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GANDHI'S LEGACY OF NON-VIOLENCE: A BRIEF STUDY

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ABSTRACT

Gandhi returned for India on 9th January in 1915 from South Africa. Gandhi noticed the status of the Indians is like the South African Indians. At that moment, British Government applied their theory and politics in Indian society and a handful educated Indians were protesting against the British power in disunited. There was no communication among the Indian leaders and not in touch with the masses. As a result, Indian National Leaders were isolated from the masses. Gandhi had seen the same scenario in South Africa. He travelled in different parts in India and contacted with the local leaders and also the peoples in any level of the society. He organized Champaran peasant movement in favour of the Indigo-planters in 1917 and associated with the workers in Ahmadabad in 1918. He united the farmers of Kheda district in Gujarat to remission of taxes in 1918. Gandhi organized Non-cooperation movement during the year of 1920-22 with the Indian National Congress. At that moment, he turned as spokesman of the Indian National Congress. The Indian Congress to be led by Gandhi then. Thus he became a pioneer leader of the Indian National Congress.

KEYWORDS: Gandhi's legacy, Non-violence, Himsa, Workers, Peasant Movements etc.

INTRODUCTION

According to Gandhi, "Non-Violence or Ahimsa was the heart of all religions. The Ahimsa is truth itself, it's very soul and its matures fruit. Truth and Ahimsa are the two sides of disc and are so intertwined that it is difficult to disentangle and separate them." He also said, 'Ahimsa does not simply mean non-killing. Ahimsa is not merely a negative state of harmlessness but it is a positive state of love, of doing good to the evil-doer.....In its positive form, ahimsa means the largest love greatest charity. If I am a follower of ahimsa I must love my enemy.' A man cannot practice ahimsa and be a coward at the same time. The practice of ahimsa calls forth the greatest courage. Diwakar said, "Gandhi's whole philosophy of life and action can be summed up in the following words: ceaseless, whole hearted endeavour to realize and experience. Truth (the law of being and becoming) , both spiritual and material, through non-violence which includes active love." [1] Gandhi challenged the age of violence, the 20th century with his weapon of non-violence. He wanted to normalize and moralize the

Indian National Congress and by breathing into it the gospel of non-violence. His idea of non-violence was not an abstraction but a direction and line of action for the contemporary society and the Congress for a new mode of living. This culture of non-violence was demonstrated by his own example of simple and non-violent way of living. He found a new source of energy by splitting the atom of non-violence. There was no defense against his powerful weapon of attack.

The doctrine of non-violence as enunciated and practiced by Gandhi was dynamic and not static. It was radical in as much as it tolerated nothing less than unconditional acceptance of truth. It was meant to set free man from legal, political and moral restraints and to uplift and re-awaken his inner self. According to Nehru, “ It is not non-resistance. It is non-violent resistance, which is very different thing, a positive and dynamic method of action. It was not meant for those who meekly accept the status quo. The very purpose for which it was designed was to create a ferment in society and thus to change existing conditions.’ But at the same time, the exponent and propounded of this doctrine 3, Gandhi did not approve of asserting or winning one’s freedom or recognizing one’s authority or dignity by actions that involve violence or hatred of the man in others, even if they may be your enemies. Self-Suffering is the third basic components of Satyagraha. [2] According to Gandhi, ‘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. Working under this law of our being, it is possible for a single individual to defy the whole might of an unjust empire to save his honour, his religion, his soul and lay the foundation for that empire’s fall or its regeneration.[3]

Struggle and Non-Violence:

