

E- MAGAZINE :

LATENT TALENT

DEPARTMENT OF PHILOSOPHY

PERIOD: 2018-2022

BY THE STUDENTS OF PHILOSOPHY HONS

EDITED BY:

DR.SUMITA DUTTA

(ASSISTANT PROFESSOR IN PHILOSOPHY)

SHRI MILAN NATUYA

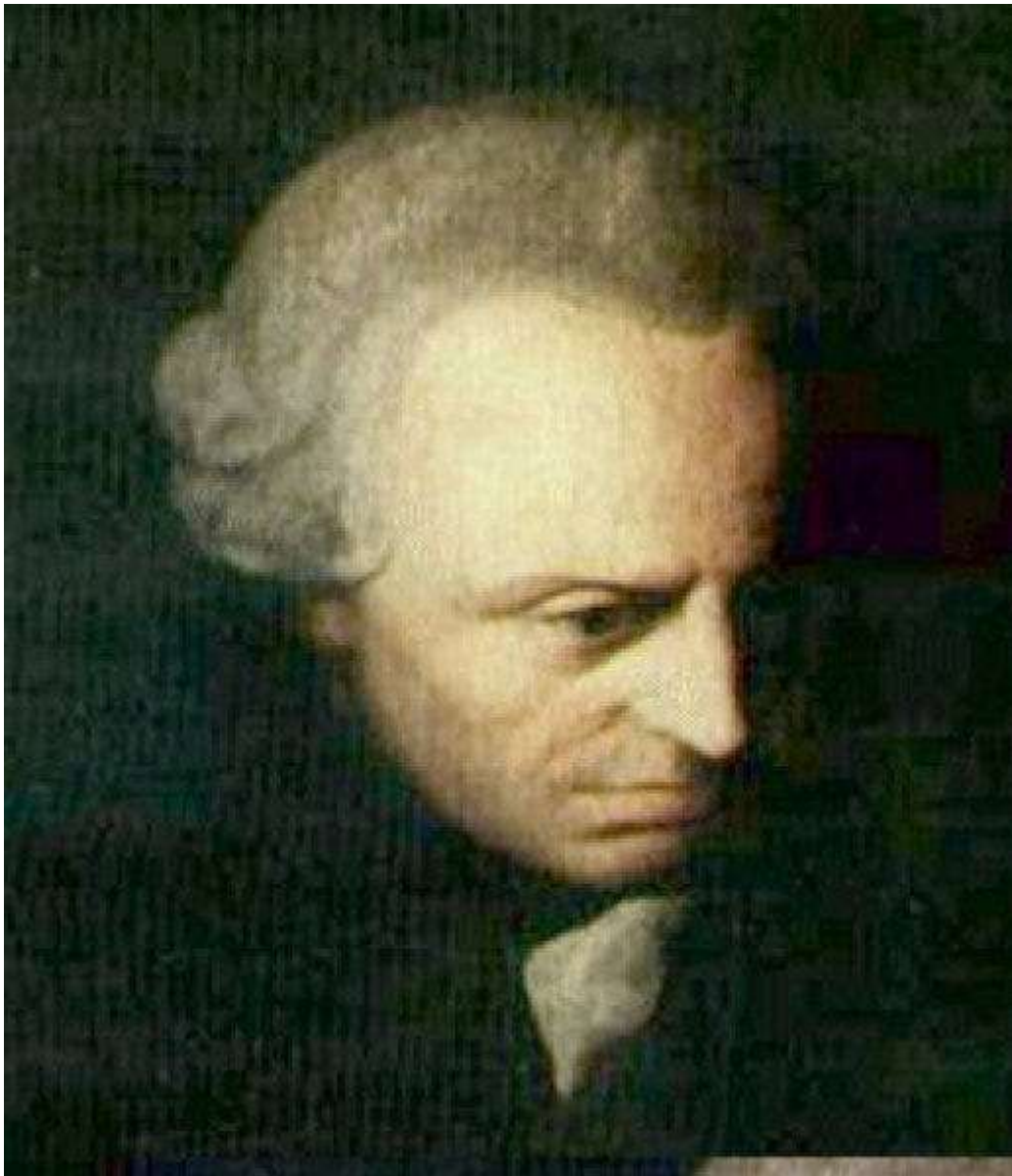
(ASSISTANT PROFESSOR IN PHILOSOPHY)

BASIC CONCEPTS IN KANT'S PHILOSOPHY

Name: Sujon Bairagi

Semester-II, Philosophy Hons

Year -2018



Immanuel Kant (1724–1804, rhymes with “want”) is the single most influential philosopher in history, even though you have probably never heard of him. How we think of ourselves and how

we think about how we perceive the world is from Kant's philosophy. Philosophy is a long conversation. Immanuel Kant formed a significant turning point in that conversation. And Kant was inspired by Hume, who was inspired by Berkeley, who was inspired by Locke, who was inspired by Descartes, who was inspired by Augustine, who was inspired by Plotinus, who was inspired by Plato. It really was a long conversation.

There are two eras of philosophy: before Kant and after Kant. Again, and I can't emphasize this enough, how we think about human perception is based on Kant's philosophy. All subsequent continental philosophy is based on Kant, and he inspired the field of psychology. You'll see why as we explore his insights into the structure of the human mind.

The Transcendental Method

The challenge for Kant is demonstrating how synthetic *a priori* propositions are possible. To accomplish this, Kant engages in what he calls the "transcendental method." It's *transcendental* in that the method explores the universal nature of experience to uncover the universal and necessary conditions for understanding. If we cannot imagine experiences without a certain feature, then that feature must be a universal and necessary condition of our experiences. This was Kant's method to identify the concepts in the mind that can extend our understanding of the world. His method is possible because he accepts that our experiences are mental depictions of external objects, not copies of them. Our active minds contribute to our experiences and our understanding.

The **Copernican Revolution** was the paradigm shift from the Ptolemaic model of the heavens, which described the cosmos as having Earth stationary at the center of the universe, to the heliocentric model with the Sun at the center of the Solar System. This revolution consisted of two phases; the first being extremely mathematical in nature and the second phase starting in 1610 with the publication of a pamphlet by Galileo.^[1] Beginning with the publication of Nicolaus Copernicus's *De revolutionibus orbium coelestium*, contributions to the "revolution" continued until finally ending with Isaac Newton's work over a century later.

