The world today admittedly stands on the verge of disaster that may well be irretrievable. The reason: the constant ideological conflicts, ethnic cleansing, isms of all sorts, the fierce race hatreds that may lead to wars more terrible than any in history, and the ever-present threat of nuclear proliferation, involving the possibility of unimaginable destruction. In this age of crony materialism, conflict and crisis situation both within and outside and as universal vices, the chaos and crisis situation is incapacitating the potentiality of human being. Our search for happiness, self-growth, realization, tranquility, peace and harmony seems to be an elusive chase, a mirage and an illusion. Saints, researchers and scholars from all over the globe have been investigating ways and means to get out of the morass of sorrow and misery since eternity. Thus situated, mankind has to make its choice—for its sheer survival—between the moral and the material forces. The latter are leading humanity headlong on the road to self-annihilation. Gandhiji shows the other road, because he represents the moral forces. Maybe, it is no new road. But it is the road which the world has either forgotten so long or has not had the courage to take, and which it can now ignore only at the cost of its very existence.

Gandhiji ventured to place before India and the world the ancient law of self-sacrifice. For Satyagraha and its off-shoots, non-co-operation and civil resistance are nothing but new names for the law of suffering. The rishis, who discovered the law of non-violence in the midst of violence, were greater geniuses than Newton. They were greater warriors than Wellington. Having themselves know the use of arms, they realized their uselessness, and taught a weary world that its salvation lay not through violence but through non-violence and truth. Truth and Non-violence- the two ethical values of the utmost importance to Gandhiji-
rested on humanism though each embodied a host of ethical norms for moral conduct. These concepts of Non-violence and Truth do not merely exist as ideals but have concrete and viable modes of action. Gandhiji had pitted against the organized might of the State the pure strength of Non-Violence and Truth. And he had won. The gospel of Non-violence and Truth which he had preached and practiced was no new philosophy, he resurrected that philosophy and used it on a new plane. In conformity with his belief that Truth, as a living principle, has growth and as such, is bound to reveal to any earnest votary of it, newer and newer facets of it, he claimed to have discovered new dimensions and new potencies in the principle of Non-violence. True, that principle was only the obverse of that of Truth; but, for that very reason, inseparable from it. Gandhiji had made it his life-mission to bring home to his fellow men all over the world the conviction that there is no salvation for them, whether as individuals, communities or nations, unless they tread the path of Non-violence and Truth.

Let us embark our journey with limitations of obvious constraints and my limited cognitive and discerning ability suggests that I would fail if I resort to any attempt for analysis of Gandhian Philosophy over TRUTH AND NON-VIOLENCE: THE TWO ETHICAL VALUES; so I utilize this opportunity to narrative style in first person to avoid corruptibility, bias, distortion and fallibility.

(A) **TRUTH**

WHAT... is Truth? A difficult question; but I have solved it for myself by saying that it is what the voice within tells you. The evolution of the human mind is not the same for all, it follows that what may be truth for one may be untruth for another.(1)

(a) **SOVEREIGN PRINCIPLE**

For me truth is the sovereign principle, which includes numerous other principles. This truth is not only truthfulness in word, but truthfulness in thought also, and not only the relative truth of our conception, but the Absolute Truth, the Eternal Principle, that is God. I worship God as Truth only. I have not yet found Him, but I am seeking after Him. I am prepared to sacrifice the things dearest to me in pursuit of this quest. Even if the sacrifice demands it be my very life.

