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JOURNAL
OF THE
ASIATIC SOCIETY OF MUMBAI
(A UGC - CARE Listed Journal)

Editors
Parineeta Deshpande
Ambarish Khare

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THE ROAD TO THE CULTURE OF NON VIOLENCE

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“Just as one must learn the art of killing in the training for violence, so one must learn the art of dying in the training for nonviolence. – Gandhi MK

Brutal Physical Strength or Determined Mental Strength or Spirited Soul force... Which is the strong one? The pursuance of truth for the above question will lead to the culture of nonviolence. The road to the culture of nonviolence is different from establishing other cultures. Its success lies in empowering learners to internalize and apply it rather than memorizing it and writing it down on an answer sheet. It should inculcate the spirit of non-violence in the minds of the learners. Ahimsa goes beyond non-killing and harming other beings, and has many dimensions. The boundaries of non-violence have widened; Inexhaustible; tenderly indulgent. Ahimsa is taught in all religions; they are often described as individualistic disciplines. There is a need to move from individual purity to collectivity. There is an imperative to move from individual liberation to social liberation. This requires a proper understanding of non-violence; even more important is the transmission of that understanding to the next generation. In recent past, MK Gandhi had the audacity to undertake such an attempt. He had the soul power to preciously imbibe the power of non-violence. Gandhi's role in taking non-violence to a new dimension was immense. A life-long messenger of non-violence, he had given us his life as a message. The lesson of non-violence cannot be learned without Gandhi. Hence this article is an attempt to absorb nonviolence in Gandhian Perspective and to analysis how non-violence can be transformed from an individual moral code to a collective cultural code.

Key Words: Soul Force, Law of Love, art of dying, Centripetal Force, Structural Violence, Conscience Centric

The Meaning of Ahimsa: In general, Ahimsa means non-killing or not harming others. But for Gandhi, it is not only a negative state of not harming others but a positive state of Love and compassion. It represents the attitude and mode of behavior towards all living creatures based on the recognition of the underlying unity of life. Gandhi considered, Ahimsa has to be the highest duty, is not merely a theory but based on extensive experience. He believed that Ahimsa is the attribute of the soul and recommended everyone to practice in all affairs of life. One can express Ahimsa through acts of selflessness. In the process, there is no room for Anger. According to him, “Hate the sin and Love the sinner”. In this sense, Ahimsa can be defined as