Immanuel Kant in his *Critique of Pure Reason* (1787 edition) drew a parallel between the "Copernican revolution" and the epistemology of his new transcendental philosophy.^[23] Kant's comparison is made in the Preface to the second edition of the *Critique of Pure Reason* (published in 1787; a heavy revision of the first edition of 1781). Kant argues that, just as Copernicus moved from the supposition of heavenly bodies revolving around a stationary spectator to a moving spectator, so metaphysics, "proceeding precisely on the lines of Copernicus' primary hypothesis", should move from assuming that "knowledge must conform to objects" to the supposition that "objects must conform to our [*a priori*] knowledge".^[6]

Having appreciated the full force of such skeptical arguments, Kant supposed that the only adequate response would be a "Copernican Revolution" in philosophy, a recognition that the appearance of the external world depends in some measure upon

the position and movement of its observers. This central idea became the basis for his life-long project of developing a critical philosophy that could withstand them.

Kant's aim was to move beyond the traditional dichotomy between rationalism and empiricism. The [rationalists](#) had tried to show that we can understand the world by careful use of reason; this guarantees the indubitability of our knowledge but leaves serious questions about its practical content. The [empiricists](#), on the other hand, had argued that all of our knowledge must be firmly grounded in experience; practical content is thus secured, but it turns out that we can be certain of very little. Both approaches have failed, Kant supposed, because both are premised on the same mistaken assumption.

Progress in philosophy, according to Kant, requires that we frame the epistemological problem in an entirely different way. The crucial question is not how we can bring ourselves to understand the world, but how the world comes to be understood by us. Instead of trying, by reason or experience, to make our concepts match the nature of objects, Kant held, we must allow the structure of our concepts shape our experience of objects. This is the purpose of Kant's [Critique of Pure Reason](#) (1781, 1787): to show how reason determines the conditions under which experience and knowledge are possible.

Unlike his predecessors, Kant maintained that synthetic *a priori* judgments not only are possible but actually provide the basis for significant portions of human knowledge. In fact, he supposed (*pace* Hume) that arithmetic and geometry comprise such judgments and that natural science depends on them for its power to explain and predict events. What is more, metaphysics—if it turns out to be possible at all—must rest upon synthetic *a priori* judgments, since anything else would be either uninformative or unjustifiable. But how are synthetic *a priori* judgments possible at all? This is the central question Kant sought to answer.

Consider, for example, our knowledge that two plus three is equal to five and that the interior angles of any triangle add up to a straight line. These (and similar) truths of mathematics are synthetic judgments, Kant held, since they contribute significantly to our knowledge of the world; the sum of the interior angles is not contained in the concept of a triangle. Yet, clearly, such truths are known *a priori*, since they apply with strict and universal necessity to all of the objects of our experience, without having been derived from that experience itself. In these instances, Kant supposed, no one will ask whether or not we have synthetic *a priori* knowledge; plainly, we do. The question is, how do we come to have such

knowledge? If experience does not supply the required connection between the concepts involved, what does?

Kant's answer is that we do it ourselves. Conformity with the truths of mathematics is a precondition that we impose upon every possible object of our experience. Just as [Descartes](#) had noted in the Fifth Meditation, the essence of bodies is manifested to us in Euclidean solid geometry, which determines *a priori* the structure of the spatial world we experience. In order to be perceived by us, any object must be regarded as being uniquely located in space and time, so it is the spatio-temporal framework itself that provides the missing connection between the concept of the triangle and that of the sum of its angles. Space and time, Kant argued in the "Transcendental Aesthetic" of the first *Critique*, are the "pure forms of sensible intuition" under which we perceive what we do.

-----X-----

EUTHANESIA – A GENERAL IDEA

Name : Mahadeb Naskar

Semester -I, Philosophy Hons

Year - 2019

What is Euthanasia?

The phrase “euthanasia” was coined by Sir Francis Bacon. It is also called as ‘**mercy killing**’. The term “Euthanasia” has been derived from the **two Greek** words ‘**eu**’ and ‘**thanotos**’, which literally means ‘**good death**’.

Euthanasia is the practice of intentionally ending a life in order to relieve pain and suffering (provided motive should be good & death must be painless as much as possible.

Broad classification-

- **Voluntary Euthanasia (with patients’ consent)**– euthanasia is performed with the patients consent. It is legal in some countries like Belgium, Netherlands, etc.
- **Non-voluntary Euthanasia (patient’s consent unavailable)**– where a person is unable to give their consent (for example –the patient is in a state of coma or are severely brain-damaged) and another person takes the decision on their behalf, often because the ill person had expressed a wish previously to end their life in such circumstances.
- **Involuntary Euthanasia (without asking consent or against the patient’s will)**–Euthanasia conducted against the will of the patient is termed involuntary euthanasia. It is also regarded as murder.

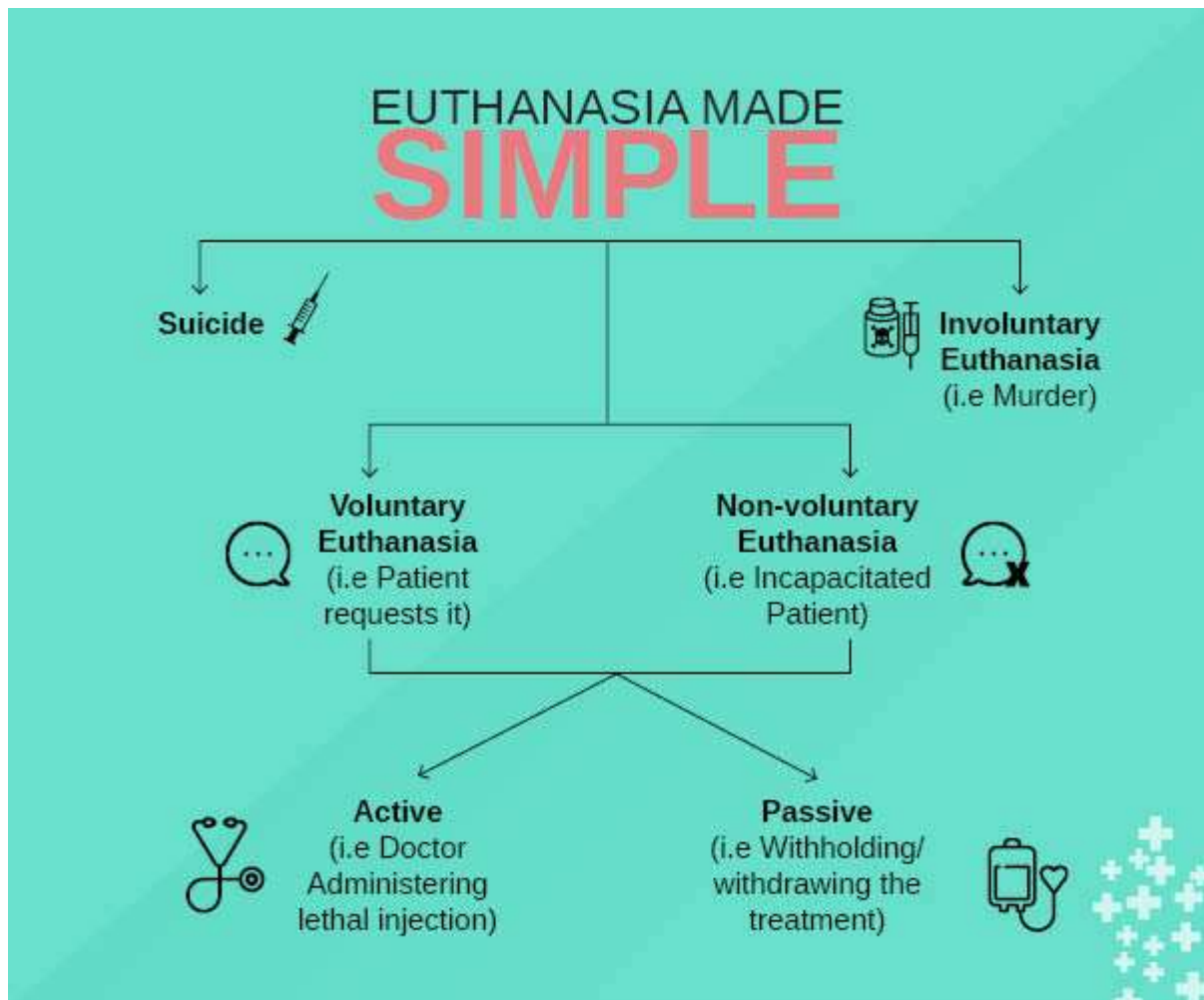
Difference between Euthanasia and physician-assisted suicide.