(b) **QUEST FOR TRUTH**

... The further conviction has been growing upon me that whatever is possible for me is possible even for a child, and I have found sound reasons for saying so. The instruments for the quest of Truth are as simple as they are difficult. They may appear quite impossible to an arrogant person, and quite possible to an innocent child. The seeker after Truth be humbler than the dust.(2) The quest for the Truth is the summum-bonum of life.(3) In the march towards Truth, anger, selfishness, hatred, etc., naturally give way, for otherwise, Truth would be impossible
to attain. A successful search for Truth means complete deliverance from the dual throng such as of love and hate, happiness and misery.(4)

(c) **VISION OF TRUTH**

To see the universal and all-pervading spirit of Truth face to face one must be able to love the meanest of creation as oneself. And a man who aspires after that cannot afford to keep out of any field of life. That is why my devotion to Truth has drawn me into the field of politics.(5) That a perfect vision of Truth can only follow a complete realization of ahimsa.(6) Truth resides in every human heart, and one has to search for it there, and to be guided by truth as one sees it. No one has a right to coerce others to act according to his own view of truth.(7)

(d) **ABSOLUTE TRUTH**

It is not given to man to know the whole Truth. His duty lies in living up to the truth as he sees it, and in doing so, to **resort** to the purest means, i.e., to Non-violence.(8)

God alone knows absolute truth. Therefore, I have often said, Truth is God. It follows that man, is a finite being, cannot know absolute truth.(9) Nobody in this world possesses absolute truth. This is God’s attribute alone. Relative truth is all we know. Therefore, we can only follow the truth as we see it. Such pursuit of truth cannot lead anyone astray.(10)

(e) **TRUTH AND I**

In judging myself I shall try to be as harsh as truth, as I want others also to be. Measuring myself by that standard I must exclaim with Surdas,

Where is there a wretch
So wicked and loathsome as I?
I have forsaken my Maker,
So faithless have I been.(11)

(f) **MY ERRORS**

I may be a despicable person, but when Truth speaks through me, I am invincible.(12)

I have no God to serve but Truth.(13)

I have no strength except what comes from insistence on truth. Non-violence, too, springs from the same insistence.(14)

Life is an aspiration. Its mission is to strive after perfection, which is self-realization.(15)

(g) **NO ABONDONMENT OF TRUTH**

Truth alone will endure, all the rest will be swept away before the tide time.(16)
A man of faith will remain steadfast to truth, even though the whole world might appear to be enveloped in falsehood.(17)

When it is relevant, truth has to be uttered, however unpleasant it may be. Irrelevance is always untruth and should never be uttered.(18)

(B) NON-VIOLENCE

(a) THE LAW OF OUR SPECIES

I am not a visionary. I claim to be a practical idealist. The religion of non-violence is not meant merely for the rishis and saints. It is meant for the common people as well. Non-violence is the law of our species as violence is the law of the brute.(19)

(b) MY AHIMSA

I know only one way—the way of ahimsa. The way of himsa goes against my grain. I do not want to cultivate the power to inculcate himsa. . . The faith sustains me that He is the help of the helpless, that He comes to one’s succor only when one throws himself on His mercy.(20) I learnt the lesson of non-violence from my wife, when I tried to bend her to my will. Her determined resistance to my will, on the one hand, and her quiet submission to the suffering my stupidity involved, on the other, ultimately made me ashamed of myself and cured me of my stupidity in thinking that I was born to rule over her and, in the end, she became my teacher in non-violence.(21) The doctrine that has guided my life is not one of inaction but of the highest action.(22)

(c) CHARACTER OF NON-VIOLENCE

(1) Non-violence is the law of the human race and is infinitely greater than and superior to brute force.

(2) In the last resort it does not avail to those who do not possess a living faith in the God of Love.

(3) Non-violence affords the fullest protection to one's self-respect and sense of honour, but not always to possession of land or movable property, though its habitual practice does prove a better bulwark than the possession of armed men to defend them. Non-violence, in the very nature of things, is of no assistance in the defence of ill-gotten gains and immoral acts.

(4) Individuals or nations who would practice non-violence must be prepared to sacrifice (nations to the last man) their all except honour. It is, therefore, inconsistent with the possession of other people's countries, i.e., modern imperialism, which is frankly based on force its defence.
Non-violence is a power which can be wielded equally by all—children, young men and women or grown-up people, provided they have a living faith in the God of Love and have therefore equal love for all mankind. When non-violence is accepted as law of life, it must pervade the whole being and not be applied to isolated acts.

