



Ahimsa and Non-Violence in Gandhian Philosophy

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Abstract:

Gandhi is the pioneer in applying ahimsa for the solution of day-to-day problems of which the humanity is confronted with. Gandhi says that non-violence is the law of the species as violence is the law of the brute. He believes that Non-violence is an active force of the highest order. It is sole force or the power of God head within people. It works in the opposite way. An armed man naturally relies upon his arms. A man also is internationally unarmed relies upon the unseen force called God. Non-violence without reliance upon that force is poor stuff to be thrown in the dust.

Key words: Non-violence, Buddhism, humanity, mental suffering, Faith in God

Analysis

Ahimsa literally means no injury and hence non-killing. It has been used in this sense by Upanishads, Buddhism and Jainism and the Orthodox Hindu Law of Manu. Non-violence is love without heartening anybody. It is strength without ill-feeling and inaction. It is tolerance without fear, peace without being cowardly. Non-violence is a way of life devoid of all extremes of passions like anger enmity, pleasure and pain. All these make up the ideal ahimsa.

Gandhi is the pioneer in applying ahimsa for the solution of day-to-day problems of which the humanity is confronted with. He made it a mission of life to see that ahimsa as the moral means to gets its proper place and all the relations and activity are carried on the basis of the universal doctrine. In reality, non-violence has become

absolute need for the humanity in the modern times. He redefines the meaning of Non-Violence. It is a not to hurt any living thing and is no doubt a part of Non-violence. In the negative form, it means not injuring any living being whether body or mind, hurt the person of any wrong deer or bear any ill will to him and so cause him mental suffering. Let Gandhi says that it is not merely a negative State of harmlessness. But it is a positive State of love of doing good even to the evil deer. Ahimsa means the largest love and the greatest charity.

Gandhi says that non-violence is the law of the species as violence is the law of the brute. This doctrine has guided the life of Gandhi not of inaction, but of the highest action.

Character of Non-Violence



1. Non-violence is the law of the human race; it is infinitely greater than and superior to brute force.
2. In the last report it does not avail to those who do not possess a living faith in the God of love.
3. Non-violence affords the fullest protection to one's self-respect and sense of honour, but not always to possession of land or movable property. Non-violence, in the very nature of things is of no assistance in the defense of ill-gotten gains and immoral Act.
4. Individuals or nations who would practice Non-violence must be prepared to sacrifice their all except honour.
5. Non-violence is a power which can be wielded equal by all children, young men or grown up people, provided they have a living faith in the God of love and have therefore equal love for all mankind. When the law of Non-violence is accepted as the law of life, it must pervade the whole being and not be applied to isolated Acts.
6. It is erroneous to suppose that while the law is good engulfing for individuals, it is not for the masses of mankind the practice of Non-violence is more than the daily food. Non-violence which is the spiritual food has to be taken continually.

Non-Violence as Creed And Polity

Adoption of Non-violence as a

mere policy is distinct from the adoption of Non-violence as a creed. Adoption of Non-violence as a polity remains as a plan of action depending on the human situation and expediency. The policy is given up if it is not proved to be useful and congenial. Whereas adoption of non-violence as creed it based on the firm conviction and belief Non-violence is lawful, violence can never be lawful.

Faith in God

Non-violence is an active force of the highest order. It is sole force or the power of God head within people. It works in the opposite way. An armed man naturally relies upon his arms. A man also is internationally unarmed relies upon the unseen force called God. Non-violence without reliance upon that force is poor stuff to be thrown in the dust.

Non-Violence and Truth

Gandhi says that truth and Non-violence are as old as hills. There has been an inseparable nexus between truth, and non-violence. He holds that truth can be experienced through non-violent means. He says that the non-violence is the best and easiest way to relative truth. Without non-violence it is not possible to seek find truth. Non-violence and truth are so intertwined we that, it is practically impossible to disentangle and separate them. They are like the two sides of the same coin, or a rather of a smooth unstamped metallic disc.



Non-Violence and Cowardice

Gandhi wants people to be fearless but not to be weak and cowardly. He considers cowardice and fear is against the human spirit for a man in the grip of fear is capable of doing any sin. Gandhi says that where there is only choice between cowardice and violence, he would advise violence. His creed of non-violence is an extremely active force. It has no room for cowardice or even weakness, there is hope for violent men to be some day non-violent but there is no scope for a coward, non-violence they must at least be able to defend all these by fighting. If when his duty is to face danger, he feels, it is cowardice's. Non-violence cannot be taught to a person who fears to die and has no power of resistance.

Gandhi prefers violence to cowardice. Non-violence is the summit of bravery. Non-violence is not a cover for cowardice. But it is the supreme virtue of the brave. Exercise of Non-violence requires for greater bravery than that of sword man ship. Cowardice is wholly inconsistent with non-violence.

Gandhi says that the minimum required of a person wishing to cultivate the non-violence of the brave is first to clear one's thought of cowardice. In the light of the clearance, he has to regulate his conduct in every activity

Practice of non-Violence

Gandhi says more stress on the practice of Non-violence. He considers non-violence as the greatest force at the disposal of mankind. Its use is not restricted to individuals of only. It can be practiced on mass scale. The practice of non-violence proceeds with the basic principles on which it rests is that what holds good in respect of the one self equally applies to the whole universe. Man has to shed the brute in him, he has to strive to do so which involves the practice of non-violence. By the practice of non-violence knowing the value of it, helps to bring heaven upon earth. He advises non-violence to be plasticized for the reason that is translated as love. Whereas practice of violence results in counter violence.