
**An Ethical Compass: Foundations of Indian Philosophy in Henry David
Thoreau's *Civil Disobedience* (1849)**

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Abstract

American Transcendentalist Henry David Thoreau's significant essay *Civil Disobedience* (1849) advocates moral resistance against unjust governance. He has tactfully and wittily presented the impressions of 'consciousness' and 'nonviolence', which were the age old ethical foundations of Indian philosophies through holy texts, epics and sacred transcripts. Thoreau's *Civil Disobedience*, rooted in nonviolent resistance and spiritual conviction and his belief that moral responsibility lies within an individual and must guide one's actions, resonates with the Indian concepts of *Dharma* and *Ahimsa*.

This paper explores unseen influences of Indian philosophies on Thoreau's moral and political ideology and how Indian ethics helped shape his vision of justice, conscience, and civil responsibility. The aim of this research is to examine cross-cultural comparison of Thoreau's thoughts with Indian concepts and to view current ethical resistance as not merely a civic act, but a deeply spiritual one, aiming at inner harmony and cosmic justice.

Keywords: Henry David Thoreau, Civil disobedience, Conscience, Nonviolence, Transcendentalism

Introduction

Civil Disobedience (1849), also recognized as *On the Duty of Civil Disobedience* is a literary essay written by renowned and critically acclaimed American transcendentalist Henry David Thoreau *shows a resistance to civil government* and contends that individuals should follow their ethical compass rather than dimly obeying unjust, partial, and soul-devouring laws of

the state. In literal terms, *Civil Disobedience* means a non-violent act, where an individual intentionally or purposefully disobey the specific laws, weights, or instructions of a government or occupying power, typically in the form of protest, with a goal of prompting change for the welfare of the society. Individuals who practice and preach civil disobedience naturally accept the legal implications of their actions to stress the wrongness and reveal their commitment to an advanced ethical principle, based on the impression that moral accountability can outweigh legal obligation. Harrop A Freeman in his writeup *The Right of Protest and Civil Disobedience* explains that during a protest, the action may refer to 'obedience':

"Many of the popular assumptions surrounding our title are misconceptions. The protest action is often not civil disobedience but in fact "obedience" (the leader of the second Oakland march called it "massive civil obedience"). The total pattern is in the democratic tradition rather than anarchic or totalitarian (it claims to be an expression of free speech)."¹

"Can there not be a government in which majorities do not virtually decide right and wrong, but conscience? in which majorities decide only those questions to which the rule of expediency is applicable?"² These lines from the essay *Civil Disobedience* highlight Thoreau's trust in the sovereignty of an individual's conscience over shared or collective or governmental authority, an idea echoing with Indian philosophical ethnicities and traditions, especially ideas in **Hinduism** that highlight *dharma* (moral duty) as an interior, individual obligation.

The Indian term *dharma* (derived from Sanskrit) can be roughly translated as a religious **responsibility, virtue, moral order, or the accurate method of living**. As a term, it is more than just duties or compulsions; it's a truth that aligns with certainty, fairness, and cosmic law. It differs based on one's personal understanding of their world and the circumstances in which they live. Construction between *dharma* and ethics is in an internal moral compass that leads a person's choices. Indian viewpoint explains that *dharma* is not just imposed outwardly, it must be understood and felt inwardly through self-knowledge and introspection and self-awakening which literally and metaphorically through subconscious soul, gives an

¹Harrop A. Freeman, (1966) "The Right of Protest and Civil Disobedience," Indiana Law Journal: Vol. 41: Iss.2, Article 3. p228 <https://www.repository.law.indiana.edu/ilj/vol41/iss2/3>

²Thoreau, Henry David. 1849. *Civil Disobedience*. Columbia Law School. p 2
<https://blogs.law.columbia.edu/uprising1313/files/2017/10/Civil-Disobedience-by-Henry-David-Thoreau.pdf>

individual an exact and virtuous understanding of right and wrong elements. The collective consciousness created through *dharma*, or ‘moral obligation’ of any society has a power to change the discourse of the world forever.

