagrahi's is having faith in God. The word Satyagraha itself is nothing but holding firmly truth. Sat means 'being'. Nothing is or exists in reality except God or Truth. That is why sat or Truth is perhaps the most important names of God."

So truth is the substance in Gandhian thought, it is being and reality. Satyagraha is clinging to Truth, God or reality. It is a way of life of one who holds steadfastly to God and dedicates his life to Him. A true satyagrahi is, according to Gandhi, a man of God. God is Sat Chit and Ananda. Gandhi, believed that devotion to this truth is the sole justification for our existence.... Truth should be the very breath of our life.... There should be Truth in thought, truth in speech and truth in action."

For the realization of Truth Gandhi believed in the path given in the Bhagavad Gita. He writes, "by single minded devotion (abhyasa) and indifference to all other interests in life (vairagya) one can realize the truth. The quest of truth involves tapa, self suffering, sometimes, even upto death. There can be no place in it for self interest. There is no place for cowardice, no place for defeat. It is the talisman by which death itself becomes the portal of life eternal...."

Faith in God is a precondition for satyagraha. It was his belief that only that man can bear self suffering who has faith in God.

The second vow to be taken and preserved is ahimsa, for all the satyagrahis. In its negative sense it means not to hurt any
living being physically. But we hurt others by our words also and by wishing ill of others. To hold a thing which the world needs is also violence.

In the positive sense he has crossed all the barriers to the human soul. It means love. And love too is not only for our friends or well wishers but love for our opponents also. In order to change the heart of the opponents and make them follow the path of truth and justice we should inflict suffering on our own self and not on our opponents. Our aim is to win over their hearts.

Truth and non violence are inseparable. These are two sides of a coin, Without a ahimsa it is impossible to seek and find truth. "Ahimsa and Truth are so intertwined that it is practically impossible to disentangle and separate them.... Nevertheless, ahimsa is the means; Truth is the end".36

The Third vow is the vow of brahmacharya. Gandhi believed that brahmacharya is not the control of animal passion only rather the control over all the senses. We cannot realize God and meditate if we don't have control over our senses. Gratification of our senses and our clinging to the truth are two different things. A Satyagrahi has to develop universal love. Control of animal passion is the first stage in the observance of brahmachary. Brahmacharya means the conduct of a seeker of Brahma. He is definitely required to rise above the physical objects for the gratification of senses.

The ideal of non-possession is the next vow. A seeker of truth will not hold anything against tomorrow. Gandhian ideal of non-possession means leading a life of birds, i.e., having no homes. Bhagavad Gita also tells that we should not possess for future. Man needs only meal for today and it is Gods duty to provide him that was Gandhi's view.
Gandhi has laid stress on our traditional civilization where we are asked to reduce our needs and not to run after the objects of sense. He says, "civilization in real sense of the term consists not in the multiplication, but in the deliberate and voluntary reduction of wants. This alone promotes real happiness and contentment and increases the capacity for service."

According to Gandhi it is the desire alone which creates bondage but the acts done for Yajna don't generate future fruits. Service of humanity is the purpose of our birth. We need to examine our selves from this point of view.

The next vow is the vow of non stealing and non thieving. According to Gandhi, "If I take anything I do not need for my own immediate use and keep it, I thieve it from somebody else." Gandhi suggests that we should not keep more than our immediate need and we should use minimum things till our brothers are also fed and clothed properly. He writes, "You and I, who ought to know better must adjust our wants, and even undergo voluntary privation in order that they may be nursed, fed and clothed."

For a satyagrahi control of palate is very necessary. Control of animal passion also requires control of palate. He says, "I fear this is one of the most important vow to follow. Unless we are prepared to rid our selves of stimulating, heating and exciting condiments we will certainly not be able to control over-abundant, unnecessary and exciting stimulation of the animal passions."

For a satyagrahi control of palate is a must. A satyagrahi has to remain always ready for any kind of suffering to be inflicted upon him, i.e. going to jail or gaol. If he has control of
palate, then his stay in the jail or gaol will not give him much of trouble.

