



**ISSN Print:** 2394-7500  
**ISSN Online:** 2394-5869  
**Impact Factor:** 3.4  
IJAR 2014; 1(1): 328-329  
www.allresearchjournal.com  
Received: 10-10-2014  
Accepted: 18-11-2014

**Dr. Kirti Mathur**  
Lecturer, Department of  
Political Science, Government  
Meera Girls College, Udaipur,  
Rajasthan, India

## International *Journal of Applied Research*

### Thoughts of Mahatma Gandhi on power

**Dr. Kirti Mathur**

#### Abstract

Various religious texts like Gita, Upanishads, Bible, Jainism and Buddhism had an influence in the representation of Mahatma Gandhi's ideas regarding non-violent power. Gandhiji was deeply influenced by the liberal views of Gopal Krishna Gokhale. Like Gokhale, Gandhiji was also in favour of modernizing politics and considered him as his political mentor.

Chinese thinker Maotse Tung propounded the theory that power emanates from the barrel of a gun; Wahwum Tiwou Jim Intamas and Hahnidh, on the contrary Mahatma Gandhi propounded the theory that a heart full of truth and love is the source of power. At the same time, the great Gandhiji believed that moral power can change the heart of the ruling. He believed in the use of sacred means for a sacred goal. Therefore, Mahatma Gandhi is the source of moral strength - truth, love, non-violence, self-sacrifice and fearlessness. Mahatma Gandhi shook the foundations of the British Empire by using weapons based on moral strength, such as non-cooperation movement, civil disobedience, Quit India movement, fasting, etc. against British imperialism.

**Keywords:** Truth, non-violence, Satyagraha, fearlessness, war, debate, sports, love, power, struggle

#### Introduction

Traditionalist political scholars considered political science to be a chapter of 'state' and government, but twentieth-century pragmatist thinkers focused their views on 'power' and 'power'. Today, the concept of 'Shakti' is very important in political science. Ancient Indian thinkers gave importance to the 'punishment aspect' of power. All the political thinking of Western thinker Machiavelli revolves around 'power'. He emphasized to gain strength and continuously increase in his work 'Prince'.

Today the politics of power struggle is taking the world and humanity into the pit of destruction, political values are being eroded. Corruption is dominated. There is a need today for global warming, protection of the environment, safeguarding humanity and giving the right direction to politics, Mahatma Gandhi's moral strength to walk on the path of truth, non-violence.

#### Sources of Gandhian political power

Just as the great scientist Einstein invented intense power in the form of atomic power, Mahatma Gandhi invented the weapon of 'tremendous power' as 'Satyagraha'. Mahatma Gandhi considered it necessary for Satyagrahi to observe 11 fasts in Hind-Swarajya, which is as follows:

Truth, Ahimsa, Astey, Brahmacharya, Aparigraha, manual labor, aswad, fearlessness, seeing all religions equally, indigenous and untouchability prevention<sup>[1]</sup>.

Truth is the basis of Gandhiji's power. According to Gandhiji, "Truth is non-destructive and truth and God neither begin nor end"<sup>[2]</sup>. According to him, "My love for non-violence is more than anything cosmic or otherworldly." All I love is the truth, which I consider synonymous with non-violence<sup>[3]</sup>.

In Gandhian power, hatred or malice is not kept against the adversary, but his heart is changed by love. Satyagrahi, after suffering himself, changes the heart of the opponent. It was propounded by Mahatma Gandhi that "The rule of Satyagraha is to change the heart of the adversary by suffering himself." The rule of Satyagraha is to "conquer the adversary by suffering oneself"<sup>[4]</sup>.

**Corresponding Author:**  
**Dr. Kirti Mathur**  
Lecturer, Department of  
Political Science, Government  
Meera Girls College, Udaipur,  
Rajasthan, India

Without fearlessness, Satyagrahi's car cannot move even one step ahead. There is no place for cowardice in Satyagraha, the moral strength of Gandhiji. Thus, truth, non-violence, love, self-sacrifice and fearlessness are the main sources of Mahatma Gandhi's political power.

