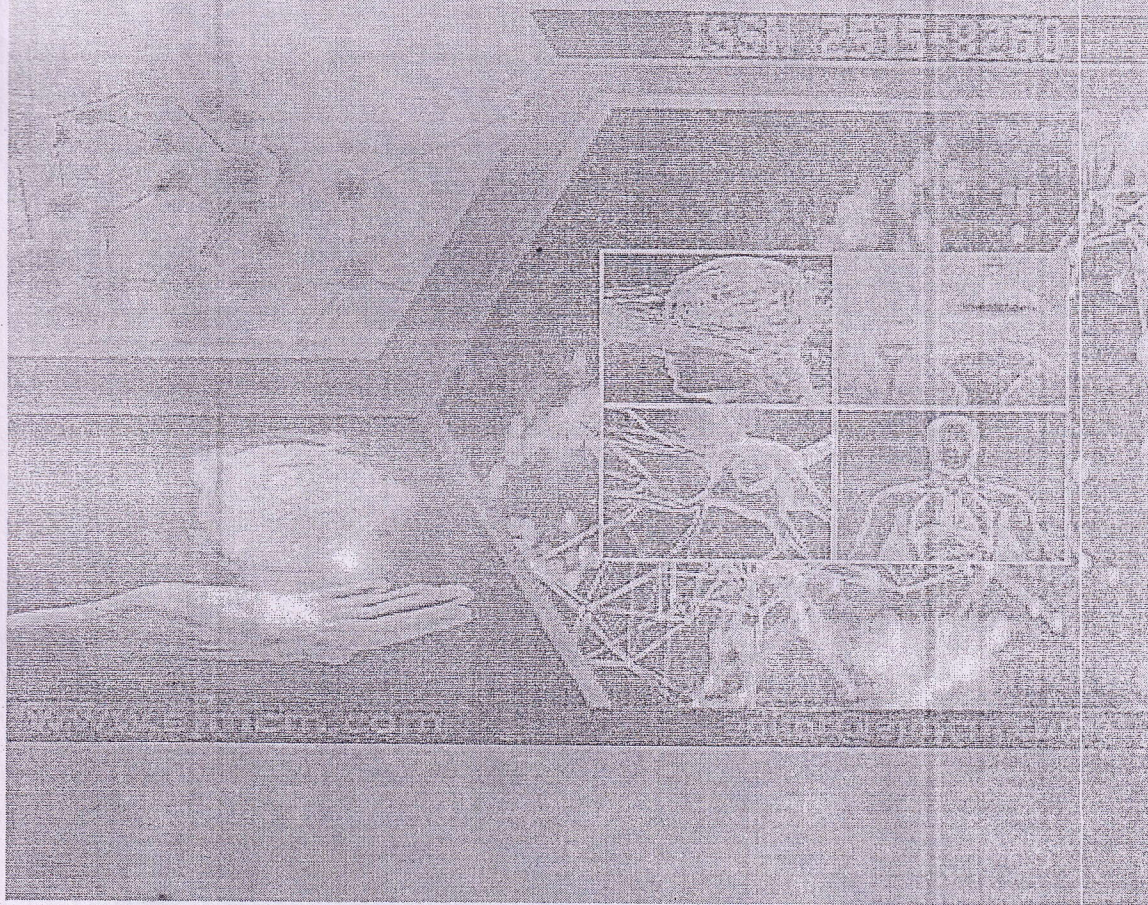




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MAHATMA GANDHI'S THOUGHTS ON SATYAGRAHA

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INTRODUCTION

Satyagraha has a very important place in the political philosophy put forward by the Father of the Nation Mahatma Gandhiji who gave the mantra and message of non-violence to the whole world. Therefore, the place of Mahatma Gandhi's social, economic, educational and political thought is considered high and great in the background of Indian society and culture. Mahatma Gandhi was not only a political leader, but also a social reformer, social organizer, and an idealistic spiritualist social thinker. This shows that there are different aspects of Gandhiji's personality. That is why Mahatma Gandhi is considered as the Father of the Nation of India.