Physician-assisted suicide is often misunderstood with euthanasia. The difference being in who administers the lethal drug.

In euthanasia-a physician or third party administers it.

In physician-assisted suicide- it is the patient himself administers it, though on the advice of the doctor.

Assisted suicide and euthanasia are sometimes called under the umbrella term “assisted dying”.



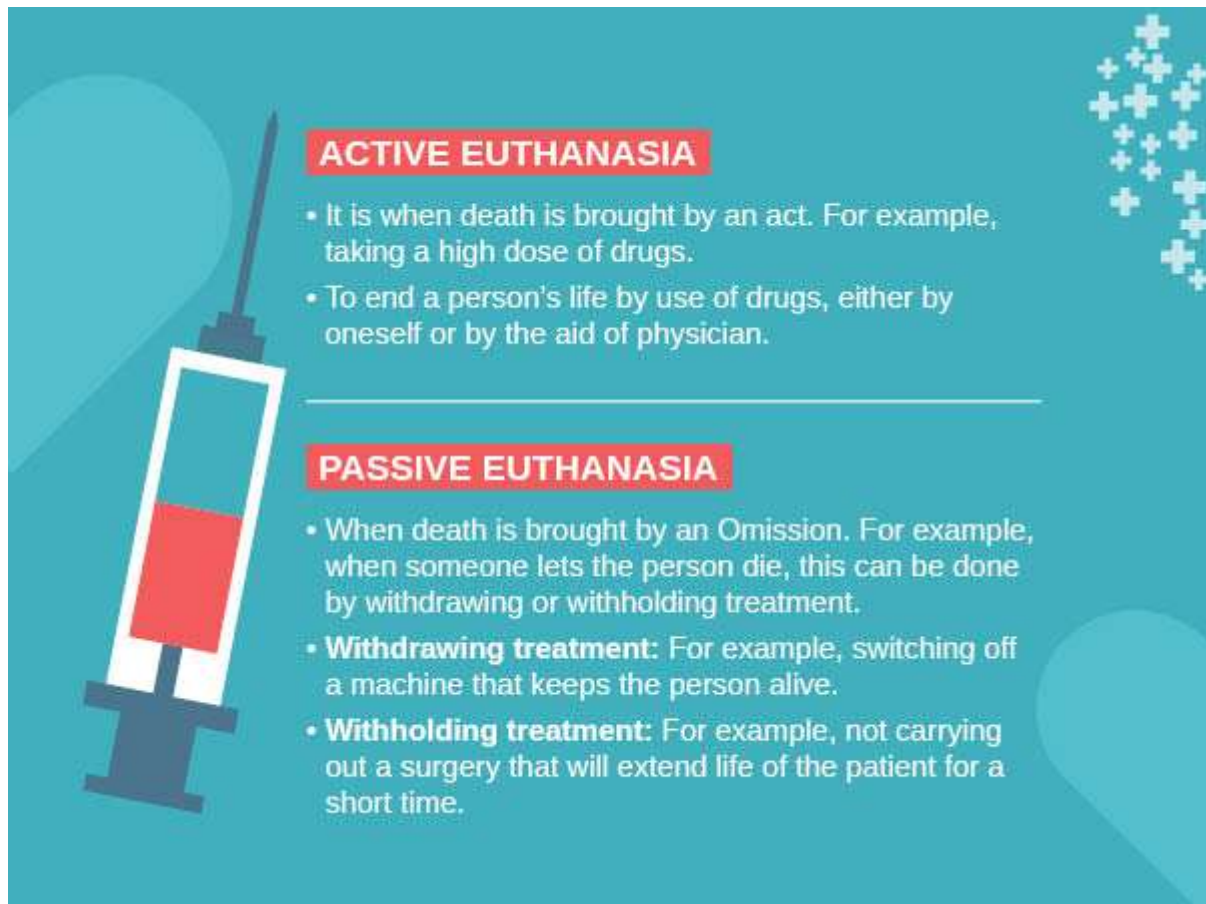
All types of euthanasia can be further divided into passive or active types-

a) **Active Euthanasia**– where a person intentionally intervenes to end someone’s life with the use of lethal substances or forces.

For example- Administering a lethal injection to end life.

b) **Passive Euthanasia**– where a person causes death by withholding or withdrawing treatment that is essential to maintain life.

For example- stoppage of antibiotics treatment in certain cases where it is necessary for the continuance of life, removal of life support system, etc



Debate- moral dilemma

Arguments For Euthanasia- According to euthanasia opponent Ezekiel Emanuel, proponents of euthanasia have presented four main arguments:

- a) That people have a right to self-determination, and thus should be allowed to choose their own destiny.
- b) Assisting a subject to die is a better option than continuing to suffer.
- c) The distinction between passive euthanasia(which is frequently allowed) and active euthanasia is not substantive (the underlying principle—the doctrine of double effect is unreasonable) and

The doctrine of double effect

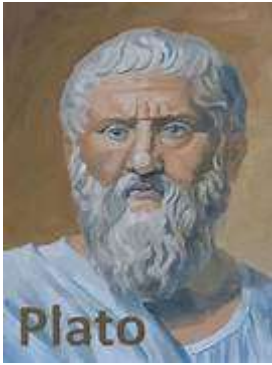
The doctrine of double effect says that if doing something morally good has a morally bad side-effect, then it is ethically acceptable to do it provided the bad side-effect wasn't intended. This is true even if you foresee that the bad effect would probably happen.