It is a profound error to suppose that, whilst the law is good enough for individuals, it is not for masses of mankind. Rightly practiced non-violence sustains the soul. The body food we can only take in measured quantities and at stated intervals; non-violence, is the spiritual food, we have to take in continually.

CHANGELESS CREED

Non-violence is an unchangeable creed. It has to be pursued in face of violence raging around you. Non-violence with a non-violent man is no merit. In fact it becomes difficult to say whether it is non-violence at all. But when it is pitted against violence, then one realizes the difference between the two. This we cannot do unless we are ever wakeful, ever vigilant, ever striving.

FAITH IN GOD

[A living faith in non-violence] is impossible without a living faith in God. A non-violent man can do nothing save by the power and grace of God. Without it he won’t have the courage to die without anger, without fear and without retaliation. Such courage comes from the belief that God sits in the hearts of all and that there should be no fear in the presence of God. The knowledge of the omnipresence of God also means respect for the lives, even of those who may be called opponents. Non-violence is an active force of the highest order. It is soul force or the power of Godhead within us.

Non-violence in its dynamic condition means conscious suffering. It does not mean meek submission of the will of the evil doer, but it means 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 empires fall or its regeneration.

My experience teaches me that truth can never be propagated by doing violence. Those who believe in the justice of their cause have need to possess boundless patience and those alone are fit to offer civil disobedience who are above committing criminal disobedience or doing violence. For me popular violence is as much an obstruction in our path as the Government violence. I make bold to say that violence is the creed of non-religion and that, whereas non-violence in most cases is obligatory in all, violence is merely permissible in some cases. I object to violence because, when it appears to do good, the good is only temporary; the evil it does is permanent. It is an unshakable faith with me that a cause suffers exactly to the extent that it is supported by violence. I say this in spite of appearances to the contrary. I do not deny the revolutionary’s heroism and sacrifice.
But heroism and sacrifice in a bad cause are so much waste of splendid energy and hurt the good cause by drawing away attention from it by the glamour of the misused heroism and sacrifice in a bad cause. The willing sacrifice of the innocent is the most powerful retort to insolent tyranny that has yet been conceived by God or man. I am more concerned in preventing the brutalization of human nature than in the preventing of the sufferings of my own people. I know that people who voluntarily undergo a course of suffering raise themselves and the whole of humanity, but I also know that people, who become brutalized in their desperate efforts to get victory over their opponents or to exploit weaker nations or weaker men, not only drag down themselves but mankind also. (29) Cowardice, whether philosophical or otherwise, I abhor. I do not regard killing or assassination or terrorism as good in any circumstances whatsoever. I feel in the innermost recesses of my heart, after a political experience extending over an unbroken period of close upon thirty-five years, that the world is sick unto death of blood-spilling. The world is seeking a way out, and I flatter myself with the belief that, perhaps, it will be the privilege of the ancient land of India to show that way out to the hungering world. I venture to suggest, in all humility, that if India reaches her destiny through truth and non-violence, she will have made no small contribution to the world peace for which all the nations of the earth are thirsting.

According to Gandhiji, a Non-violence society, the achievement of which was his final goal, cannot be compatible with the existence of a wide range of economic inequality. In keeping with his spiritual Sarvodaya approach the final goal of his policy would of course have been “from each according to his capacity, to each according to his need”.