Truth and non-violence are the fundamentals of Gandhiji's thought. Gandhiji believed in the goodness of man and the humanity in him. So by their thoughts and actions, they fought against violence with non-violence, against untruth with truth and against injustice with justice. Mahatma Gandhi's contribution in shaping the national life of Indians is very important. Mahatma Gandhi was not only a fundamentalist thinker, but his thoughts were relevant to the life of Indian society. The basic ideas they put forward in the context of social structure are very important. The real nature of Satyagraha is morality. Gandhiji had a strong belief in truth and non-violence. "Mahatma Gandhi called Satyagraha self-reliance." He does not hate oppressors, he hates oppression. It changes a person's mind in the way of truth. That is why non-violence is very important in Mahatma Gandhi's Satyagraha.

Birth of Satyagraha: - While in Africa, Mahatma Gandhi did an English job of Zulu rebellion and came to meet his friend in Phoenix. Arrived in Johannesburg to meet all the congregations. There, on 22 August 1906, the Transvaal Government's Gazette read a draft of the bill to be included in the Legislature. As I was reading the clauses of the bill. His limbs kept shaking. If this bill is passed, and the Hindi people accept it, the roots of the Hindi tribe will be uprooted from South Africa. Gandhiji thought so. Gandhiji held a public meeting on September 11, 1906 to oppose the bill. In the resolution that was tabled in this meeting, if all the measures are taken against this bill and it is passed, then the Hindi people do not want to surrender to it. And he endured all the misery that would come because of not surrendering. This movement was suggested by Maganlal Gandhi as Sadagraha. Because this 'insistence' means 'good' means auspicious. Gandhiji liked this name. Though they thought that the name should be included, but it was not coming. So they added 'Y' to 'The' and gave it the name 'Satyagraha'. Satyagraha involves peace. Insisting on anything in this way creates strength or confidence. **Therefore, force was included in the insistence, and the Hindi movement was made known as Satyagraha, the force that disrupts Satyagraha, which means 'truth and peace'.** In this regard, Gandhiji says, Untruth is not true. Where there is no existence, there is no question of their success. And who can destroy it? That is the whole science of Satyagraha".

After Mahatma Gandhi came to India in 1914, he used his political mentor strengthen his awareness of political and social life. He traveled all over the country following Gokhale's advice 'keep your ears open and your mouth closed' He was the first to raise his voice against the injustice done by the European farmers in Champaran (Bihar). The discrepancy between the belief in the British monarchy and the exploitation perpetrated by the local peasants became clear from this battle.

Satyagraha is the insistence on the ultimate absolute truth. Only through non-violence can human society reach that date. He will be able to give strength to the weaker sections of the society in an organized manner and his foundation will be moral strength. Although a satyagrahi is an individual, its

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scope is related to the social, political and economic life of that person. Wherever there is injustice, the path of Satyagraha is accepted as a means of fighting against it. This opinion was clarified by Mahatma Gandhi.

Mahatma Gandhi had an unwavering belief in courtesy and humility, truth and non-violence. On this basis, he showed a new way to liberate the world, especially India. This new path is called 'Satyagraha'. Satyagraha is not a weapon of weakness. Satyagraha considers violence to be immoral. Satyagraha cannot come from the feeling of 'hatred and revenge'. Satyagraha is not expected at all, by surrendering to the opposition and humiliating them. Satyagraha is an act of spiritual power and Christ, Socrates is his iconic invention.

In this context, Srimannarayan says, "The Satyagraha experiment was very successful in South Africa, but after 1915, it developed rapidly in India. First in Champaran and then in Kheda, Ahmedabad and Bardoli."

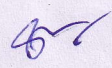
The Satyagraha began on April 6, 1919. One may disagree with the civil dis-obedience of Satyagraha, but no one will disagree with the basic principle of not harming truth and love. Adding truth to non-violence means you can bring the whole world to your feet. The basic idea of Satyagraha is no other than politics. And whether a person takes the vow of Satyagraha or not, the attitude of Satyagraha has spread among the masses. There is no dispute about this. The Salt Satyagraha and Dandi Yatra took shape in 1930. Personal Satyagraha in 1940 and Quit India Satyagraha in 1942 were held during the Second World War. The mantra of '**Kara Ya Mara**' made a home in the hearts of young and old, men and women, poor and rich all over India. The result was that on 15 August 1947, the British let their Union Jack down and hoisted the Indian tricolor flag at the Rashtrapati Bhavan. For the first time in the history of the world, India succeeded in gaining independence through a non-violent war against a powerful society.