Thoreau’s belief that people must track their **inward thoughts and conscience** even in disobedience or insolence of unmeritorious laws imitates the lines from an ancient text of India, a holy text *Bhagavad Gita’s call to realize, Svadharma* ‘one’s responsibility’, which is formed by innate character or disposition.

“dharma, the law that expresses and maintains the unity of creation; karma, the web of cause and effect; samsara, the cycle of birth and death; moksha, the spiritual liberation that is life’s supreme goal.”³

Thoreau was avidly exposed to Indian philosophies and urges to American people to apprehend ‘Individuality’ or their self-autonomy through the concept of *swadharma* “doing actions conferring to one’s conscience” stated in the Indian ancient holy book *Gita*. Just as Krishna urges Arjuna to fulfill his warrior duty (Bhagavad Gita 2:47), Thoreau argued that individuals must resist societal conformity to honor their inner truth. He wrote:

“The only obligation which I have a right to assume is to do at any time what I think right. It is truly enough said that a corporation has no conscience; but a corporation of conscientious men is a corporation with a conscience. Law never made men a whit more just; and, by means of their respect for it, even the well-disposed are daily made the agents of injustice”⁴.

Thoreau is specifying individualism here, inspired by the teachings of lord Krishna to Arjuna. Krishna tells Arjuna to perform his duties wisely and focus on individualistic action without

³Easwaran, Eknath, trans. 2007. *The Bhagavad Gita*. Introduction and translation by Eknath Easwaran; chapter introductions by Diane Morrison. Tomales, CA: Nilgiri Press. p15 PDF file.

⁴Thoreau, Henry David. 1849. *Civil Disobedience*. p2.
<https://blogs.law.columbia.edu/uprising1313/files/2017/10/Civil-Disobedience-by-Henry-David-Thoreau.pdf> Accessed April 24, 2025.

contemplating about the outcome. *Bhagavad Gita* and its teachings metaphorically guide humans to be valorous enough to rise from their insecurities, societal preconceived notions, unethical laws which debar their success, basically, Krishna is asking men to go with their unique individuality and stand for themselves. This will be seen or echoed in Thoreau's work as well.

“Krishna begins to tell Arjuna the way out of this maze of cause and effect. It is not to avoid work, especially the duties required by his station in life, but to perform those duties without selfish attachment to their “fruit,” or outcome.”⁵

Thoreau was against slavery and excessive payment of taxes to the government; he insisted on revolt for the autonomy of people and their subjugation. He highlighted that individuals were losing their inherent and divine individuality; they were succumbing to the pressures of the global world, which was thwarting their freedom, their cognitive and physical tendencies. One of the most compelling ethical parallels between **Henry David Thoreau's *Civil Disobedience*** and the *Indian teachings*, is the communal weight on **unselfish or self-sacrificing action**, acting properly for its good, without apprehension for individual gain or consequence. This Indian idea is recognized as *Nishkama Karma*, ‘doing what is right for its own sake’ not aspiring for any results or fruits. In *Civil Disobedience*, Thoreau protests against slavery and the Mexican-American War by refusing to pay taxes. He knows this act won't stop the war or end slavery overnight, and he's not doing it for applause. He does it because it's right, he quotes, “I do not pay for a government I do not respect,” indicating a heart of *Nishkama Karma*—‘doing what is right for its own sake’, without being swayed by outcomes or effectiveness. Thoreau was warned by the society to surrender and was proposed that inaction is easier, but like Krishna's advice to Arjuna in *Gita*, he chooses righteous action over passive compliance.

