

PERSONABLE PSYCHOLOGY OF GANDHI'S WEAPONS OF SATYA AND AHIMSA

Kirti Mathur^{1*}

“Our life is a long and arduous quest after truth.”

*“My religion is based on truth and non-violence. Truth is my God. Non-violence is
the means of realising him”*

Mohandas Karamchand Gandhi

SUMMARY

Gandhi's contributions in the context of *Satya* and *Ahimsa* established areas such as the psyche of religion, educational and community. There are only two burning principles that should govern the life of human beings in this world: 'God is Love' and 'God is Truth'. He said 'When I despair, I remember that all through history the ways of Truth and Love have always won' said Gandhi. The two pillars of Gandhism are truth and nonviolence. Mahatma Gandhi was found of quoting the following statement from Confucius: "To know what is right and not to do it is cowardice." It is thus possible to pursue both truth without regard to non-violence, and non-violence without regard to truth. Not only did he gain independence for India through non-violent methods, but he also brought peace and human rights to his country. Mahatma Gandhi fought against the Britishers to get back basic human rights for all the countrymen. He provided leadership to many non-violent protests with his followers throughout many cities.

GANDHI: A SUPPORTER OF TRUTH AND NON-VIOLENCE

Gandhi was a great supporter of Truth and Non-violence. He had a great importance to the concept of truth and non-violence. Truth or *Satya*, *Ahimsa* or non-violence are foundation of Gandhi's philosophy. He believed that truth never damages a cause that is just. The word 'non-violence' is a translation of the Sanskrit term '*Ahimsa*'. He stated that in its positive form, '*Ahimsa*' means 'the largest love, the greatest charity'. Moreover he stated that *Ahimsa* binds us to one another and also to God. So it is a unifying agent. Gandhi wrote, '*ahimsa* and love are one and the same thing'. According to Gandhi ji the word '*Satya*' comes from the word 'Sat' which means 'to exist'. So by the term '*Satya*' Gandhi also means that which is not only existing but also true. Gandhi said that truth and non-violence are the two sides of a same coin, or rather a

¹ Department of Political Science, Government Meera Girls College, Udaipur, Rajasthan, India

*Responding Author

smooth unstamped metallic disc. Who can say, which is the facade, and which the reverse? According to Gandhi ji *Ahimsa* is the means; Truth is the end.

Gandhi's view of human development is explained as a form of dialectic between the divine and devil embedded in human nature. The development of *satyagraha* or non-violent action to resolve social and political conflicts is Gandhi's most important contribution to modern social psychology. *Satya* means oneness and correctness in your thoughts, speech and actions. According to Gandhi ji, a *satyagrahi* must believe in truth and nonviolence as one's creed and therefore have faith in the inherent goodness of human nature. Gandhi supposed that "there is no religion higher than truth". He preached the concept of "Experimenting with Truth", a phrase that also formed the caption of his autobiography. Gandhi believed that truth is the relative truthfulness in word and deed, and the absolute truth - the ultimate reality. This ultimate truth is God and morality, and the moral laws and code - its basis. During the freedom struggle, Gandhi introduced the spirit of Satyagraha to the world. He taught how to learn through trial and error, often admitting to mistakes and changing one's behavior accordingly. Non execution of truthfulness is the root cause of any corruption in the society. Gandhi ji said, "When I despair, I remember that all through history the way of truth and love have always won. There have been tyrants and murderers, and for a time, they can seem invincible, but in the end, they always fall. Think of it--always."

Gandhism was a collection of ideas that describes the inspiration and vision. It is particularly associated with his contributions to the idea of non-violent resistance, sometimes also called civil resistance. *Satyagraha*, as discussed and used by Gandhi, can be understood on at least two levels. First, it refers to the process of developing an understanding of any situation and the points of view of all individuals who are involved with it. *Satyagraha*, which can be translated to mean "Soul Force," serves in this regard as a process to vindicate the truth. The second interpretation for the term *satyagraha* is as a positive peace building strategy on a larger societal level. Satyagraha is a process of civil disobedience or non-violent resistance. It is *satyagraha* in this second sense which helped India attain independence from the English rule (Christie, D. J., Wagner, R. V., and Winter, D. A., 2001).

Gandhi understood non-violence from its Sanskrit root "*Ahimsa*". It is just translated to mean nonviolence in English, but it implies more than just avoidance of physical violence. *Ahimsa* implies total nonviolence, no physical violence, and no passive violence. *Ahimsa* teaches us the path of non violence. Gandhi ji said, "I object to violence because when it appears to do good, the good is only temporary; the evil it does is permanent". *Ahimsa* should be practiced not only in actions but also in thoughts and speech. For Gandhi, *ahimsa* was the belief in the sacredness of life and the denial to do harm to living things. His principle of *ahimsa* was based of Jainism and Hinduism as a religion. The third principle is *sarvodaya* or welfare for all. The basic fundamental teaching of the vedic science is also based on *sarvodaya*. It talks about

“*bahujan hitay-bahujan sukhay*” – “the good of the masses, the benefit of the masses”. Gandhi found in it a composite concept of social welfare and economic justice. Any action, which is aimed and seems to be aimed at the welfare of the people, will be accepted by all.

The reciprocity of relations between man and society was well recognized by Gandhi. Man is not man without society. He is the soul of any society and society must provide opportunities for his development. Where either fails, the other has a duty to resist non-violently. Moral resistance through non-violence must be the guiding principle to regulate the relationship between individual and society. Gandhi viewed the evolution of human civilization as a steady progress towards non-violence. The way he wanted to reconstruct society into a non-violent one was through revolutionizing the values by which that society lived. This change in values should be reflected in all aspects of the society's life and it included the minimization of the use of machines so as to free man from the evils of industrialisation. Gandhi also insisted upon man's harmony with nature and his economic self-sufficiency. So he advocated programmes like *khadi*, small scale industries, hand spinning etc. He called upon human kind to reconstruct human society on the rocky foundations of truth and non-violence? (P.I. Devaraj and Syamala K., 2009).

Gandhi, as an engineer of the non-violent mind, gave us insights into discovering our own psychological capital: Seeking a non-violent solution over a violent one, winning the adversary with continued love and trust, be morally inclusive, mitigate the boundaries between us and them (attribution theory), developing a sense of self-efficacy, bridging the gap between one's attitude and behavior, and managing self-control (Vinod K. Kool, 2013).

CONCLUSION

Gandhi was a great supporter of truth and non-violence. Truth or *satya*, *ahimsa* or non-violence are foundation of Gandhi's philosophy. Gandhi believed that without the practice of non-violence truth cannot be realized. We can say that both truth and non-violence are closely interconnected. They are the two sides of a same coin. Gandhian version of non-violence seems to be more dependent on his readings of religious texts than on psycho-social considerations. If non-violence is the expression of the life-instinct within man then violence is the expression of the death-instinct. The Gandhian concept of nonviolence is not merely confined to resisting the practice of violence. It involves removal of hatred, animosity, revengefulness and any thought of violence from the mind. Non-violence is an expression of tremendous power of mind and soul over brute force.

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