The above principle is used to justify the case where a doctor gives drugs to a patient to lessen distressing symptoms in spite of knowing that doing so may shorten the patient's life.

This is because the doctor is not targeting directly to kill the patient, and the bad result of the patient's death is a side-effect of the good result of reducing the patient's pain.

d) Allowing euthanasia will not necessarily lead to unacceptable consequences. Pro-euthanasia activists often take examples of countries like the Netherlands, Belgium, Luxembourg, etc. where euthanasia has been legalized to justify that it is mostly trouble-free.

-----X-----



Name: SUBRATA NASKAR

Semester -I, Philosophy Hons

Year – 2020

Plato was born somewhere in 428-427 B.C., possibly in Athens, at a time when Athenian democracy was already well developed. He belonged to a wealthy and aristocratic family. Plato's family were involved in Athenian politics, so it is likely that Plato was no stranger to politics himself. He was also the founder of the Academy in Athens, which can be regarded as the Western world's first university, and its first school of philosophy. He died some time between 348-347 B.C.

Philosophically, Plato was influenced by a tradition of scepticism, including the scepticism of his teacher Socrates, who is also the star of Plato's dialogues. What was obvious to many of the early Greek philosophers was that we live in a world which is not an easy source of true, ie, eternal, unchanging knowledge. The world is constantly undergoing change. The seasons reflect change. Nothing is ever permanent: buildings crumble, people, animals and trees live, and then die. Even the present is deceiving: our senses of sight, touch and taste can let us down from time to time. What looks to be water on the desert horizon is in fact a mirage. Or what I think of as sweet at one time may seem sour the next. Heraclitus, a pre-Socratic philosopher, claimed that we can never step into the same river twice.

In his Socratic dialogues Plato argues through Socrates that because the material world is changeable it is also unreliable. But Plato also believed that this is not the whole story. Behind this unreliable world of appearances is a world of permanence and reliability. Plato calls this more real (because permanent) world, the world of 'Forms' or 'Ideas' (*eidos/idea* in Greek). But what is a Platonic Form or Idea?

Take for example a perfect triangle, as it might be described by a mathematician. This would be a description of the Form or Idea of (a) Triangle. Plato says such Forms exist in an abstract state but independent of minds in their own realm. Considering this Idea of a perfect triangle, we might also be tempted to take pencil and paper and draw it. Our attempts will of course fall short. Plato would say that peoples' attempts to recreate the Form will end up being a pale facsimile of the perfect Idea, just as everything in this world is an imperfect representation of its perfect Form. The Idea or Form of a triangle and the drawing we come up with is a way of comparing the perfect and imperfect. How good our drawing is will depend on our ability to recognise the Form of Triangle. Although no one has ever seen a perfect triangle, for Plato this is not a problem. If

we can conceive the Idea or Form of a perfect triangle in our mind, then the Idea of Triangle must exist.

The Forms are not limited to geometry. According to Plato, for any conceivable thing or property there is a corresponding Form, a perfect example of that thing or property. The list is almost inexhaustible. Tree, House, Mountain, Man, Woman, Ship, Cloud, Horse, Dog, Table and Chair, would all be examples of putatively independently-existing abstract perfect Ideas.

Plato says that true and reliable knowledge rests only with those who can comprehend the true reality behind the world of everyday experience. In order to perceive the world of the Forms, individuals must undergo a difficult education. This is also true of Plato's philosopher-kings, who are required to perceive the Form of Good(ness) in order to be well-informed rulers. We must be taught to recall this knowledge of the Forms, since it is already present in a person's mind, due to their soul apparently having been in the world of the Forms before they were born. Someone wanting to do architecture, for example, would be required to recall knowledge of the Forms of Building, House, Brick, Tension, etc. The fact that this person may have absolutely no idea about building design is irrelevant. On this basis, if you can't recall the necessary knowledge then you're obviously not suited to be an architect, or a king. Not everyone is suited to be king in the same way as not everyone is suited to mathematics. Conversely, a very high standard in a particular trade suggests knowledge of its Forms. The majority of people cannot be educated about the nature of the Forms because the Forms cannot be discovered through education, only recalled.

To explain our relationship to the world of the Forms, in the *Republic* Plato uses the analogy of people who spend their whole lives living in a cave [see [Allegory of the Cave](#)]. All they ever see are shadows on the walls created by their campfire. Compared with the reality of the world of the Forms, real physical objects and events are analogous to being only shadows. Plato also takes the opportunity to use the cave analogy as a political statement. Only the people who have the ability to step out into the sunlight and see (recall) the true reality (the Forms) should rule. Clearly Plato was not a fan of Greek democracy. No doubt his aristocratic background and the whims of Athenian politics contributed to his view, especially as the people voted to execute his mentor Socrates.

Plato leaves no doubt that only special people are fit to rule. Who are the special people who can recognise the Forms? For Plato the answer is straightforward: the ideal ruler is a philosopher-king, because only philosophers have the ability to discern the Forms. Plato goes on to say that it is only when such a person comes to power that the citizens of the state will have the opportunity to step out of the cave and see the light.

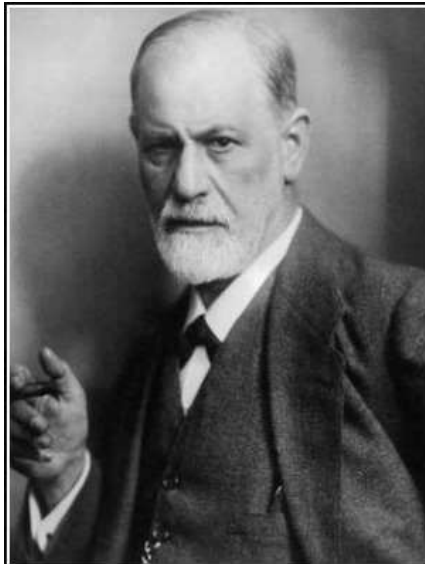
=====

Freud's theory of Dream

Name: Indranath Das

Semester- 3, Philosophy Hons

Year- 2021



The interpretation of dreams is the royal road to a knowledge of the unconscious activities of the mind.