2. Thoreau's Philosophical Context

Henry David Thoreau's political posture in *On The Duty Of Civil Disobedience* is intensely entrenched in spiritual autonomy, a concept vital to the Indian viewpoint, primarily in the *Bhagavad Gita*, where the self-introspection and self-realization in a person is invigorated to

⁵Eknath Easwaran, trans., *The Bhagavad Gita*, introduced and translated by Eknath Easwaran, chapter introductions by Diane Morrison (Tomales, CA: Nilgiri Press, 2007), p 60, PDF file.

act in harmony with *dharma* (righteous duty). Thoreau as an explorer and propagator respected the holy book *Gita* and its stress on internal truth and moral deed, which bargains clear countenance in *Civil Disobedience*, where he states: "The only obligation which I have a right to assume is to do at any time what I think right."⁶

This quote reverberates *Bhagavad Gita*'s spiritual communication that 'each individual must act conferring to their *dharma*, the inner ethical rule aligned with the soul's veracity, not just exterior authority or social standards'. Spirituality as a medium acts as a means to an end; it unleashes potent forces within the environment and cosmos of the world through individuals. That is why Thoreau and Ralph Walden Emerson, as individuals, emphasized spirituality as an important principle of Transcendentalism.

Spirituality is an age old concept from India, and Thoreau and Emerson accentuate a centralized and dominant emphasis on spirituality in all of their literature and essays, the detailed interpretation of 'spirituality' depends upon an individual, which give rise to an interplay of 'means with ends'. In a spiritual milieu, Thoreau's quote underlines the trust that our highest responsibility is to listen to our central moral range, often taken as the power of speech of our soul, divine supervision, or nature's interaction. He accentuates a consecrated landscape of individual conscience as a true basis of spiritual awakening, rather than looking to peripheral establishments such as administrations, pious institutions, or societal averages. His arguments support for personal truth over blind orthodoxy, cheering persons to act in position with their genuine intelligence of what is correct. This alignment is not merely a choice, but a spontaneous and continuous spiritual vocation, a form of oneness with the divine or the universal essence. Eventually, Thoreau shows autonomy as a spiritual route, where the soul is accountable only to the reality it experiences and recognizes within, directing toward an intensely distinctive and liberating interpretation of spirituality.

Thoreau claims that how one achieves an end is as significant as the end itself. He states: "Action from principle, the perception and the performance of right, changes things and relations; it is essentially revolutionary."⁷

⁶Thoreau, Henry David. 1849. *Civil Disobedience*. Columbia Law School Uprising 13/13. p 2. <https://blogs.law.columbia.edu/uprising1313/files/2017/10/Civil-Disobedience-by-Henry-David-Thoreau.pdf>.

⁷Thoreau, Henry David. *Civil Disobedience*. 1849. Columbia Law School. p9. <https://blogs.law.columbia.edu/uprising1313/files/2017/10/Civil-Disobedience-by-Henry-David-Thoreau.pdf>.

In *Civil Disobedience* Thoreau engraves an idea that “action from principle... is essentially revolutionary.” here, he argues that inner conscience isn’t merely a plan to attain political or social change, it is a deep-seated, transformative act. His philosophy that ‘ends and means are not distinct’ and the *mode* in which we act is as morally important as the consequences we seek. Thoreau believes that while restraining himself from paying taxes because the government sponsored slavery and the Mexican-American War, so he urges persons to act today, not through vehemence or upheaval, but through individual uprightness: lessening to repair about unfairness, even passively. In this mode, righteous deed becomes the modification, because it changes accountability from an organization to an individual. It says: *you don’t need to wait to live justly* as every piece of conscience fries down at the machinery of unfairness, not as an instrument, but as an instant and independent ethical truth of the individual. This perspective of Thoreau ‘as a way to attain the end’ aligns with the Indian teaching that activities should be achieved without attachment to fallouts.