The ultimate goal of Gandhi was Sarvodaya. This may have been an ideal society, never to become a reality. Nevertheless, it was an ideal towards which Gandhiji wanted to strive - a society of the equal and the free; a society in which there was no state or in which the state had shrunk to very small dimensions so that the people managed their affairs themselves; a society which was at peace within itself and at peace with the world outside; a society which aspired to be an equal member of the world community; a society in which the individual gave more attention to the performance of his duty, and only subsidiary attention to his rights because he understood that his rights flowed from his duties – such a society in which each lived for all and all lived for each was, however, of the future. (30)

I have attempted the divine connectivity and symbiotic relationship between Gandhiji’s philosophy over TRUTH AND NON-VIOLENCE AND HIS ETERNAL MOTHER, The Bhagavad Gita by highlighting the essence of certain verses to show the umbilical and primordial connection along with eternal universality and confluence of both the philosophies: viz; NOBLE WARRIOR; RIGHTEOUS DUTY OF WARRIOR; NON-VIOLENCE; UNION WITH JOY OF SPIRIT; MENTAL EQUILIBRIUM / EVENNESS; ENDS AND MEANS; TRUE RENUNCIANT; EGO; DIVINELY ORDAINED DUTY IN LIFE; TO ATTAIN BRAHMAN / GOD
There are two kinds of noble warriors—the soldier of any land who engages himself in a righteous war for the protection of his country, and the spiritual warrior who is ready to use self-control and undaunted endeavor to protect the inner kingdom of peace. No warriors of the Spirit should hesitate because of the delusive stratagem of the inner enemy; no dutiful soldier should waver because of the danger to his life or because of the necessary bloodshed.

In Krishna’s exhortation to Arjuna that he must perform his righteous duty as a Kshatriya (warrior), the Gita warns man against the temptation to use a metaphysical doctrine of nonviolence as a subterfuge for tolerating the slaughter of innocent people by conscienceless marauders. The doctrine of nonviolence as taught by Mahatma Gandhi includes resistance to evil. A nonviolent person should resist evil, however, not with physical force but with spiritual force. Gandhi was a warrior without armor, save the invulnerable breastplate of Truth. Nonviolence is passive resistance to evil by love and by spiritual force and reason, without a use of physical force. The nonviolent man maintains that if it is necessary to shed blood in the protection of innocence, then let that blood be his own! If a person spiritually resist a program of wrong, to the point of inviting his own death at the hands of his infuriated foes, there will ultimately be less bloodshed in the world. The point has been proven a practical truth in Indian history—India’s victory of independence from foreign rule through Gandhi’s principles of Truth and Ahimsa. Thousands of Gandhi’s followers martyred themselves in adhering to the doctrine of nonviolence. On numerous occasions Gandhi’s unarmed followers resisted by noncooperation a law that they considered unjust; they were attacked and beaten by political enemies. The doctrine of nonviolence maintains that the sacrifice of one’s self teaches one’s enemies, through the awakening of conscience and the inner urgings of repentance, to eschew violence.

Performing one’s actions while inwardly united with the joy of Spirit. Mental evenness is the native state of the soul. The ordinary man, by identifying himself with the world, divorces his consciousness from union with Spirit. The remedy for this all-too-often-disastrous disassociation lies in performing one’s actions while inwardly united with the joy of Spirit.

The devotee who feels no attachment to the results of either meditative or mundane activities remains untouched as regards success or failure. To perform actions thus undisturbed by their results is to maintain the mental balance of yoga. This state of evenness becomes an altar for Spirit.

The worldly man engages in activity with his full concentration on the results thereof. Consequently, he is persistently affected by his interchanging triumphs and defeats. Working for himself and not for God, he is elated by gain and cast down by loss. A mind attached to the meager fruits of actions springing from material or meditative activities cannot feel the omniscient tranquility of the omnipresent Spirit.

The little mind of the little man attached to little things cannot possibly identify itself with the universal consciousness of God. Just as a wavy mirror cannot properly reflect the objects in front of it, so a mind whose calmness is distorted by the thoughts of success or failure is unable to reflect the unchangeable Spirit. Man’s consciousness, when constantly identified with material
changes or mental disturbances, cannot mirror the immutable Divine, whose image is present within him as his true Self, or soul. (32)

_The Blessed Lord said:_

*He is the true renunciant and also the true yogi who performs dutiful and spiritual actions (karyam and karma) without desiring their fruits—not he who performs no fire ceremony (sacrifice) nor he who abandons action.*

“HE IS NEITHER A SANNYSI-RENUNCIANT nor a yogi who is inactive, performing neither dutiful actions not meditative actions. He is not a sannyasi-renunciant who is niragni, i.e., without the fire of renunciation, in whose sacrificial flames the true devotee burns all personal desires, lusts, likes and dislikes, sorrows, and pleasures. Nor is he a yogi who is niragni, i.e., without the inner sacrificial fire of meditation-kindled wisdom in which the true yogi burns his desires and unites the fire of his concentration with the flame of God.”