The path of non-violence was not a bed of roses in order to traverse it Gandhi had to face numerous hardships and from back. He had to struggle and experiment with truth which kept on illuminating his awareness and that of his followers particularly in the Congress. He passed through varied experiences and ordeals especially during the days of non-cooperation and Civil Disobedience Movements. From the lower levels of consciousness he reached the higher level of spiritual insight. In order to meet the challenge of social life he tapped the reserves of his spiritual energy. His life was a striving for transcendence and a voyage of the spirit. His gospel of non-violence revolved round all the wisdom of the East and the West. It would be worthwhile to analyze the Sanskrit word ‘Ahimsa’ which Gandhi used as synonym for the word ‘non-violence. Ahimsa is composed of the negative prefix ‘a’ plus Himsa’

meaning injury. Thus Ahimsa implies action based on the refusal to do harm. It is not just a negative nation but a positive attitude of country towards opponents and eagerness to understand their viewpoint. For Gandhi 'ahimsa' means an effort to abandon the violence that is inevitable in man. Etymologically, 'Himsa' is derived from 'Hins' meaning to injure, kill or destroy. 'Hins' was originally allied to the root 'man' who also means to slay, kill or damage. Thus; ahimsa' implies renunciation of the will to kill or to harm. Evil thought, lying, hatred and wishing ill to anybody hurt the gospel of ahimsa. Ahimsa is not merely a negative state of harmlessness but it is a positive state of love, of doing well even to the evil-door. However, at the same time a devotee of ahimsa is not a passive spectator of evil deeds. The spirit of 'ahimsa' resists the evil doer by disowning him actively. Not to say of approving of the evil deeds of the evil-door. Ahimsa does not tolerate the wrongs committed by him. It is a means of self-renewal which helps us in resisting injustice and in working or a new order of civilization. Ahimsa was the farthest removed from acquiescence in evil or from a false masquerade for one's weakness. It was demonstration of the resolute strength of the heroic soul which refuses to hurt anybody because every living creature is essentially spirit and fundamentally one with himself. It is the symbol of supreme moral and spiritual strength. Meticulous care for the right of the least among us is the sin qua non of non-violence. [4] Verma said, in his book, 'Political Philosophy of Mahatma Gandhi and Sarvodaya', "Ahimsa is not merely the negative act for refraining from doing offence, injure or harm to others, but really it represents the ancient law of positive self-sacrifice and constructive suffering." Gandhi considered truth and non-violence to be absolutely binding. He also said, "Ahimsa is virtually integrated with Truth of God...The social application of ahimsa is postulated upon the acceptance of spiritual metaphysics and the implied necessity of the growth of social charity.

Ideal of Non-violence:

Gandhi declared that the ideal of non-violence could be practiced generational gours without reference to God. He says, "It is unnecessary to believe in an extramundane power called to maintain our faith in ahimsa. In order to justify the rationality of non-violence, Gandhi says that non-violence satisfies the test of universal applicability and therefore, it has an ultimate value. Again, non-violence contributes to all other values without taking away anything from any of them. Moreover, non-violence can be applied to any extent or degree. Better justice can be realized by applying non-violence in a better way. The ultimate value or ideal of non-violence cannot be achieved practically. Of course, the maximum relative non-

violence which approximate to perfect non-violence can be realized in practice. According to Gandhi,^[5] “perfect non-violence while you inhabit the body of only a theory like Euclid’s point of lower forms of life. Killing germs is violence and yet a duty. Killing of animal life harmful to human life is also justified Gandhi supports killing of carnivorous animals, poisonous snakes and rabbit dogs.” In some case, even killing of man is permissible. For example, it is the duty of everybody to kill a man who has run a much and is on a killing spree.

Gandhian ahimsa demands, that a life which is past recovery may be put to an end, Gandhi justified Dr. Herald Blazer, a country doctor of Colorado’s action of killing his thirty-two year old imbecile daughter without arms, legs, speech or thought. The doctor had argued that he knew that there would be no one to look after his/her death. The doctors were already 61 years old. Similarly, a comrade in the battlefield who has received a fatal wound may be killed if no medical aid is available and if a lingering and torturing death is in store for him. In fact, the violence or non-violence of this act of killing is determined by the selfish or selfless intention underlying the said above.

