

GANDHI'S POWER.

I. Introduction.

- A. This is not a complete survey of Gandhi's life and work.
- B. Not a detailed outline of governmental abuses in India.
 - 1. Some reference will be made to serve as background to Gandhi's political applications.
- C. We are concerned with the moral and spiritual principle that Gandhi has invoked with its applications.

II. Gandhi's work or thought may be divided into six phases.

- A. Satyagraha (Truth-holding, Truth-Force, Love-Force, Soul-Force)
- B. A moral order or authority prior to outer civil authority.
- C. Non-violence.
- D. Self-suffering.
- E. Non-co-operation.
- F. Civil Disobedience.

III. Satyagraha.

- A. Principle is: Truth is itself a self-sufficient and all-sufficient power.
 - 1. The power of Truth is not dependent upon material contingencies.
 - 2. Truth-Force is destroyed by placing dependence upon material contingencies.
 - a. Instance of the story of Hanuman.
- B. A basic principle of all the higher religions.
 - 1. Buddha's doctrine of Liberation by eight-fold Path.
 - 2. Shankara and Liberation of by Jnana alone.
 - 3. Jesus: "And ye shall know the Truth, and the Truth shall make you free". John VIII: 32.
- C. Power of Satyagraha not dependent upon numbers who follow it but by perfection of following it.
 - 1. One perfect Satyagraha more powerful than a whole world of massed evil.
 - a. This is the secret of the power of Jesus.
- D. Is simply the assertion that Spirit is prior to and therefore causally superior to matter.

IV. Moral order or authority prior to outer civil authority:

- A. This follows from the general principle that the phenomenal is derivative from the noumenal.
 - 1. This accords with principles of Hinduism, Buddhism, Christianity and Occidental Idealism.
- B. This is the same governmental principle on which the Declaration of Independence is based.
 - 1. Note the words "laws of nature and nature's God" as constituting the basis of moral right to autonomy.
 - 2. Americanism is identified with the universal application of this principle.
 - a. Any people have a right to sit in judgment on its government if it violates this moral order.
 - b. In case of persistent violation revolt becomes not only a right but a duty.
- C. Diametrically opposed to the view that law as law is sacred and supreme.
 - 1. To determine whether a man's acts are right or not it is not sufficient to show that he violated the law.
- D. There is a criterion of crime superior to that of civil law by which even a law may be judged as criminal.
 - 1. Tea and salt taxes.

V. Non-violence.

- A. Violence incompatible with the principle that Truth-force is self-sufficient and all-sufficient.
 - B. Love-Force and violence wholly incompatible.
 - 1. Violence the natural expression of hatred and tends to produce hatred.
 - 2. Violence separative, not synthetic.
 - C. Jesus teachings radically imply non-violence.
 - 1. No consistent follower of Jesus may use the instrument of violence.
 - D. Buddha's doctrine implies non-violence.
 - 1. First command not to kill.
 - E. Non-violence is not the same as passive resistance.
 - 1. Passive resistance method of weakness and may use violence when possible.
 - 2. Satyagraha is non-violent from stand point of a strength that is superior to all the forces of violence.
 - a. Only he who ~~forgives~~ is superior can use forgiveness.
 - b. Jesus forgave those who crucified him.
- (1) Gandhi also requires forgiveness and love for those who have inflicted suffering.

VI. Self-Suffering.

- A. When an evil is opposed suffering is implied.
 - 1. This can be either;
 - a. Suffering imposed on others by violence
 - b. Suffering self-imposed as a purification.
- B. Suffering an occult instrument of purification.
 - 1. Used by Jesus for world purification.
 - a. The cross has become the most important symbol out of Jesus' life.
 - 2. Used by Gandhi personally and as a taught instrument of action
 - a. Instance of use of fast to purify followers from violence.
 - 3. Used by suffragettes in England successfully.
- C. Basic principle is that all evil experienced is self-produced, and hence eliminated by self-purging.
 - 1. May be used by individual as individual or as a citizen.

VII. Non-co-operation.

- A. Non-violence does not imply inert acquiescence in evil.
 - 1. All non-violent methods of expressing will may be employed.
- B. Non-co-operation may be used by anybody without special preparation and does not involve violation of law.
- C. Specific applications in India.
 - 1. Boycott of law-courts by lawyers and people.
 - 2. Refusal to accept honors, titles, salaried posts etc. from government.
 - 3. Emptying of government schools.
 - 4. Refusing to serve the military or police.

VIII. Civil Disobedience.

- A. This is an open refusal to obey an unmoral law.
 - 1. The right to do this inheres in the principle of a moral order prior to the authority of government.
 - 2. The right to disobey as a principle asserted in the Declaration of Independence and hence fundamental to Americanism.

- a. American position involved disobedience with violence.
(1) Hence did not go as far spiritually as Gandhi.
- B. Civil Resister must be trained and self-disciplined.
 - 1. Accepts imprisonment and self-suffering gladly.
 - 2. Must cultivate attitude of love and forgiveness toward those who represent governmental authority.
- C. In case of genuine disagreement as to what is right, Civil disobedience does not involve the wrong of injury to another.