When the ego or “I” consciousness has sided with the materialistic forces of creation, it is said to have six faults: (1) lust; (2) anger; (3) greed; (4) delusion; (5) pride; (6) envy. Only when man has conquered these does he acquire knowledge of his true soul nature. Krishna warns the devotee Arjuna that the threefold gate to hell is lust, anger, and greed; therefore, these must be abandoned.

Psychologically, ego consciousness is a transference and grafting of a false personality. It is necessary to understand and uproot the picketing of ego consciousness and its various tendencies, which prelude familiarity with the true Self.

While animals are guided primarily by instinct, and ordinary man is guided by his ego, the yogi who is united to the Self is guided by the soul. Animals, bound by instinct, have very limited intelligence. Man is super-animal, guided by ego, has more power and intelligence than beasts, but is still very limited by thoughts and sensations. The yogi alone is free from limitations, guided by the limitless Self. (33)

**DISCERNING ONE’S DIVINELY ORDAINED DUTY IN LIFE**

Mind control, sense control, self-discipline, purity, forgiveness, honesty, wisdom, Self-realization, and faith in a hereafter constitute the duties of Brahmins, springing from their own nature. (34)

**IN TRUTH DO I PROMISE THEE THOU SHALT ATTAIN ME**

(51) Absorbed in a completely purified intellect, subjugating the body and the senses by resolute patience, forsaking (as much as possible) sound and all other sense entanglements, relinquishing attachment and repulsion;

(52) Remaining in a sequestered place, eating lightly, controlling body, speech, and mind; ever absorbed in divine meditation and in soul-uniting yoga; possessing dispassion;
peaceful, renouncing egotism, power, vanity, lust, anger, possessions, and the “me and mine” consciousness—he is qualified to become one with Brahman.(35)

CONTEMPORARY RELEVANCE OF TRUTH AND NON-VIOLENCE

Let us analyze in depth the contemporary situation and point out the choice before mankind in between the humane world of Gandhi’s dreams and a nightmare of mutual strife and ultimate destruction. Let me quote --JITNARINE GANESSING

He wove intricately the

Cloth of human nobility

Into beautiful patterns

Of self-respect.

To some Gandhi appears to be a superior man, to many a superman. This was so even during his lifetime and has continued to be so since. Everybody can see the mahatma in him. But while some think that he acquired his great qualities by human endeavour, by his studied ‘experiments with truth’, many, especially in India, regard him as yet another incarnation of God. But in both images of Gandhi, there is a clear recognition of his rare capabilities and achievements. Everyone sees the greatness of the man. But those who see it as a quality independent of his actual life and environment put him beyond human possibilities. On the other hand, those who see in him a possible climax of human endeavour feel his greatness to be within human reach. President Saragat of Italy in his centenary message16 elaborated and described Gandhi as ‘one of the greatest apostles of mankind’. He said: ‘Gandhiji’s life and thoughts are a warning and advice to the conscience of all those who fight for a good cause and will always be a splendid heritage for the eternal history of human mind.’ (To the premier function in Rome.)