Ahimsa is an empty dream without self-purification. The path of ahimsa is the path of salvation. A devotee of ahimsa reduces himself to zero. He identifies himself with the lowly of the lowest. Non-violence is love-incarnate and it is the law of our life. Impossible things may be achieved by the practice of non-violence. This can be exemplified by those who lead a non-violent life of sacrifice.

For Gandhi ahimsa was a fact of life as well as an act of faith. This faith can be maintained only if our actions are in harmony with our faith. Of course, this is a difficult thing to achieve. Human life is a continual striving after perfection. The ideal of non-violence can be achieved if we overcome our weakness. A devotee of ahimsa display single mindedness and stead-fastness in perfecting the powerful weapon of ahimsa is “an inward growth depending for substance intense individual effort.” The votaries of non-violence should demonstrate the power of non-violence by their own examples as models of love, truth and non-violence.

Gandhi’s creed of non-violence was based on his metaphysical beliefs and the universal moral law. But as Gandhi himself said it was very difficult to demonstrate this fact to the world which was torn by hatred and in which human values were topsy-turvy.

Even then Gandhi accepted the challenge of the world. Through various experiments and revolutionary movements which he led in India, Gandhi demonstrate that ahimsa can be

practiced by individuals, groups, organizations and the people as a whole, Gandhi wanted that individuals Satyagraha is must accept ahimsa as a creed and as a policy in mass that they should have absolute faith in ahimsa. We should be tolerant in movements. As a policy the seeker after could adjust and change the standard according to his requirements, Gandhi laid emphasis on the moral necessity of ahimsa and its political necessity in certain cases. A person may not be non-violent uniformly or continuously. But there is nothing wrong if he becomes good or non-violent under the pressure of circumstances.[⁶]

Gandhi pleaded for ahimsa as policy by pointing out the futility of 'Himsa'. Acts of violence like those of Hitler, Mussolini, Stalin and Genghis are transitory and short-lived. On the other hand, acts and effects of Buddha's non-violence are ever-lasting and ever-growing. If at all, the good effects of violence are temporary and the evil effects are ever-lasting. Gandhi even condemns revolutionary violence which is born out of anger and ill-will. He looks down upon hypocrisy in non-violence. Gandhi's gospel of 'ahimsa' 'harmonizes with the Hindu doctrine of 'ahimsa'. Ahimsa' does not consist in indulging in acts of violence or conspiring with others in acts of violence only but also in ignoring acts of violence committed by others. Passive spectators of wrongs perpetrated and not doing anything about them is also guilty of committing violence.

Code of Ahimsa:

Ahimsa was the quintessence if Hinduism, Buddhism and Jainism. According to the Gandhara Samhita, one must think good of all created life and one must desist from all forms of killing or harm. For Gandhi ahimsa was significant as a philosophy of life and a non-violent technique of action, so he desired that the Congress must follow this ideal in its struggle against the British to achieve its goal of complete independence. Ahimsa is an ethical and moral virtue. It the supreme dharma ahimsa pormodharmo as Yudhisthira, the apostle of truth, in Mahabharata defines moral law (Dharma). According to this definition, the only rule that applies to all societies, at all times is that, of ahimsa. But unintentional harm must be differentiated from the calculated harm. The former is not a case of ahimsa, whereas the latter case is a violation of 'ahimsa'. According to the Gita, ahimsa is an essential of spiritual attainment. In Jainism 'ahimsa' is a winner quest. The Sandier practice non-violence in their day to day life. They classify violence mainly into 'Arambhaja' unavoidable violence and 'Arambhaja' international violence. Buddhism regards love, the main ingredient of 'ahimsa' as the only principle of life. Life devoted of human love and compassion is empty

and hollow. Ahimsa is born out of human love and compassion. Tolstoy's book 'The Kingdom of God' within you inspired Gandhi in formulating his gospel of non-violence.[⁷]