The next vow is for the fearlessness. Fearlessness is the sign of spirituality. A man who lives under fear, cannot become a satyagrahi. He wanted his followers to realize just one fear and that is the fear of God. According to him, "If you want to follow the vow of truth, then fearlessness is absolutely necessary....."41

Bread labour is yet another vow to be taken by the satyagrahi's. It is a pre requisite of a non-violent life. It is the basic principle of life. Man should not live on the labour of others rather he should himself win his bread by his own labour. Regarding this he wrote in "From Yeravda Mandir, "The law, that to live man must work, first came home to me upon reading Tolstoy's writings on bread labour. But even before that I had begun to pay homage to it after reading Ruskins 'Unto this Last". The divine law, that man must earn his bread by labouring with his own hands, was first stressed by a Russian writer T.M. Bondaref. Tolstory advertised it – and gave it wider publicity. In my view, the same principle has been set forth in the third chapter of the Gita where we are told that he who eats without offering sacrifice eats stolen food. Sacrifice here can only mean bread labour".42

According to Gandhi, no man should eat without putting in his share of bread labour. He has stressed on bread labour for the service of humanity, as the principle of life.

So we can conclude that these are the major vows to be observed by satyagrahis in the ashrams. Gandhi wanted to train satyagrahis in his ashrams properly by strictly observing these vows. He wanted to make them strong enough to bear sufferings happily for the sake of truth and if the time comes they should even remain ready to die for the success and life of Truth. Apart from these vows, he wanted every satyagrahi to have a
feeling of respect for the religions of all the men. He was against communalism. He said a satyagrahi will sacrifice his own life while saving the life of the man of other religion in the fire of communal riots.

Gandhi was of the view that a satyagrahi has to oppose the untouchability. He considered it to be a blot on the Hindu religion. He wanted all truth loving people to accept it as vow to oppose the untouchability. He wanted the satyagrahi's to make it a part of their conduct to love the opponents and fight for justice up to the last breath of their life. Self purification and self sacrifice is very necessary for a Satyagrahi. A satyagrahi must always have faith in God, as his daily reference book for moral problems: Bhagavad Gita relates.

"सदा यदद हि धर्मस्य रत्नानिविन्धति भारतः।
अभ्युल्यानमधर्मस्य तदात्मानं सुचायम्यहम्।।" ४३

It means that the Lord says, oh descendant of Bharta (Arjuna) when ever there is decline of dharma and rise of adharma, then I body myself forth.

The same idea is again strengthened in the next shloka:

"परित्राणाय साधूसां विनाशाय च दुष्क्षलाम्।
धर्मसंसर्गायनार्थवियं संभवामि युगो युगे।।" ४४

It means that for the protection of the good, for the destruction of the wicked and for the establishment of dharma, I come into being in every age.

It was his deep faith that God is all powerful and he protects the goodness and good people and fights out the injustice, so it is man's duty also to fight against the injustice. He believed that Satyagraha is practicable and there is no failure in it. This method had been used by men in the past also and have succeeded, so it can be successfully tried today also.
He has used this method in various fields, e.g. in personal life, in domestic life, in social life, political life and in economic life as well. His aim was to establish the Truth and not the personal victory. He always wanted the opponent to see the truth through self suffering, i.e., by non violence.

Gandhi has given various forms of satyagraha... e.g. non-cooperation, civil disobedience, fasting, strikes, peaceful picketing etc. Out of these non-cooperation, civil disobedience and fasting are the most important and popular forms of satyagraha.

According to Gandhi, satyagraha is a big tree and these are mere branches of that. "He not only distinguished firmly between passive resistance and satyagraha, but also brought out the difference between the closely connected notions of non-cooperation and civil disobedience and satyagraha. Satyagraha is a much broader concept than civil disobedience. Civil disobedience is the civil breach of unmoral statutory enactments."45

He has defined non-cooperation as, "Non-cooperation predominantly implies withdrawing of cooperation from the state that in non-cooperator's view has become corrupt."46

Non cooperation can be safely practiced by children and masses. Non-cooperation with the evil doer is a mild form but it can be immensely potent technique when undertaken on a mass scale. Non-cooperation is the activation of love for the redress of wrongs. It can be practiced at the domestic and national levels. There can be non-cooperation between the father and the son, as well as between the imperial oppressor and the citizen. Gandhi has given several analogies for the support of non-cooperation. For example, non-cooperation is resorted to if the head master or the father or the chairman of the corporation is unjust. Similarly, if the government perpetrates an act of grave
injustice, the subjects should withdraw their cooperation and thus make the ruler give up the policy of wickedness.

Gandhi has given an elaborate scheme of non-cooperation in four stages.