According to JayaPrakash Narayan “… the political followers of Mahatma Gandhi in preindependence days did not believe in Gandhiji’s philosophy, nor in his non-violence as a science of action and change—in short revolution. They joined Gandhiji’s satyagraha movements as a matter of political convenience, for no one before or since—no individual, no organization, no revolutionary, no politician—has stirred up the people of India as Gandhiji did. Because of this very superficial interest in the deeper things which Gandhiji stood for, his political followers turned their backs on him after his death,” As long as there is violence which threatens the very future of the human race, the relevance of Gandhi would continue. He will remain relevant till this danger of total annihilation of the human race is removed.(36)
Father Zampetti said: “The very political activities of Gandhi were inspired by a strong theistic faith and lay moral and ethical values derived from the Gita and from the Gospel.” That God meant to Gandhi a set of higher social values was also pointed out by Mr Benjelloun.( In an article in the Arab daily, ‘Al Amal’, 4 October 1968.) He wrote that in our age of widespread moral decay Gandhi brought in religion to establish certain moral values. Further: ‘Moral progress has not kept pace with material progress in our age. Things deteriorated when human values were falsified and truth misrepresented.’ In this situation Gandhi represented a reverse trend. Benjelioun said: “The life of the Mahatma in this centenary is likened to a spiritual dynamism dedicated of materialism. The social, religious and political aspects of life were complementary to each other in Gandhi’s framework.”

Dr. J. H. Holmes offered a more concrete estimate when he described Gandhiji as “the greatest Indian since Gautama the Buddha and the greatest man since Jesus Christ”.

Prof. L. W. Grensted holds that Gandhiji’s greatness lay not in his achievement, but in his character. To this Philip Noel-Baker would add purity of motive and self-less devotion to the cause in which he believed.

Dr. Francis Neilson says of Gandhiji: “A Diogenes in action, a St. Francis in humility, a Socrates in wisdom, he reveals to the world the utter paltriness of the methods of the statesman who relies upon force to gain his end. In this contest, spiritual integrity triumphs over the physical opposition of the forces of the State.”

Gandhi knew the Hindu tradition well enough and had all the requisite qualities to become a mere saint if he had wanted. Instead, he threw himself heart and soul in the rough and tumble of politics. His concerns were entirely this-worldly, man and society, both of which he wanted to transform radically and attempted it—though, unfortunately, not with conspicuous success—with a weapon never used before him for this purpose. But we do not add one centimeter to Gandhi’s stature by substituting a legend for man in order to prove him an infallible prophet or to prove him as having in his bag the trick which could cure all the ills of all past, present and future societies. If Gandhi was “the greatest living anachronism of the twentieth century”, as he has been described by one writer, it was because he was the greatest rebel. And rebelliousness is anachronistic in a world of conformism. He searched for a wider and more radical understanding of the needs of man than was provided by politicians and economists and even philosophers or religious leaders.

SUBJECTIVE QUALITY OF THE RESEARCHER AND PRACTITIONER

According to, Ecce Homo—here was a man who believed in God with his whole soul but loved the nearest man as God’s own image and served him to the utmost in all ways. Here was a man who worshipped Truth of life and being, and followed it to death
in search of his God. Here was a man declared that his own spiritual salvation was his highest concern but all his life for the social and economic salvation and collective happiness of all here on earth. He believed in rebirth but lived from day to day and moment to moment as if this was his last life on earth as well as in heaven. He wished every moment to reduce himself to zero—and yet the documentation about him, both by himself and others, is more voluminous than about any other person in ancient or modern times.(37)

According to Jayaprakash Narayan, there are some, though, to whom democracy is irrelevant, whose faith in democracy is very superficial and who use the concept and processes of democracy as a cover for something that is its very opposite—for them Gandhi would not be relevant. So, you see, how the subjective quality of the individual who is considering the relevance of Gandhi is also very relevant. I happen to be an individual who believes in “man as the measure of all things”, who believes deeply in the humanist philosophy, though not in what some would call materialistic, rationalistic humanism (with which I have no quarrel). My own humanism is based on the belief in the universality and the supremacy of the human spirit.