The word '**Satyagraha**' means to insist on the truth. A person who is not ready to bow down to untruth and is willing to sacrifice his life for the attainment of truth. Such a person is a true Satyagrahi. The role of Satyagraha should be to sympathetically repel the wrongdoers without resorting to violence while dealing with the opposition. **Satyagraha is an Indomitable force created by the combination of truth and non-violence.** Even if all the violent forces of the world are thrown into one mercury, it is inevitable that the mercury of satyagraha will remain heavy. According to Srimannarayan, "The basic foundation of Satyagraha is instrumental purification. Gandhiji believed that our pure attainment can never be achieved by impure and impure means. He explained to us from time to time that, as a tool, so be it. As the seed grows, so will the tree."

Gandhiji prepared the individual for collective struggle through satyagraha. It did not challenge class sentiment and class struggle. He was sympathetic to his opponents. The appeal of Satyagrahi was humane and moral. Discussion before actual action, clarity of demands and constant readiness for negotiation are the characteristics of a Satyagrahi. He is ready to admit his mistake at any stage. I don't want to take advantage of my husband's problem. I don't want to force him to change his mind. The features of Satyagraha are love and self-suffering, fearlessness and self-purification, principledness and renunciation, and the faith and determination that comes from it. Conquering hatred with love, anger with humility, selfishness with sacrifice means active non-violence. Get Satyagraha as a basis for morality and spirituality for social life. Satyagrahi, therefore, the strength of the Satyagrahi mentality, the purpose of the Satyagraha, its purposefulness, its morality and readiness to surrender is more and more effective than the numbers. Immortality as Christ's self-sacrifice.

Hatred can be replaced by affection. That kindness can be without truth. Or a young man is tempted like a girl. Or an ignorant parent may be without truth, just as his child has unconditional love. Love is beyond the nature of all creatures. And it is never biased. So Satyagraha is described as a kind of relationship. "There is love on one side of the name and truth on the other. That relationship is being propagated everywhere and its value cannot be explained. Satyagraha is self-sufficient. Their use does not require the consent of the opponent. Only by resisting the competition does it really shine as brightly as possible. So




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he can't resist. Satyagraha does not know defeat. He never tires of fighting for the truth. In such a struggle, death is salvation and imprisonment is the gateway to freedom.

Satyagraha can be done in different ways depending on the situation and occasion. Gandhiji seems to have made this technique more effective in his fight against the British Empire. The Non-Cooperation Movement and the Leave India Movement were three different inventions of Satyagraha. The power that the government gets is only with the consent of the exploited. If the people stop cooperating with the government, even the tyrannical regime will be shaken. While disobeying the government, the people returned to you the honors and titles given to you by the government.

In the form of Satyagraha, Mahatma Gandhi has given us a mantra of collective and social struggle. Satyagraha requires strict patience, discipline and preparation. Satyagraha is never defeated. Satyagraha maintains harmony in the minds of those who do injustice while fighting against injustice. Attempts are made to conquer the truth, sometimes with anger and sometimes with love. Since Satyagraha is the science and art of human life, as life develops, so does its nature. Gandhi never gave importance to numbers. Fasting should be the last weapon of Satyagrahi. Anger and hatred should not be behind Satyagraha. For Satyagraha, self-control, celibacy, vegetarianism, a version to artificial and fake civilization, voluntary poverty, non-attachment and non-attachment, Ashramvas and the practice of Karma Yoga in the Gita are essential for becoming a Satyagrahi. Satyagraha can be adopted on an individual as well as a collective level. Both the satyagrahas are to be conducted on a moral level and can be evaluated on a moral level. Satyagraha can always be done for social benefit. Cannot be done for personal gain. A person who is stuck in the fund of selfishness cannot become a Satyagrahi.

Gandhiji often gave him religious references when he started social movements. It had a huge impact on the middle class and the poor uneducated masses. Opposing the Roulette Act, it was challenged to use the hartal as a means of self-purification by bathing and bathing on the beach and river banks. Even after withdrawing the non-cooperation movement, Gandhiji went on a three-day fast for self-purification and self-examination. Gandhiji's practice of using traditional techniques for modern work was useful to him in gaining social recognition. Gandhiji's action to strike with internal opposition was voluntary. There was no way to use it repeatedly. And the same thing applies with hunger. He was of the opinion that only a just person could fast.