IX. Gandhi is the apostle of a World*Principle.

- A. Not confined to India.
- B. It is a spiritual message for all men.
 - 1. Especially inspired by the life and teachings of Jesus.
- C. It is a spiritual and religious program first of all with political implications incidental.

Excerpts from Declaration of Independence.

"When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation".

"We hold these truths to be self-evident - that all men are created equal; that they are endowed by their creator by certain unalienable rights; that among these are life, liberty and pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government, laying its foundations on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness."

"---when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security".

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- B. This is the same governmental principle on which the Declaration of Independence is based.
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Dandhi's Power (Notes)

1. Satyagraha means "truth-holding" or "~~truth~~" "truth-perceiving".
"Young India" From Sanskrit Dictionary.
2. Differs from passive resistance as North from South Pole. 11
3. Passive resistance weapon of weak and may involve use of force. 11
physical
4. Satyagraha is weapon of strongest and excludes violence in every shape and form. 11
5. Applied meaning of "Satyagraha" is "Truth-force". 12
Also "Love-force" and "Soul-force".
6. Pursuit of truth does not permit of violence being used upon one's opponent, but only patience and sympathy until he is weaned from his error. 12
7. What appears to be Truth to one may appear as error to another. 12
8. Patience means self-suffering. 12
9. Hence vindication of Truth means infliction of suffering on oneself but not upon the opponent. 12
10. In political field the error to be opposed is in the form of laws 12
11. If error not redressed as result of petitions then only way not to submit to error is to use force or yield to suffering in one's own person by inviting penalty for breach of law. 12
12. Hence Satyagraha in political field largely appears as Civil-Disobedience 12
13. Criminal law-breaker breaks law surreptitiously, but not so the civil-resister. 12
14. Follower of Satyagraha obeys law of state not because of fear of sanctions but because he considers them good for society, but on generally rare occasions he refuses to obey laws when he considers such obedience a dishonour. 12
15. The Civil Resister openly breaks the law and quietly suffers the penalty. 12
16. In order to register opposition to action of law-givers the Resister may withdraw co-operation from state by disobeying other laws whose breach does not involve moral turpitude. 12
17. Gandhi asserts that no state has the right to enact laws repugnant to the whole body of the people. 13 Compare this with the American statement in the declaration of independence.
18. Satyagraha is purely an inward and purifying movement and was started with fasting, prayer and suspension of work for one day. 13
19. Gandhi arrested when on mission of peace to Delhi and Amritsar. 14
20. "In Satyagraha success is possible even if there is only one one Satyagraha of the proper stamp". 36

21. "I do not regard the force of numbers as necessary in a just cause , and in such a cause every man, be he high or low, can have his remedy". 42

22. "A Satyagraha depends only on truth and his capacity to suffer for truth" 42

23. Satyagraha may conceivably be necessary even under Home Rule. 43

24. (It is evident that Gandhi's moderation and intelligence greatly impressed his questioners.)

25. Books and men that influenced Gandhi most are The Bible, Ruskin and Tolstoi. 50

26. Satyagraha can be used by the government against the people as well as by the people against the government. 52

27 "Disobedience to be civil must be sincere, respectful, restrained, never defiant, must be based upon some well-understood principle, must not be capricious and, above all, must have no ill-will or hatred behind it". 57

28. Satyagraha excludes violence as man is incapable of knowing the absolute truth and therefore is not competent to punish. 222

29. Passive resistance does not in principle exclude violence and thus differs from Satyagraha. 222

30. Civil Disobedience is civil breach of unmoral statutory enactments. 222

31. Term Civil Disobedience coined by Thoreau. 222

32. Non-co-operation is withdrawing of co-operation from the state by such means as:

- A. Boycott of law-courts by people and lawyers.
- B. Refusal to accept honors, titles, salaried posts, etc.
- C. Emptying of government schools.
- D. Refusing to serve the military or the police.

("And ye shall know the Truth, and the Truth shall make you free". St. John; VIII: 32 - Words uttered by Jesus to Jews)

Gandhi (Roman)

1. "Few can resist the charm of his personality. His bitterest enemies become courteous when confronted with his beautiful courtesy". Joseph J. Drake quoted by Roman p 4.
2. Very honest, simple, makes no compromises, admits error, modest, almost timid and hesitant in conversation, makes no oratory. In a word does not think of psychological effect, p 4
3. He appeals particularly to the intelligence, 5
4. Has stirred 300,000,000 people to revolt, shaken British Empire, and given politics steepest religious impetus in 2000 yrs.
5. Abandoned law practice as he found it immoral. 10 5-7
6. Taught to fight evil, not by evil, but by love. 12
7. Gandhi set Truth above even Liberty or his country. 32
8. "India's aim should be to repudiate Western civilization not the English" p 53
9. Regards the machine as a monstrous idol. p 5-7
10. Gandhi prepared for triumph within a year or within centuries. 61
11. India's real weapon is the unmatchable weapon of love and truth. p 64
12. Satyagraha is not ~~non-violence~~ ^{passive}, but active resistance not thin violence but in active force of love, faith and sacrifice. 65
13. "Non-violence does not mean meek submission to the will of the evil-doer but 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 and lay the foundation for that empire's fall or its regeneration." p 67
14. "Non-violence is the law of our species as violence is the law of the brute." 68.