### **Political power of Mahatma Gandhi**

Mahatma Gandhi has not denied the struggle existing in life but has accepted it. He did not consider the use of power prohibited but he believed that this power could be manifested in non-violent way of life, mutual harmony and cooperation. During the lifetime of Gandhiji, nuclear weapons were invented and even when they were being used against humanity in Japan, Gandhiji saw that, but he firmly believed that "Given the great power of nuclear weapons, this conclusion should be made easily." It is possible that their destruction is not possible with the molecular weapons employed from the other side, such as the destruction of violence is not possible with the violence adopted in resistance. Humanity must take the path of non-violence to rise from violence.<sup>"5</sup>

Mahatma Gandhi considered the 'oppressive power' to be unfair to change the conduct of the opponent and to bring about various social, economic and political changes. According to him, "I do not believe in the armed movement, this treatment is used to remove the disease, it results in far more severe consequences, these forms of vengeance impatience and anger. The ultimate result of violence can never be pleasant."<sup>6</sup> The Chinese thinker Maotse Tung propounded the theory that" power emanates from the barrel of a gun. "Mao believed in changing the behavior of an opponent by violent force.

Explaining the Satyagraha, Gandhiji wrote that "Satyagraha stands firmly on the truth."<sup>7</sup> Satyagraha is more powerful than the cannon, which has an edge on both sides and that which drives it and on which it is fired. Both of them are happy, she does not extract blood, she cannot rust and no one can steal her.<sup>8</sup>

Mahatma Gandhi believed that a heart full of truth and love is the source of power. He used the weapon 'Satyagraha' of moral strength to gain the rights of the Indians settled in South Africa and to take on the British rulers.

### **Explanation of Mahatma Gandhi's power theory through game theory**

We can explain the effective use of moral non-violent power by Gandhiji in the freedom movement, through the theory of sports. The Annetal Report applied game theory to human conflicts. Game theory is the process of modeling the strategic interaction between two or more players in a situation containing set rules and outcomes. There are three forms of human struggle - fight or war, sports and debate. 'War' is purely a competitive game, in which the warrior attempts to conquer the enemy using his strategy and the warrior also attempts to destroy the enemy. The second type of struggle is of the game and in this competition the player tries to defeat his opponent on the basis of intelligence, skill and tact. The third type of struggle is of 'debate', in which the person does not wish to intimidate his contestant but he tries to make sure that the opponent also enters his camp and he adopts this kind of strategy, So that profit is maximum and loss is minimum. Therefore, it is clear that the third type of human conflict is the best. Thus, it is best to convert 'fight' or 'war' into 'sport' and 'sport' into 'debate'. Even in

Mahatma Gandhi's philosophy, a non-violent person does not harm his adversary by using his 'moral strength', but the non-violent force of the contestant tries to change the heart of the contestant by bringing it into his camp.

### **Conclusion**

Gandhiji accepted the existence of struggle in life. The struggle of life is a competition like a game and in this competition, "violent power" tries to destroy or harm the contestant by conquering it. Just as an argument is attempted to bring the opponent into his sphere of influence by his argument, the Satyagrahi Gandhian, using non-violent force, tries to change the behavior and heart of the contestant and enter his camp. . It is best to convert 'fight' (war) into 'sport' and 'game' into debate, similarly to 'violent violent power' into Gandhi's 'non-violent force'.

Gandhiji believed in the wholesomeness of means. Mahatma Gandhi propounded the theory that a heart full of truth and love is the source of power. The sources of his moral strength are truth, love, non-violence, self-sacrifice and fearlessness. Mahatma Gandhi had a firm belief that power can be gained in politics only through truth, love and morality. Mahatma Gandhi presented a better alternative than struggle to bring about the desired changes in a world suffering from mutual conflicts and bloodshed wars.

### **References**

1. Gandhiji, Hind Swarajya (Translator: Amritlal Nanavati) Sarva Seva Prakashan, Varanasi, 1981, p69–78.
2. Mehta JK. Gandhian Thought: AnAnalytical Study, Ashish Publishing House, New Delhi, 1985, p127.
3. The Collected Works of Mahatama Gandhi, The Publications Division, Ministry of Information And Broadcasting, Govt. of India, 1958, p1.
4. Verma VP. The Political Philosophy of Mahatma Gandhi & Sarvodaya, Lakshmi Narain Aggarwal, Agra, 1981, p1.
5. Tendulkar DG. (Ed.) Mahatama. The Publications Division, Ministry of Information And Broadcasting, Govt. of India, 1962;5:248.
6. Gandhiji, Young India, 09.06.1920
7. Engagements are written. They are not available in the 1950s.
8. Gandhiji, Hind Swarajya (Translator: Amritlal Nanavati) Sarva Seva Prakashan, Varanasi, 1981, p. 67