— Sigmund Freud —

AZ QUOTES

Sigmund Freud's Theory of Dreams

- Published *The Interpretation of Dreams* in 1900
- Believed that dreams are windows into our unconscious
- fears, desires and emotions that we are usually unaware of make themselves known through our dreams
- Manifest content vs. Latent content
 - *manifest content*: what we actually dream; the remembered story line of a dream
 - *latent content*: the underlying meaning of a dream; the unfulfilled wish that the dream represents

Sigmund Freud theory

His theory of psychoanalysis is important as he encouraged society to change the way that emotional development is viewed and to make people aware that everyone has an unconscious mind. Freud focused on the unconscious mind. The unconscious mind is the feelings and thoughts we have that we are not always aware of but influence our behaviour. He also influenced the development of counselling and therapy, which often part of the way that some children's emotional needs are supported in many settings today.

Freud emphasised the importance of early experience. Like Piaget, he saw development in stages but the focus of his theory was the role of our unconscious. He believed that our unconscious mind is divided in three parts which are

The id which is a part of our personality and is something we are all born with. It responds to the basic needs of our bodies without taking into account how this may impact others. For example if a baby cries in the middle of the night as the baby needs to be fed they will do this for their needs to be met.

The ego is the next step to develop, this is the first few months of a child's life. It helps children to work out that there are some effective ways for their needs to be met. For example screaming if they need a drink.

The super ego part of the personality develops later in childhood and is what we know as conscience. This is when guilt will develop because of negative behaviour, or pride and confidence will then grow as a result of positive behaviour.

Dreams.

Freud called dreams the "Royal road to the unconscious", and his theories on dreams can be compared to Plato's theories, since they share practically the same view on the subject.

Freud believed many people repress painful memories deep into their unconscious mind, and couldn't be accessed when conscious.

Only your dreams could reveal hidden memories, or experiences which have been repressed.

Freud - Features of Dreams

- Dreams contain:
 - Manifest content – the story of the dream
 - Latent content – the underlying meaning of the dream
- The latent content is what hides behind the manifest content.
- According to Freud, dreamwork is what the mind is doing whilst dreaming – to keep the unconscious thoughts repressed. Thus, dreamwork protects us from undesirable thoughts.

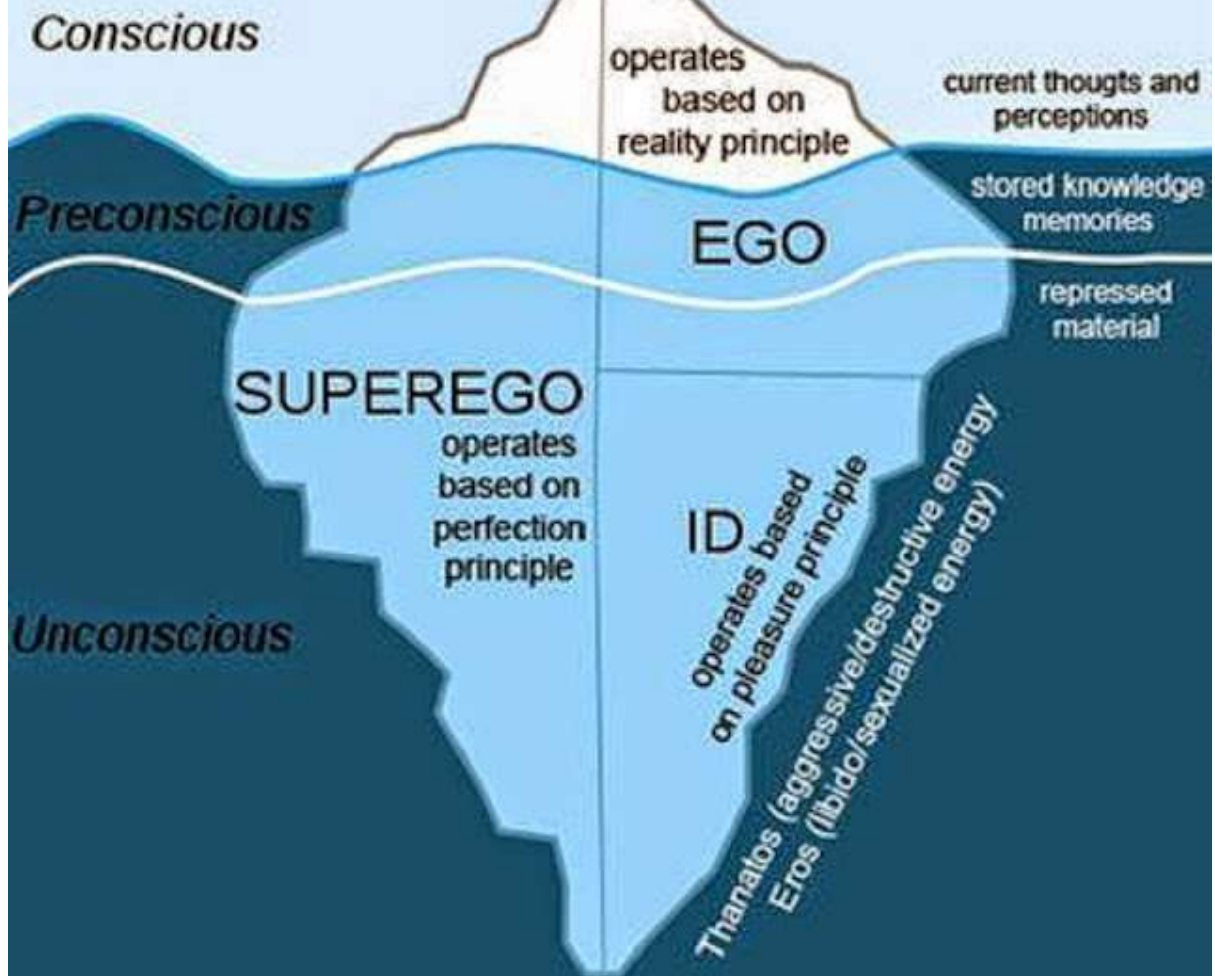
Freud's Interpretation of Dreams: Key Ideas

- Discusses meaning of dreams
- Theory that dreams are symbolic
- Theory of unconscious- Dreams represent the thoughts, fears, hopes that we have hidden in our minds.
- "Wish fulfillment": Attempts by the unconscious to resolve a type of conflict (either from recent times or deep in someone's past).
- Oedipus complex – Freud believed that Oedipus's desire to kill his father/marry his mother was actually a complex or a psychological state that Oedipus acquired at or after birth.