In the eyes of Gandhi, self-realization was the supreme goal for man, and for attaining it moral prosperity was more important than the material. Therefore, the social conditions which Gandhi aimed at creating for man’s moral development were not conditions of pleasure and comfort but of love and brotherhood. Any institution or policies which generated competition for power and enmity in competition would hamper man’s moral progress and had no place in Gandhi’s socio-economic model. But the desired moral conditions could not be created in separation from the desirable social conditions. Some religious people like Rev. Kok Kwong, Supreme Head of the Buddhist Association, Hong Kong, who exaggerated the ethical aspect of Gandhi argued during the centenary discussions that moral development was possible irrespective of the nature of the socio-economic environment. In fact, extending the example of the traditional Indian idea of sannyasa, or total withdrawal from society, they said that detachment from the social environment was a necessary condition for moral progress. Gandhi’s simplicity of living abstinence and uniform use of ancient India symbols were cited as evidence in support. But Gandhi did not subscribe to this view. He desired a different society for man’s moral advancement than the kind of society which may result from contrasting philosophers. However, he certainly considered it essential that there should be a new society, free of colonial rule, so decentralized in its decision-making structures that all individuals may participate in its processes, endowed with socio-economic equality, largely rural in its patterns of economic organization, in which moral criteria would predominate.
Mahatma’s means of Non-violence is an effective methodology to discard evil propensities and Truth as an end to inculcate virtuous traits, if rightly practiced these two ethical values, sustains, nourishes and leads towards the evolved soul. To attain and achieve the exhaled state, we have to practice it continually, consciously and every moment as a goal. In the march towards truth and non-violence anger, selfishness, hatred and other inherent vices etc. naturally give way, for otherwise truth and non-violence would be impossible virtue to attain. The sole and soul target of the practitioner should be attainment of truth and ahimsa.

CONCLUSION

Without ahimsa it is not possible to seek and find Truth, 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 of a smooth, unstamped, metallic disc. Who can say which is the obverse, and which is the reverse? Nevertheless ahimsa is the means; Truth is the end. Means to be means must always be within our reach, and so ahimsa is our supreme duty. If we take care of the means, we are bound to reach the end sooner or later. When once we have grasped this point, final victory is beyond question. Ahimsa is not the goal. Truth is the goal. But we have no means of realizing truth in human relationships except through the practice of ahimsa. The Gandhian philosophy of truth, satyagrha, ahimsa, non-violence and fasting which was merely textual, symbolic and hidden in obscure memory suddenly became relevant, a force, and energy, a collective consciousness of whole India in the persona of Anna Hazare, which stirred the soul of the politicians, our parliamentary functional democracy to acknowledge the participation of the common citizens in governance of which Gandhiji was a visionary. It all was reminiscent of his time, it was a realization of morality, values, ethics and philosophy of that era whose essence was almost lost in the consumerist glitter and cut-throat chaos of growth rate and objectivity of figures. The sustainability of Truth and Ahimsa further got reinforced when the struggle of Irom Sharmilla (who has been agitating from 2nd November, 2000) was acknowledged by the policy makers after almost a decade for scrapping of AFSA. The movement to capture wall street at America and other European Countries for mis-governance and crony capitalism had an under current of Gandhian philosophy of Truth and Non-violence. These were non-violent and peaceful protest of universal Gandhian Truth that ‘nature has enough for our needs and for our greeds.’ The two ethical values of truth and non-violence can contribute in far reaching ways to a more integrated, humane and spiritual vision of human life. As the means and ends these ethical values has pure energy and curative remedy for chaos and crisis in the society and within individual. Imbibing and inculcating these ethical values has the power and authenticity to transform a normal human being into a fully functional human being and peace and harmony over our beautiful planet.
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34. THE BHAGAVAD GITA VOL-II, VERSE 40 by Sri Sri Paramahansa Yogananda

35. THE BHAGAVAD GITA VOL-II, VERSE 51-53 by Sri Sri Paramahansa Yogananda


37. THE SAGE IN REVOLT- A REMEMBRANCE by PRAN CHOPRA , General Editor: R. R. DIWAKAR (GANDHI PEACE FOUNDATION)