"The first is the giving up of titles and resignation of honorary posts. If there is no response or if the response received is not effective, recourse will have to the second stage. Certainly not a single servant will be called out unless he is either capable of supporting himself. All the classes will not be called out once and never will any pressure be put upon a single servant to withdraw himself from the government service. Nor will a single private employee be touched, for the simple reason that the movement is not anti-English. It is not even anti-government. Non-cooperation is to be withdrawn because the people must be a party to a wrong and broken pledge - a violation of deep religious sentiment. Naturally the movement will receive a check, if there is any undue influence brought to bear upon any government servant. The withdrawal, therefore of police and military – the third stage is a distant goal. The fourth, i.e., suspension of taxes, is still more remote."

Gandhi believed that no government can rule if the people cease to serve it by accepting honours, titles, serving in its offices, studying in its schools and colleges, serving in its police and army and by paying tax to government. It is the people who are strong but if they are truthful, just and rational. If they exercise their non-cooperation to any government, no government can survive this movement. But "non-cooperation as
a voluntary movement can only succeed, if the feeling is genuine and strong enough to make people suffer to the utmost.”

Civil disobedience is another form of Satyagraha. It is more intense and powerful than non-cooperation. Gandhi defines civil disobedience in his book, 'Satyagraha Non violent Resistance', like this, "civil disobedience is civil breach of unmoral statutory enactments. The expression was, so far as I am aware, coined by Thoreau to signify his own resistance to the laws of a slave state. He has left a masterly treatise on the duty of civil – disobedience. But Thoreau was not an out and out champion of non-violence. Probably, Thoreau limited his breach of statutory laws to the revenue laws, i.e., payment of taxes. Where as the term civil disobedience as practiced in 1919-covered a breach of any statutory and unmoral law. It signified the resister's outlawry in a civil, i.e., non-violent manner. He invoked the sanctions of the law and cheerfully suffered imprisonment. It is a branch of satyagraha.”

Gandhi believed that anything which is in conflict with the law of God and conscience should not be accepted. He wrote in the Ethical Religion that disobedience to the laws of the state becomes a duty when it comes in conflict with the laws of God. It means all the immoral laws should be pointed out and not accepted silently.

Gandhi believed that no rule of any state is absolute. It is the human soul which is absolute and not the state. it is the human conscience which is final. If it does not accept a particular law then one must courageously refuse to obey that law. According to him, citizen is entitled to appeal to dharma with which both satya and ahimsa are identical in his philosophy.

Gandhi's court statement in the Champaran case is a vivid example of this. He disobeyed the order passed under 144 of Cr.
P.C. and what he stated the court is worth noting here. He said,
"As a law abiding citizen, my first instinct would be, as it was, to
obey the order served upon me. But I could not do so without
doing violence to my sense of duty to those for whom I have
come...I have decided to do, i.e., to submit without protest to the
penalty of disobedience. I venture to make this statement not in
any way in extenuation of the penalty to be awarded against me,
but to show that I have disregarded the order served upon me
not for want of respect for lawful authority, but in obedience to
the higher law of our being, the voice of conscience."\textsuperscript{50}

A civil resister has to be a law abiding citizen in normal
times. He disobeys or resists the civil laws only then when these
are against the laws of morality and conscience refuses to
accept them. Man feels a sense of immorality in the obedience of
such laws. Gandhi feels that in that case it is the duty of man to
disobey such laws. Being civil means to be non-violent. Some
times Gandhi uses the term civil-resistance in place of civil
disobediencie-because he feels that the former conveys the non
violent character of his movement in a better way. In a way both
of these are a kind of non violent fight against an unjust law. A
follower of civil disobedience or civil resistance has to bear
suffering in the form of imprisonment or any other kind of
physical torture from the side of the state. Suffering is the
essence of satyagraha. Therefore, a follower of satyagraha or
civil disobedience shall be ready for suffering by courting arrest
or by bearing any other torture. In no case he resorts to retaliate
in terms of violence. In directing both civil disobedience or non-
cooperation against the state, the citizen was entitled to appeal
to the Truth and ahimsa.

Civil disobedience and non cooperation both were the
non-violent methods of resolving the conflicts as well as peaceful
devices for producing positive changes in social and political life.
By introducing *satyagraha* as a method of resolving conflicts through non-violent means, Gandhi has given a new substitute to the most destructive wars which are prevalent in the society as the only means of social and political change.

Civil disobedience can be aggressive and defensive, according to Gandhi, Defensive civil disobedience is involuntary and reluctant and it involves disobeying those laws, obedience to which would imply a compromise with one’s moral dignity or self respect. Aggressive or assertive civil disobedience refers to disregard of laws relating to revenue or regulation of personal conduct of convenience of the state, although such laws in themselves inflict no hardship and do not require to be altered. We can see the examples of defensive and aggressive civil disobedience here.