Dali,
"The Persistence of
Memory"

Freudian Iceberg Model



Freud's Three Levels of Mind



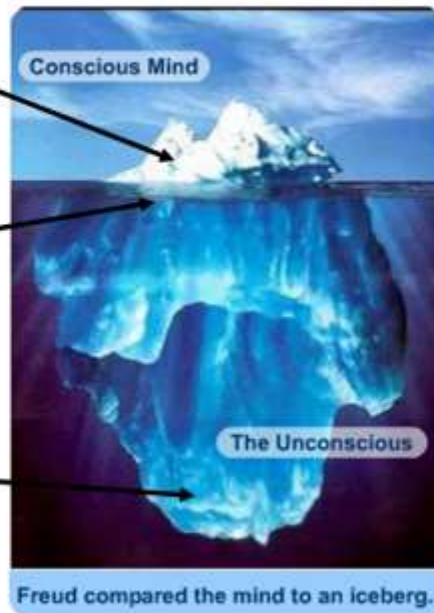
The Unconscious Mind

The conscious. The small amount of mental activity we know about.

The subconscious. Things we could be aware of if we wanted or tried.

The unconscious. Things we are unaware of and can not become aware of.

The **id** is part of the unconscious mind and comprises the two instincts: Eros and Thanatos.



Thoughts
Perceptions

Memories
Stored knowledge

Instincts – Sexual and Aggressive

Fears
Unacceptable sexual desires
Violent motives
Irrational wishes
Immoral urges
Selfish needs
Shameful experiences
Traumatic experiences



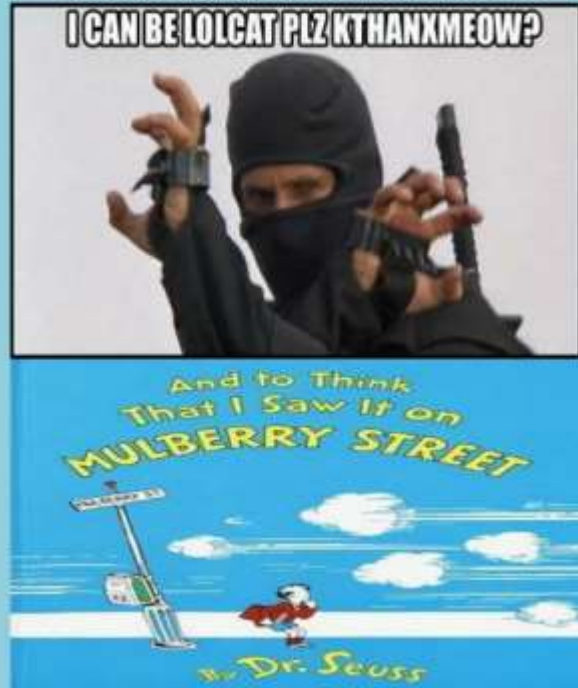
Freud's theory of dreams



- Freud believed that nothing we did occurred by chance; every action and thought is motivated by our unconscious at some level.
- While we try to repress our urges and impulses they have a way of coming to the surface in disguised forms – such as dreams.

1. Freud's Theory of Dreams

- Dreams **reflect** a person's unconscious **wishes & urges**
- People dream in **symbols**
- Able to express **unconscious wishes** we find unacceptable in real life
- Manifest Content (storyline/plot)
- Latent Content (hidden/disguised meaning)



=====

GANDHIAN CONCEPT OF AHIMSA

Name: JABA NASKAR & MONALISA NASKAR

Semester VI, Philosophy Hons

Year: 2022



"Nonviolence is an active force of the highest order. It is soul force or the power of Godhead within us. Imperfect man cannot grasp the whole of that essence - he would not be able to bear its full blaze, but even an infinitesimal fraction of it, when it becomes active within us, can work wonders."

- Mahatma Gandhi

Throughout his career, Gandhiji championed the cause of Ahimsa or non-violence. By that he could easily disarm even a powerful enemy. His experience in South Africa had made him bold to use non-violence as a great weapon throughout his life.

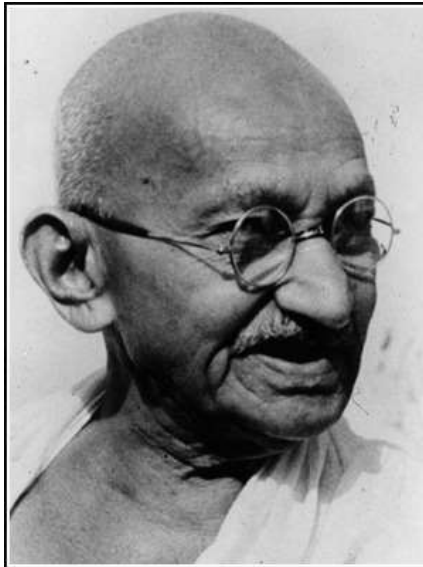
Non-violence is the basic nature of man:

Gandhi had studied very well the basic nature of man, according to him "Man as animal is violent, but in spirit he is non-violent." The moment he awakes to the spirit within, he cannot remain violent". Thus, violence is artificial to him whereas non-violence always triumphs over violence.

Non-violence, the godly quality within a man:

Gandhi had regarded God as truth and love. Love inhabits from the heart of a man where God dwells. So, Gandhi envisaged God and love as one. To him, "When you want to find truth as God, the only inevitable means is love, that is, non-violence. And since believe that ultimately

means and ends are convertible terms, I should not hesitate to say that God is love". Thus nonviolence is a godly quality which everyone should follow.



Ahimsa is the attribute of the soul, and therefore, to be practiced by everybody in all affairs of life. If it cannot be practiced in all departments, it has no practical value.

— Mahatma Gandhi —

AZ QUOTES

Concept of Ahimsa

Ahimsa is derived from the Sanskrit verb root *san*, which means to kill. The form *hims* means "desirous to kill"; the prefix *a-* is a negation. So *a-himsa* means literally "lacking any desire to kill". Literally translated, *ahimsa* means to be without harm; to be utterly harmless, not only to oneself and others, but to all living beings. But its implications are far wider; it is more than not doing violence, it is more than an attitude, it is a whole way of life. It is the opposite of *himsa*, "violence" which is to hurt the vitalities (*pranas*), through vibration due to the passions, which agitate mind, body, or speech. (*Tattvarthadhigama Sutra* vii:13) The concept of *ahimsa* extends to all living beings, and therefore, protection of environment, natural habitats and vegetarianism are its natural derivatives. Buddhism and Jainism impose total non-violence on their followers. In Hinduism, it means the principle of non-injury to living beings. Hindus, particularly in the southern parts of India, often abstain from eating meat in accordance with the belief in not harming animals. To one who reads the spirit of the Gita, it teaches the secret of nonviolence, the secret of realizing self through the physical body. MOG-16