As already stated, it is important to distinguish between the negative and positive implications of non-violence. Not to hurt, a person physically or mentally or not to bear ill will to a wrong-doer are negative aspects of non-violence self suffering rather than indulge in hurting the feelings of the wrongdoer. Ahimsa, in its positive manifestation is a fountain of love, compassion and charity. It embraces truth and fearlessness. A follower of ahimsa loves his enemy or a stranger as he would love his erring father or son. Gandhi the apostle of non-violence, himself says. Ahimsa means avoiding injury anything on earth in thought, word or deed violence is any act, motive, thought, active feeling or outwardly directed attitude which is divisive in nature or result that is to say, inconsistent with spiritual unity, it would for example, pride, scorn, contempt, anger, impatience, grumbling, spite, indignation as well as killing, wounding, frightening exploiting, deceiving, poisoning, tempting to evil, flattering, deliberate weakening of character and similar wrong. In its positive form for Gandhi ahimsa symbolized love, truth and service. According to S. Abid Husain, ahimsa included the positive commutations of affection, sympathy, mercy, generosity, service and self-sacrifice and the negative ones of non-violence and non-injury. It also refers to God as be-all and end-all of love.

According to Gandhi, non-injury or non-killing is only the least manifestation of ahimsa. Harassment is sometimes worse than killing an erring person Gandhi enlarged the scope of ahimsa beyond mere non-killing. It embraces penance and limitless patience. A devotee of ahimsa is not only sympathetic towards an enemy, but also denies existence of an enemy. His bear's malice towards none. All human beings are alike for him. He rises above the pettings of life. In fact, ahimsa is a state of soul and mind. Gandhi felt the necessity of demonstrating ahimsa by practical examples of a few devotees, who would be embodiments of moral and spiritual discipline in ahimsa. Under the influence of Buddhism and Jainism, Gandhi extended the scope of ahimsa to all the moral virtues. He equated it with humility, forgiveness love, charity, selfishness, fearlessness, strength, non-attachment and innocence.[⁸] For him all unfair and foul means like trickery, falsehood, intrigue, and deceitfulness were different aspects of ahimsa. A person, who sticks to his duty but does not bother about the results of his action, is not tempted to ahimsa. According to Gandhi may ultimately be identical with divine love, the sense of oneness with all that belongs to the great prophets and mystics.

Ahimsa slowly but surely brings about a change in the mentality of the earning person. It does not coerce the wrong doer but converts him by its spiritual insight into a better human being. He is re-born; a votary of ahimsa puts a restraint on his desire for vengeance or retaliation. But this does not imply that ahimsa eschews real fighting against wickedness. According to Gandhi, ahimsa seeks to blunt the edge of the tyrant's sword, not by putting up a sharper-edged weapon but by disappointing his expectation by not offering physical resistance. Self-suffering or penance is the essence of ahimsa.

Metaphysical Views of Ahimsa:

Gandhi derived his principle of ahimsa, perhaps from his metaphysical views. He emphasizes the fallibilism of the inner voice. It is possible that the person whom we injure, may be right and we may be wrong. Thus search for moral and factual truth may lead to non-violence. The ontological view of truth or what is may also lead to non-violence. We are ultimately one. Therefore, by injuring others we injure ourselves and confine our own capacity for self-realization and not only others capacity from self-realization. As already stated Gandhi had his metaphysical views. The principle of non-violence follows from these views. The metaphysical concept of fallibilism states that you can be and most probably are mistaken as regards the facts of a situation. If this concept is adhered to strictly, you cannot retaliate because you may the risk of acting from wrong data. Again your moral inhibitions may prevent you from harming your enemy because you may be wrong and your enemy is right fallibilism of the inner voice also puts a check on our actions. Gandhi stressed the need of making the inner voice purer. Thus non-violence is a natural corollary to the search for moral and factual truth. It is worth-nothing that, according to the fallibility concept of truth, non-violence makes us get rid of the risk of injuring or killing innocent persons.^[9]

