

Paper: [Satyagraha - Non-violent, Active Resistance](#)

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Topic: Satyagraha is a term coined by Mahatma Gandhi to describe his movement in establishing authority over the British rule. Dr. David Hawkins research into the Power available from understanding the Levels of Consciousness, specifically Love @ 500, explains & intensifies Gandhi's concept.

Introduction

Mohandas K. Gandhi has proven for the world, many years ago, what must be done to move beyond the 'paradigm' that we find ourselves in today. This is abundantly clear, and is being manifested in the millions strong rallies, occurring globally.

The strength of Dr. David Hawkins' research (clinically backed by >250,000 trials) into the Levels of Consciousness, *proves & solidifies* the concepts that Gandhi demonstrated. By the understanding that human consciousness can be displayed on a scale of 1-1,000, and Power resides in all calibrations of ≥ 200 , we now have scientific data to back up and enforce Satyagraha. Also, understanding that the scale of consciousness is of an *exponential* nature, Love and above calibrations (≥ 500) will take a person, movement, rally, nation, etc., into untold proportions of Power! This **IS** alignment with the Universe...this **IS** alignment with God!

“Where there is no God, all is permitted.”

Fyodor Dostoevsky

Satyagraha -

Mohandas K. Gandhi (1869-1948)

Satyagraha (Sanskrit: सत्याग्रह; satya: "truth", āgraha: "insistence" or "holding firmly to"), or holding firmly to truth, or truth force, is a particular form of nonviolent resistance or civil resistance. Someone who practices satyagraha is a satyagrahi.

The term satyagraha was coined and developed by Mahatma Gandhi (1869-1948), who practiced satyagraha in the Indian independence movement and also during his earlier struggles in South Africa for Indian rights. Satyagraha theory influenced Martin Luther King Jr.'s and James Bevel's campaigns during the Civil Rights Movement in the United States, as well as Nelson Mandela's struggle against apartheid in South Africa and many other social justice and similar movements.

Origin and meaning of name

The terms originated in a competition in the news-sheet Indian Opinion in South Africa in 1906. Mr. Maganlal Gandhi, grandson of an uncle of Mahatma Gandhi, came up with the word "Sadagraha" and won the prize. Subsequently, to make it clearer, Gandhi changed it to Satyagraha. "Satyagraha" is a tatpuruṣa compound of the Sanskrit words satya (meaning "truth") and āgraha ("polite insistence", or "holding firmly to"). Satya is derived from the word "sat", which means "being". Nothing is or exists in reality except Truth. In the context of satyagraha, Truth therefore includes a) Truth in speech, as opposed to falsehood, b) what is real, as opposed to nonexistent (asat) and c) good as opposed to evil, or bad. This was critical to Gandhi's understanding of and faith in nonviolence: "The world rests upon the bedrock of satya or truth. Asatya, meaning untruth, also means nonexistent, and satya or truth also means that which is. If untruth does not so much as exist, its victory is out of the question. And truth being that which is, can never be destroyed. This is the doctrine of satyagraha in a nutshell." For Gandhi, satyagraha went far beyond mere "passive resistance" and became strength in practising non-violent methods. In his words:

Truth (satya) implies love, and firmness (agraha) engenders and therefore serves as a synonym for force. I thus began to call the Indian movement Satyagraha, that is to say, the Force which is born of Truth and Love or non-violence, and gave up the use of the phrase "passive resistance", in

connection with it, so much so that even in English writing we often avoided it and used instead the word "satyagraha" itself or some other equivalent English phrase.

In September 1935, a letter to P. K. Rao, Servants of India Society, Gandhi disputed the proposition that his idea of civil disobedience was adapted from the writings of Henry David Thoreau, especially the essay Civil Disobedience published in 1849.

The statement that I had derived my idea of civil disobedience from the writings of Thoreau is wrong. The resistance to authority in South Africa was well advanced before I got the essay of Thoreau on civil disobedience. But the movement was then known as passive resistance. As it was incomplete, I had coined the word satyagraha for the Gujarati readers. When I saw the title of Thoreau's great essay, I began the use of his phrase to explain our struggle to the English readers. But I found that even civil disobedience failed to convey the full meaning of the struggle. I therefore adopted the phrase civil resistance. Non-violence was always an integral part of our struggle."

Gandhi described it as follows:

Its root meaning is holding on to truth, hence truth-force. I have also called it love-force or soul-force. In the application of satyagraha, I discovered in the earliest stages that pursuit of truth did not admit of violence being inflicted on one's opponent but that he must be weaned from error by patience and compassion. For what appears to be truth to the one may appear to be error to the other. And patience means self-suffering. So, the doctrine came to mean vindication of truth, not by infliction of suffering on the opponent, but on oneself.

Contrast to "passive resistance"

Gandhi distinguished between satyagraha and passive resistance in the following letter:

I have drawn the distinction between passive resistance as understood and practised in the West and satyagraha before I had evolved the doctrine of

the latter to its full logical and spiritual extent. I often used “passive resistance” and “satyagraha” as synonymous terms: but as the doctrine of satyagraha developed, the expression “passive resistance” ceases even to be synonymous, as passive resistance has admitted of violence as in the case of the suffragettes and has been universally acknowledged to be a weapon of the weak. Moreover, passive resistance does not necessarily involve complete adherence to truth under every circumstance. Therefore, it is different from satyagraha in three essentials:

- 1) Satyagraha is a weapon of the strong;**
- 2) It admits of no violence under any circumstance whatsoever;
and**
- 3) It ever insists upon Truth.**

**“Error does not become Truth by way of multiplied propagation...
nor does Truth become error because only one person knows of
it.”**
M.K. Gandhi

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