Ahimsa in Jainism

The basic elements of Gandhi's philosophy were rooted in the Indian religions of Jainism and Buddhism. Both of these religions advocate *ahimsa*, which is "absence of the desire to kill or harm" (Chapple 10). The *Acaranga Sutra*, a Jain text, describes the fundamental need for non-violence: "All beings are fond of life; they like pleasure and hate pain, shun destruction and like to live, they long to live. To all, life is dear" (Chapple 11). Mahavira threw new light on the perennial quest of the soul with the truth and discipline of *ahimsa*. He said: There is nothing

so small and subtle as the atom nor any element as vast as space. Among the Jains, one of the greatest virtues was to show compassion and kindness to fellow living beings. The clear rule for Jain monks is that all possible care must be taken not to harm living things while walking, acting, speaking, begging, or performing excretory acts. To the Jains *ahimsa* is the supreme religion. According to the Jain tradition, *ahimsa* is a great vow of compassion in body, mind and spirit. Their scriptures state: Don't injure, abuse, oppress, enslave, insult, torment, torture, or kill any creature or living being. The Jains believe that life (which equals soul) is sacred regardless of faith, caste, race, or even species. Harm done to other beings is considered harm to oneself since it attracts much *karma*. Any injury to the material or conscious vitalities caused by passionate activity of mind, body, or speech is certainly called violence; certainly the non-appearance of attachment and other passions is *ahimsa*. (*Purusharthasiddhi-upaya* iv:43-4) The most forceful statement is found in the *Jnanarnava*: Violence alone is the gateway to the miserable state, it is also the ocean of sin; it is itself a terrible hell and is surely the densest darkness". "If a person is accustomed to committing injury, then all his virtues like selflessness, greatness, desirelessness, penance, liberality, or munificence are worthless. (8.19-20) In this strife torn world of hatred and hostilities, aggression and aggrandisement, and of unscrupulous and unbridled exploitation and consumerism, the Jain perspective finds the evil of violence writ large. Jainism has become synonymous with *Ahimsa* and Jain religion is considered as the religion of *Ahimsa*. (Acharya Mahapragya: 'Non-Violence and its many Facets') *Ahimsa* is the first of five precepts or ten precepts that the Buddha taught - "do not kill." Jesus was the most active resister known perhaps to history. His was nonviolence par excellence. *Ahimsa* is certainly not cowardice; it is wisdom. And wisdom is the cumulative knowledge of the existing divine laws of reincarnation, *karma*, *dharma*, the all-pervasiveness and sacredness of things, blended together within the psyche or soul of the Hindu. Ramana Maharishi states: You do not like to suffer yourself. How can you inflict suffering on others? Every killing is a suicide. The eternal, blissful and natural state has been smothered by this life of ignorance. In this way the present life is due to the killing of the eternal, pristine Being. Is it not a case of suicide? Tolstoy was the greatest apostle of nonviolence that the present age has produced. (T-2-31)

Ahimsa in Gandhism

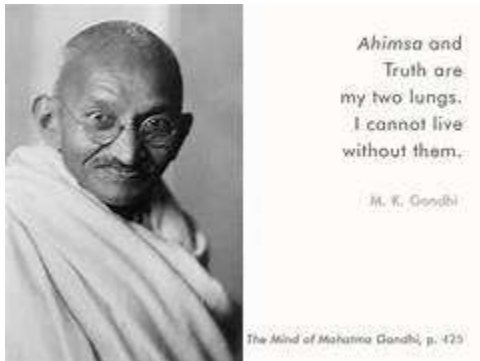
Gandhi learnt the lesson of nonviolence from his wife, when he tried to bend her to his will. Her determined resistance to his will, on the one hand, and her quiet submission to the suffering his stupidity involved, on the other, ultimately made him ashamed of himself and cured him of his stupidity in thinking that he was born to rule over her and, in the end, she became his teacher in nonviolence. Generally, *ahimsa* means non-violence. But to Gandhi, "it has much higher, infinitely higher meaning. It means that you may not offend anybody; you may not harbour uncharitable thought, even in connection with those who consider your enemies. To one who follows this doctrine, there are no enemies. A man who believes in the efficacy of this doctrine finds in the ultimate stage, when he is about to reach the goal, the whole world at his feet. If you express your love- *ahimsa*-in such a manner that it impresses itself indelibly upon your so called enemy, he must return that love. This doctrine tells us that we may guard the honour of those under our charge by delivering our own lives into the hands of the man who would

commit the sacrilege. And that requires far greater courage than delivering of blows". My nonviolence is made of stern stuff. It is firmer than the firmest metal known to the scientists. (T-5-169) Nonviolence, in its dynamic condition means conscious suffering. (T-2-5) If nonviolence is to be contagious and infectious, I must acquire greater control over my thoughts. (MM-277) A nonviolent action accompanied by nonviolence in thought and word should never produce enduring violent reaction upon the opponent.(T-5-130) A nonviolent warrior knows no leaving the battle. He rushes into the mouth of *himsa*, never even once harbouring an evil thought. (T-5-116) His nonviolence demands universal love, and we are not a small part of it. (T-5-295) and bids him dedicate himself to the service of minorities.(T-7-385) His nonviolence is not merely kindness to all the living creatures.(T-7-128) His love for nonviolence is superior to every other thing, mundane or super mundane.(MM-1180) His creed of nonviolence does not favour the punishment of thieves and dacoits and even murderers.(T-3-62) His faith in truth and nonviolence is ever growing, and as he is ever trying to follow them in his life.(T-4-154) His life is dedicated to the service of India through the religion of nonviolence which he believe to be the root of Hinduism. His mission is to convert every Indian, even Englishmen, and finally the world to nonviolence for regulating mutual relations, whether political, economic, social or religious.(T-5-221) His nonviolence does not admit of running away from danger and leaving the dear ones unprotected.(T-2-131) He says, nonviolence is a creed. I must act up to it, whether I am alone or have companions.(T-5-287) My creed of nonviolence is an extremely active force. (MM-143) As there is no place to ego and pride in Ahimsa-the non-violence, it is necessary for a person who claims to be non-violent that he follows it in his routines. In this context Mahatma Gandhi himself says: "If one has pride and egoism, he is not non-violent. Non-violence is impossible without humility."