Gandhi was deeply influenced by the Indian thought, in general and Jainism in particular. Traditionally an Indian is particular. Traditionally an Indian is non-violent. He is horrified at the idea of killing. For him there is only one life. What to say of killing, he has veneration even for animal and vegetable life. Gandhi gave expression to the latent ideas of an Indian by declaring his gospel of non-violence. He added new dimensions to ahimsa. Gandhian non-violence is flexible but unbreakable. A non-violent worker sacrifices his life so that truth might be awakened in the other person. Gandhi imposed upon himself a fast as penance for the sins of others. He realized that the only way the guilty parties could be made to realize his distress and the depth of their own failure would be for him to do some penance.

The results of this penance expressed even his expectations. He risked his life for the welfare of others. Gandhi ahimsa symbolizes sacrifice, suffering, courage but above all truth and purity.

Love and Ahimsa:

Love is the very soul of ahimsa in its positive form. Love is not to be taken in the narrower sense which demands physical response. Love in the wider sense is a spiritual force. It is the true love that demands no consideration. According to Gandhi, true life consists in transferring itself from the body to the dweller within and then necessarily realizing the oneness of all life inhabiting numberless lives. In this sense, ahimsa embraces even the evil-doer but it does not co-operate with his evil. A devotee of ahimsa would not shun the company of an earring person. He would rather try to come into contact with so that so that he may be reformed. Ahimsa implies boycott evil and not implies that a votary of ahimsa should yield humbly to the will of the evil-doer. He should rather apply his soul force against the will of the tyrant. His tyranny should not be overcome by tyranny, by violence or by retaliation. Applying physical violence would amount to coming down to the level of the evil-doer and denying the spiritual unity with him. Non-violence tries to overcome evil by good. It releases its moral and spiritual forces to resist violence and immortality. It believes in the essential goodness of human nature. Patience and self-suffering are the hallmarks of ahimsa. Love does not burn to others, it burns itself. A devotee of Gandhian ahimsa is a model of self-discipline and enlightened forgiveness. He develops soul-force by overcoming his feelings of anger and resentment. Moreover, he achieves self-purification and self-realization as is humanity possible. In brief ahimsa consists in allowing others the maximum of convenience at the maximum of inconveniences.

Gandhi put into practice his law of love especially during the period under study. He had the conviction that the law of love is applicable to politics, and that the ruler can gain the trust of the people by applying the law of love. At the outset of Kheda land reform campaign he wrote to the commissioner of the Northern Division that if, at all, he desired to do good, he should rule by right of love not by the force of fear Gandhi aimed at creating a human society in which law of love should prevail. Such a society alone could generate peace and harmony among people of the world. According to him nations can be called civilized only to the extent that they obey this law of love. In 1947 Gandhi advised that Indian should not retaliate against violence of Pakistan, since tit for tat is the law of the brute, of unregenerate man.^[10]

According to Gandhi, there are three kinds of non-violence. The non-violence which a person adopts by inner conviction and not only painful necessity is the supreme and the highest of these three. It is based on moral considerations. It is such non-violence that moves mountains, transforms life and flinches from nothing in its unshakable faith. Those who accept non-violence as a creed would never surrender their sense of human unity and brotherhood even in midst of conflict of interests and would try to convert and not their adversary. It is non violence of the brave.

Non-violence of second kind is inferior to the first one. In this case it is weakness rather than moral conviction which avoids use of violence. So, it is the non-violence of the weak or the helpless who offer passive resistance. It is the non-violence of the opportunist who is not steadfast in carrying out the rules of non-violence. More excellence is required for the practice of the ahimsa of the first type as a creed. Such ahimsa per excellence springs from fearlessness, indomitable will and not from physical courage and capacity. The third type of non-violence is the passive non-violence of the coward, end the week. Cowardice and ahimsa do not go together any more than water and fire. "Cowards is importance worse than violence." The coward desires revenge, but being afraid to die, he looks to others, may be the government of the day to do the defense for him. Gandhi prefers violence to cowards and abject, helpless submission. He would not let a coward seek shelter behind non-violence. There is hope for a violent man to be some day non-violent, but there is none for a coward. According to Gandhi, non-violence cannot be taught to a person who fears to die and has no power of resistance.