In Defensive Civil disobedience we can do like this.

1. Formation of volunteer Corps for peace purposes
2. Holding of public meetings
3. Publication of articles inspite of prohibition orders.
4. Peaceful picketing.

But in Aggressive Civil Disobedience the case is different, as

1. It is a symbol of revolt to the state
2. It involves willful disobedience.
3. Refers to the laws which may not require to be altered.

There can be individual as well mass civil disobedience. The latter means intensive, spontaneous action by masses. The masses will have to be rigorously trained for the use of *satyagraha* as a method of social change or especially in the practice of non-violence. Mass civil disobedience can be tried in a calm atmosphere. For individual civil disobedience, the atmosphere is always there. In both the cases, it requires an
unselfish aim. Gandhi wrote in Young India in 1921. "Civil disobedience must not be carried beyond the point of breaking the immoral laws of the country. Breach of the laws to be civil assumes the strictest and willing obedience to gaol discipline because disobedience of a particular rule assumes a willing acceptance of the sanction provided for its breach. A civil resister is, if one may be permitted such a claim for him, a philanthropist and a friend of the state. An anarchist is an enemy of the state and is, therefore, a misanthrope. But I hold the opinion firmly that Civil Disobedience is the purest type of constitutional agitation. Of course, it becomes degrading and despicable if its civil, i.e., non violent character is a mere camouflage." 51

According to Gandhi, complete civil disobedience implying a refusal to render obedience to every single state made law. It can be more powerful than the armed rebellion. But it has to be based on the implicit belief in the absolute efficiency of innocent suffering. By noiselessly going to prison, a civil resister ensures a calm atmosphere. A full grasp of the conditions of successful civil resistance is necessary at least on the part of the representatives of the people before we can launch out on an enterprise of such magnitude.

According to Gandhi public opinion plays a great role in Satyagraha. By bringing the scrutinizing glare of public opinion on the evils of an autocratic state, through voluntary suffering, the fall even of tyrannical political regimes is ensured, "it was his faith. Satyagraha aims at educating the public opinion through the acceptance of penalties imposed by the state and in the end, when all the sections of the society become convinced of the justice of the cause, the victory is definitely ensured. Gandhi believes that there is nothing like defeat in the dictionary of
**satyagraha.** When apparently it looks like defeat, it is only an occasion for an additional preparation.

According to Gandhi Fasting is another form of **satyagraha.** Fasting is a potent weapon in the **satyagraha** armoury.

In other forms or kinds of **satyagraha** like non-cooperation and civil disobedience, one has to bear suffering inflicted by the opponent. But in fast as **satyagraha,** one has to bear suffering which is self inflicted and not given by the opponent. Gandhi has said that, sacrifice of self even unto death is the final weapon in the hands of a non-violent person.

But he has enunciated a general principle in this connection. that styagrahi should fast only as a last resort when all other avenues of redress have been explored and have failed. But fast as **satyagraha** should not be done as imitation. One requires inner strength for this and this should not be undertaken for selfish or personal ends, like increase in salary etc. But Gandhi says that when fasting becomes a duty it cannot be given up. Gandhi calls fast as a science, requiring long 'sadhna' for its proper use. But properly used it can be a fiery weapon.

John Bondurant has discussed various steps of the pattern of **satyagraha**- some of these appear to be important to be followed for a successful **Satyagraha.**

1. Negotiation and arbitration
2. Preparation of the groups for direct action, including self discipline
3. Agitation
4. Issuing of an ultimatum
5. Economic boycott and forms of strike
6. Non co-operation
7. Civil disobedience
8. Usurping the functions of government
9. Parallel government

But to Gandhi Satyagraha is a matter of do or die. According to H M, satyagraha is one of the most powerful methods of direct action, a satyagrahi exhausts all other means, before he resorts to satyagraha. He will, therefore, constantly continually approach the constituted authority, he will appeal to the public opinion, state his cause calmly and coolly before everybody who wants to listen to him, and only after he has exhausted all these avenues, he will restore to satyagraha.

Soul and conscience is with the individual where as government and the state lacks it, according to Gandhi. So whenever the state makes certain laws which the soul does not accept, individual should perform its duty and refuse to accept it through satyagraha. But it requires the citizens to be fearless. Gandhi had the ancient Indian, political system in his mind. He had been talking about Ram Rajya and Rahim Rajya. In Ram Rajya, individual was not afraid of the King. The King had to satisfy the public opinion. He could not be unjust and if he did so, the public had all the power and fearlessness to check him. It means the King had to think over and change the specific law. But there was never loss of love or fear on any side. People did not want to change the King, they loved their King but they wanted to convert him and aimed at achieving justice by speaking fearlessly against the particular law, to the king.