Ahimsa and Truth

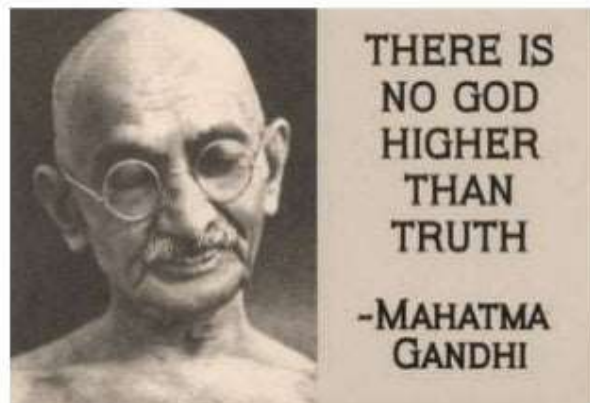
The only virtue Gandhi wants to claim is truth and nonviolence. (T-2-84) Truth and nonviolence are as old as the hills. (MM-25) *Ahimsa* and truth are so intertwined that it is practically impossible to disentangle and separate them. They are like the two sides of a coin, or rather a smooth unstamped metallic disc. Nevertheless *ahimsa* is the means; truth is the end. Truth is positive, nonviolence is negative.(MOG-14) Truth stands for the fact, nonviolence negatives the fact.(MOG-14) Truth is self-evident, nonviolence is its maturest fruit. It is contained in truth, but isn't self-evident. (MOG-14) "This ahimsa is the basis of the search for truth. I am realising every day that the search is vain unless it is founded on ahimsa as the basis" The patriotic spirit demands loyal and strict adherence to nonviolence and truth.(T-2-92) Truth and nonviolence are perhaps the activist forces you have in the world.(T-3-145) For Gandhi, *ahimsa* was the noblest expression of truth. "With truth combined with *ahimsa*, "Gandhi writes, "you can bring the world to your feet." He also said: Truth is my religion and *ahimsa* is the only way of its realisation. The realization of the truth which is the realization of the oneness with all that is created as an extension of oneself portrays *ahimsa*. Whereas *ahimsa* when adopted as means to realize the absolute truth becomes an effective spiritual practice. Truth and nonviolence are no cloistered virtues but are applicable as much in the forum and the legislatures as in the market-place.(T-4-161) To Gandhi truth is God and there is no way to find truth except the way of nonviolence.(T-2-235) He promised: The

practice of truth and nonviolence melted the religious differences, and we learnt to see beauty in each religion.(T-5-225) Complete independence will be complete only to the extent of our approach in practice to truth and nonviolence.(T-6-17) Use truth as your anvil, nonviolence as your hammer and anything that does not stand the test when it is brought to the anvil of truth and hammered with ahimsa, reject as non-Hindu.(XXVI-374)



Truth

- ❖ According to Gandhiji God is Truth ,i.e. Self-Existent or the Highest Consciousness.
- ❖ For him Truth is the Sovereign Principle that every Human should Search for.
- ❖ According to Gandhiji Truth will alone at the End.



Ahimsa and Satyagraha

Ahimsa is the bedrock of *satyagraha*, the "irreducible minimum" to which *satyagraha* adheres and the final measure of its value. Gandhi clearly holds that the *satyagrahis* are not to harbour anger let alone hatred. They are very advanced in their development of *ahimsa*. "Nonviolence

is the law of our species as violence is the law of the brute. The spirit lies dormant in the brute and he knows no law but that of physical might. The dignity of man requires obedience to a higher law—to the strength of the spirit." Gandhi said, "Strength does not come from physical capacity. It comes from an indomitable will." Therein he found his own strength, and there he exhorted others to look for theirs. Latent in the depths of human consciousness, this inner strength can be cultivated by the observance of complete *ahimsa*. Whereas violence checks this energy within, and is ultimately disruptive in its consequences, *ahimsa* properly understood, is invincible. "Abstinence in root from violence is non-violence." Gandhi connected non-violence with bravery and declares it to be a [continuously] active force. It is a strongest force to be used properly and with high understanding, and not with equal ease. In Gandhi's own words: "*Ahimsa* cannot be dismissed as lightly as you think. *Ahimsa* is the strongest force known. But if all can use the strongest force with equal ease, it would lose its importance. We have not been able yet to discover the true measure of the innumerable properties of an article of our daily use like water. Some of its properties fill us with wonder. Let us not, therefore, make light of the strongest force like *Ahimsa*, and let's try to discover its hidden power with patience and faith." "Nonviolence cannot be preached. It has to be practiced," he insisted. "If we remain nonviolent, hatred will die as everything does, from disuse." "Non-violence is not a garment to be put on and off at will, its seat is in the heart and it must be inseparable part of our very being". The religion of nonviolence is not meant merely for the *rishis* and saints. It is meant for the common people as well.

The Gandhian Concept Of Ahimsa And Satyagraha.

**Find incredible breadth,
integrity, and unity
in the Gandhian concept
of ahimsa and Satyagraha.**

**Ahimsa implies complete
self-purification.**

**This intensely active,
purifying, inward force
is grounded in Satyagraha.**

Dr. Antony Theodore

Non-violence as self-suffering:

Gandhi put stress on self-suffering which is the other name of nonviolence. It is papaya which a Satyagrahi should practise. He told people to renounce everything and endure every pain. He cited the instance of sage Dadhichi and said that self-sacrifice is the basic principle of our culture.

Non-violence as the weapon of the strong:

To Gandhi, non-violence is the weapon of the strong. One, who endures sufferings, is bold and he can only practice non-violence. Non-violence teaches people to be fearless. Violence is the resort of the weak. The followers of non-violence never become weak and succumb to the whims and caprices of others. According to him ‘Non-violence does not mean weak submission to the will of the evil-doer. It means putting of one’s whole soul against the will of the tyrant.’

Non-violence prompting one to compromise:

Non-violence teaches to compromise with the opponent. One should not be obstinate; rather he should come forward to compromise with the opponent. Besides imposing one’s idea upon others, he should be easy to accept other man’s viewpoint. This attitude makes a Satyagrahi to achieve his goal.

Non-violence fostering spiritual power:

A Satyagrahi derives his spiritual power from nonviolence. That power illumines the dark corner of the mind of an individual and prompts him to fight against injustice, oppression and tyranny. In that fight, a Satyagrahi never turns back or becomes weak, rather success kisses his feet. Thus, non-violence enhances the spiritual power in man and prepares his path to achieve goal.


High place of non-violence in ethics and religion:

Ahimsa has been attached high position in ethics and religion. Gandhiji cited the examples of Buddha, Mahavir and Christ before the people and convinced them that emphasis has been put upon Ahimsa in every religion. So, its highness is unquestionable.

Thus, Gandhiji inspired the mass and mobilised them through the principle of non-violence. This became a powerful arrow in his quiver which he used against the British authority in India and became successful.

Ahimsa – The Understanding

- All living things have the 'spark' of the creator (divine spiritual energy).
- Same creator, same origin.
- When you harm someone, you are harming yourself.
- Hence, live in peace and nonviolence.



Adam and Eve – The Origin as per the Bible

ahimsa@ahimsa.org

=====