Just as the cohesive force amongst the atoms of matter sustains this material world, so the human world is kept alive by the force of love. Love or ahimsa is unmanned I this world. According to Gandhi, non-violence is symbolic of higher moral law than violence. The world is moving forward towards the realization of non-violence. Man has progressed from a cannibal or a nomad to a civilized human being. This I sign of progressive ahimsa and diminishing Himsa. Had it not been so, human species should have been extinct by now, as many of the lower species have disappeared as man has steady progressed towards ahimsa. It is hoped that he would someday absolutely renounce Himsa and would become a model of ahimsa.

Thus 'Ahimsa' is the supreme moral force which should be applied in every sphere of life. According to Gandhi, a devotee of non-violence should be honest, hardworking and trust his faith in 'ahimsa'. All devotees of 'ahimsa' are not expected to be perfect models of

'ahimsa'. But what is expected of them is judging as to how far a devotee has advanced in practicing the principles of ahimsa.

Gandhi's doctrine of non-violence is based on the inherent goodness of man. He believed that human nature is essentially good and that man is divine in essence. He regarded violence as an evil and opposed it but we should do away with the spirit of violence. Ahimsa or soul force can accomplish this job. It brings about a change in the mind of the opponent. Gandhian non-violence is not the same thing as fatalism. Fatalism implies that things would happen as they should happen. But Gandhi wanted to bring about a change in the existing hostile, atmosphere. He wanted to free man from hatred and fear by changing the attitude of man towards society and other fellow, beings. Gandhi aimed at creating a social revolution through love, truth and non-violence and relentless efforts. T those critics of non-violence, who claim that violence is history, Gandhi say, "If we are to make progress, we must not repeat history but make new history. We must add to the inheritance left by our ancestors. If we make new discoveries and inventions in the phenomenal world, must we declare bankruptcy in the spiritual domain.

Non-violence is the soul-force. It purifies both the guilty and the votary of non-violence. It is love in action. It is an advance in the ethical march of human thought. Tolstoy, the great Russian writer say, " what one calls non-resistance is in reality nothing but love unreformed by false interpretation-love is the aspiration of solidarity and communion with other souls and that aspirations always liberates the source of noble activities. Love is supreme and unique law of human life which everyone feels in the depths of his soul." The principle of non-violence lay hidden in human heart for centuries. Gandhi re-affirmed it against the creed of non-violence. He revealed to the world not material but the power of soul. Warmongers cannot destroy by violence human belief in freedom or man's soul or nation's soul. By his teaching and example Gandhi, freed the 'soul' of India from abject slavery. It has been rightly said about Gandhi that out of the dust be made us men. He enhanced the self-esteem and self-confidence of those who came into contact with him. His influence made men and women realize that we live by an invisible light within us.^[11]

According to Gandhi ahimsa can be exercised practically against authority, internal disturbances such as riots, external invasion and family circle. The love which we have to practice towards our relatives or colleagues in our family or institution, we have to practice towards our foes, dacoits etc. For a votary of non-violence, the whole world is a family. A devotee of Gandhian 'Ahimsas refuse to hurt those who desire to fight or outwit him. He tries

to find an area of common interest based upon common humanity. Though his magic of non-violence he disarms or converts them into friends.