Satyagraha is the use of spiritual power against injustice, oppression and exploitation. Satyagraha is also a sacred right and duty of a person. Victory is achieved on the path of Satyagraha. Because after the death of a Satyagrahi, thousands of people understand his philosophy. They follow the path he has shown.


Important Techniques of Satyagraha: - Gandhiji has mainly discussed the principle that all round development of individual and society will be achieved. Gandhiji's three principles were truth, non-violence and honesty. The relationship between equality and non-violence is impenetrable. False and undesirable things can be opposed by Satyagraha. Satyagraha is not just an ideological principle, it is not a general philosophy. So it's a social transaction. Satyagraha should be used directly in social affairs.

Non-Cooperation Movement: - According to Gandhiji, "The main cause of oppression is the mutual cooperation of the exploiter and the exploited. Those who are exploited cooperate with the exploiter out of ignorance." So they are exploited due to ignorance. They have to endure oppression. Exploitation takes place because injustice or exploitation is not opposed or resisted. According to him, even a very tyrannical regime cannot exist without the consent of the exploited and the generations. But if all the people decide to disobey the tyrannical regime, no matter how tyrannical the regime is, it will fall from Kollam. By adopting this path of non-cooperation, a person can regain his freedom from the tyranny of the tyrannical government.

Champaranya Satyagraha: - Mahatma Gandhi went to Champaranya in Bihar in 1917 at the request of farmers. The plight of the peasants was due to the tyranny of the British. The purpose behind this was to see Gandhiji himself. Because farmers in Europe had to cultivate indigo on a fixed portion of their farmland and they had to sell their crops at a fixed price. This caused huge losses to the farmers. Earlier,

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Gandhiji did not know Persian about Champaran. But after coming to Champaranya, Gandhiji came to know everything. When Mahatma Gandhi was abducted, thousands of farmers came to meet him and listen to his views, so some fundamentalists did not like it. The police officers there ordered Gandhiji to leave the district. But Gandhiji denied this. He was ordered to appear in court the next day. Thousands of farmers went to court with Mahatma Gandhi. Eventually the judge had to adjourn the case. And had to be released on bail. And the case was later dismissed.

Quit India Movement 1942: - The British Cabinet decided to send Sir Stafford Cripps to India as soon as it was realized that it was necessary to get help from Indians by resolving the political problems in India. But despite Churchill's reluctance, it was announced in Parliament on 11 March 1942 that Cripps would be sent to India. Similarly, on March 2, 1942, Stafford Cripps came to India. He started meeting and negotiating with the Indian leader from March 25. And on March 30, he announced his plans for India. But the plan was not approved by the Congress. Similarly, the plan was rejected as it was not acceptable to other Indian diplomats. The failure of the Cripps Plan blocked the country's political progress, creating an atmosphere of confusion throughout the country. Various writings suggested that the British should leave India to overcome it. Gandhiji suggested that if the British left on their own, they would have to make a movement to oust them. Gandhiji's idea came to be known as the Quit India Movement.

On July 6, 1942, a meeting of the Congress Executive was held at Sevagram in Wardha. In it, the resolution of Chalejaw was unanimously approved. The resolution was to be sealed at the Congress session on 7 August 1942.

Declaration of Quit India: - On August 7, 1942, the historic session of the Congress begins in Mumbai under the chairmanship of Maulana Azad. There was an atmosphere of excitement everywhere then. Maulana Azad delivered the presidential address. Therefore, it is necessary to fight as the British rulers are playing a far-reaching role. That's what he said. After Gandhiji's emphasis on non-violent struggle, Pandit Jawaharlal Nehru proposed the Quit India resolution. Sardar Vallabhbhai Patel gave his approval. On August 8, the resolution was passed by a vote of great applause. Mahatma Gandhi had given the mantra to fight with the determination to do or die.

Considering the context and action of Satyagraha, it seems that Gandhiji has spiritualized politics in this way. The ultimate goal of human life is attainment of God and human beings must act accordingly. In today's age, politics cannot be separated from sociology. Therefore, politics should be done with a pure and holy spirit like religious work. In this way Gandhiji elevated politics. True religion does not say that any act that would harm material life. Therefore, politics based on religion was not acceptable to Gandhiji. They used the symbols and rituals of Hinduism and it should be easily communicated to the general public. So their true religion was human religion. He was a believer in all religions. Religion has to live. Such was the fundamental thought of Mahatma Gandhi. The whole world is based on this idea.

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