Gandhi too, wanted to rejuvenate the Indian masses to realize the self in them and shed off the fear in them and oppose the state when ever it goes wrong.

In the end we can say that satyagraha and ahimsa can not be separated. Satyagraha does not remain satyagraha if is not non-violent. It becomes duragraha. Satyagraha aims at the victory of truth, and aims at the conversion of heart of the opponent, it aims at killing the enmity for ever, Satyagraha aims
at the realization of Truth or attainment of Swaraj. In all these cases a Satyagrahi is always facing God in the form of opponent and he is always aware of the fact that violence can never convert a heart. So violence can never be of any use in the attainment of Swaraj and Moksha in its ultimate battle.

Satyagraha is novel method given by Gandhi to solve the social, economical, political problems of a state, country or the world society at large. The use of Satyagraha in a large scale by the Indian masses, and its success, is the greatest contribution of Gandhi. The strength and potency of Satyagraha can be concluded with the words of R.R.Diwakar, "It is not Gandhiji who has made Satyagraha, but Satyagraha which has made Gandhiji".52

"In presenting satyagraha as the only reliable means of disabling injustice, Gandhi insists that he is aiming at changing both the outlooks and behaviour of his opponents. For this reason, Gandhian non-violence is more than a strategy for peaceful change, it is a program [for the] transformation of relationships..... Gandhi believes we are able to change our opponents not because we have struck a mutually satisfactory bargain or credibly threaten them, but by teaching them through public suffering," 53

Gandhi has laid stress over the conversion, love, and suffering. In a way, he has asked man to trust the other man. He had faith in the heart of the opponent and hoped that human suffering and pain can definitely change and mould it. It may take longer time to show the completed results but satyagraha and nonviolence can definitely succeed in solving the problems of the world. He had great faith in the divinity of human nature and the power of love i.e. Ahimsa.
REFERENCES

AHIMSA AND SATYAGRAHA

14. M.K.Gandhi, *Selected works of Mahatma Gandhi*  

15. *Srimad Bhagavad Gita*, Tr. by Swami Swarupananda  

(Calcutta: Advaita Ashram, 1998) (II-63) p.66

(Ahmedabad: Navijivan 1969) p.50

(Ahmedabad: Navijivan 1969) p.4

19. J.J. Doke, *M.K. Gandhi: An Indian Patriot in South Africa*  
(London: London Chornicle, 1909) p.33-34

(Ahmedabad: Navijivan 1969) p.25

(New Delhi: Ministry of Information & Broadcasting) Vol. 8, p.173

22. *Srimad Bhagavad Gita*, Tr. by Swami Swarupananda  

23. S. Radhakrishan, Ed.*Mahatma Gandhi Essays and Reflections on his Life and works*  
(Bombay: Jaico Publishing House, 1956) p.226

(Ahmedabad: Navijivan 1969) p.25

25. Dennis Dalton, *Non Violence in Action: Gandhi's Power*  
(Delhi: Oxford Press, 1999) p.14

(New Delhi: Ministry of Information & Broadcasting) Vol. 7, p.455

27. M.K. Gandhi, *Collected Works of Mahatma Gandhi*  
23. M.K. Gandhi, *Collected Works of Mahatma Gandhi*  
   (New Delhi: Ministry of Information & Broadcasting) Vol. 14, p.63-64
29. Dennis Dalton, *Non Violence in Action: Gandhi's Power*  
   (Delhi: Oxford Press, 1999) p.44
30. Raghavan Iyer, *Moral and Political Thought of Mahatma Gandhi*  
   (Ahmedabad: Navjivan, 1951) p.37
   (Ahmedabad: Navjivan, 1951) p.37
   (Ahmedabad: Navjivan, 1951) p.38
34. M.K. Gandhi, *Satyagraha: Non-violent Resistance*  
   (Ahmedabad: Navjivan, 1951) p.39
   (Ahmedabad: Navjivan, 1951) p.40
   (Ahmedabad: Navjivan, 1951) p.42
   (Ahmedabad: Navjivan, 1951) p.46
   (Ahmedabad: Navjivan, 1967) p.307
   (Ahmedabad: Navjivan, 1967) p.307