Gandhi was the rare quality of winning the respect and even the affection of his enemies. By means of a dialogue with them he could turn hate into love and enmity into friendship. General Smuts who was responsible for sending Gandhi into prison in South Africa later on admitted that he was not worthy to stand in the shoes of so great a man as Gandhi. He said, “it was my fate to be the antagonist of a man for whom even then I had the highest respect.” Gandhi never lost his temper or stooped to hate. He maintained his calm and humor even in the most adverse circumstances. His weapon of non-violence and the freedom movement led by this ‘naked fakir’ had undermined the foundations of the British rule in India. On learning from Lord Mountbatten about the engagement of Princess Elizabeth, he sent a gift of a table cloth prepared from thread spun by him on his spinning wheel. Lord Mountbatten attached a forwarding letter along with the gift saying, “although it was a rugged, Khadi Cloth, it was spun with care and affection by Gandhi himself and deserved to be preserved among her most precious crown jewels. This shows how Gandhi could win the respect of his adversaries even.

Conclusion:

Gandhi laid emphasis on the affinity between truth and non-violence. He regarded Satya and ahimsa as the only common basis of human aspirations. Gandhi derived his metaphysical concepts from the Hindu philosophy. Satya and ahimsa are traditionally identified with dharma, the cosmic law which governs human conduct. According to Jainism ‘Satva’ (false-hood) leads to open violence-himsa. Gandhi opines that Hindu scriptures have given us to immortal maxims; i. ahimsa is the supreme law or dharma and ii. There is no other law or dharma, other than, ‘Satya’ or ‘truth’. Once he wrote to a Burmese friend that he adopted non-violence because of his unadulterated love of truth. Even his knowledge of Buddhism inspired him to further the cause of non-violence. Towards the end of his life Gandhi confirmed that the root of all his activity lay in truth. He also believed in the Indian thought that absolute truth of God is unmanifested as well as manifested in nature. He regarded ‘ahimsa’ as the manifest part of truth. Man cannot acquire the manifest and transcendental ground of absolute truth, but he can receive its manifestation through love. Anger, greed, pride fear blind the seeker’s eyes. ‘Ahimsa’ is the means and truth is the end if we take care of means, we are bound to reach the end, important Gandhi made the difference

between 'ahimsa' and truth clear during the period of our study, when he said, "out of truth emanate love. Tenderness, humility. A votary of truth has to be humble as the dust. His humility increases with his observance of truth." In his autobiography, Gandhi argued that the search for truth is in vain unless it is founded on 'ahimsa'. Truth can be realized and love can be expressed only when a man is able to efface himself and love the meanest creature as one self. Ahimsa is rooted in fear which can be removed only by the strength that issues from Satya. Non-violence requires tolerance of and even generosity towards those who oppose us. Ahimsa means to 'Satya' which is superior to 'Ahimsa'.

According to Indian, particularly, Hindu philosophy Moksha is the ultimate goal of human life. Moksha implies spiritual freedom and salvation or transcendental bliss. For the attainment of 'Moksha' tapers self-restraint, self-suffering and identity with all other beings is required. For Gandhi, Moksha, symbolized absolute truth to be attained by means of tapers or self-suffering. The relation between Moksha and tapers was the same as that between 'Satya' and 'ahimsa' in the concluding lines of his autobiography he writes "My uniform experience has convinced me that there is no other God than 'truth' and that the only means for the realization of truth is 'ahimsa'. I am striving for the kingdom of heaven which is Moksha. For Gandhi, the utter extinction of egoism is Moksha and who has achieved it will be the very image of truth or God. The quest of truth requires 'tapers-self-suffering. Thus Satya, requires the tapers, of; ahimsa' and his means self-suffering and self-sacrifice. Thus Gandhi gave a new meaning and significance to the traditional values of 'Moksha' and 'tapers'. He interpreted 'Moksha' as the full realization of truth and he justified ahimsa, as an exercise in 'tapers' self-suffering. He said, 'The law of Karma does not imply determinism, thought it limits the range for the exercise of our free will. Evil is the result of man's abuse of his free will and has a place in the scheme of progresses.

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