“You have the right to action, but not to the fruits of action”: each of us has the obligation to act rightly, but no power to dictate what is to come of what we do.”⁸

The *Bhagavad Gita* imparts an idea that one should act grounded on values, not for particular gain, accenting that the ethical superiority of the act itself substances more than the issue of success. By detaching from the consequences, persons act with superior lucidity, tranquility, and conscience. This method makes right deed not just a means to an end, but a transformative procedure that nurtures inner evolution, amity, and social harmony. This theme intensely goes with Thoreau’s trust that “action from principle... is essentially revolutionary,” as both opinions see honorable deed as an influential strength that alters the discrete and the world, not just by attaining but by enriching the very nature of social conduct. Social conduct highlights an important parameter of *Ahimsa*.

The idea of *Ahimsa*, or nonviolence, is a keystone of Indian logical and sacred traditions, particularly in the Indian religions of Hinduism and Jainism. The term is derived from the Sanskrit root “*hims*,” connotating “to harm,” and the prefix ‘a’ emphasises ‘not’, *Ahimsa* interprets as “non-injury” or “non-harming” and not hurting any living creature. In Jainism, non-violence is the peak asset, leading to each deed and thought, spreading even to microorganisms. Mahavira, the 24th Tirthankara, from Jainism highlighted that

⁸ Krishna, *The Bhagavad Gita*, trans. Eknath Easwaran, with chapter introductions by Diane Morrison (Tomales, CA: Nilgiri Press, 2007). p33.

“nonviolence is equality of all living creatures. If you feel that every soul is independent and autonomous, you will never trample on its right to live. This leads you to compassion and kindness towards all living beings and results in harmony and peace in the world.”⁹

A religious and philosophical tradition Buddhism originated in India and spread throughout Asia and beyond, is rooted in the teachings of the Buddha, who lived in the 6th or 5th century BCE. It emphasizes the path to enlightenment, the elimination of suffering, and the attainment of *nirvana* ‘a state of liberation’. In Buddhism, *Ahimsa* is entrenched in the ‘Five Guidelines and the Noble Eightfold Path’, promoting ‘compassion’, ‘loving soul’ and ‘kindness’. In Hinduism, non-violence is a central, a decent principle created and composed in another epic from India *Mahabharata*, and especially inscribed in the verses from *Bhagavad Gita*, which claims that a righteous individual must act without hatred and with control over irritation.

This extremely mystical and decent considerate of nonviolence mirrors in Thoreau’s *Civil Disobedience*, which, though printed in 19th-century America, symbolizes a strangely comparable ethical carriage. Thoreau did not directly use the stretch nonviolence, but his values of pious and moral confrontation through nonviolent means echo the essence of Indian nonviolence. Thoreau inscribes:

“I do not wish to quarrel with any man or nation. I do not wish to split hairs, to make fine distinctions, or set myself up as better than my neighbours. I seek rather, I may say, even an excuse for conformity. I must refuse allegiance to the State... I simply wish to refuse obedience to the State, to withdraw and stand aloof from it effectually.”¹⁰

Here, Thoreau discusses passive resistance not as violence but as ethical disengagement from inequality. His denial to wage taxes that would account for the Mexican-American War was a spiritual objection, based on conscience rather than battle, denotatively portraying non-violence as a procedure of lively moral discipline, not meagre passivity.

⁹ "Message of Lord Mahavira." (the 24th Tirthankara) 2025. *Jain Samaj*. Accessed April 28, 2025.

¹⁰ Henry David Thoreau, *Civil Disobedience* (Columbia Law School, 2017), p 14
<https://blogs.law.columbia.edu/uprising1313/files/2017/10/Civil-Disobedience-by-Henry-David-Thoreau.pdf>.

3. Ethical Parallels: Thoreau and Indian Thought

Henry David Thoreau's encounter with Indian teachings shows the mingling or interaction of East and West explaining moral resistance on metaphorical and literal terms which was a serious inspiration for Indian freedom fighter Mohandas Karamchand Gandhi, who unswervingly credited *Civil Disobedience* for determining his idea of *Satyagraha*, meaning "soul-force" or "truth-force." Gandhi read Thoreau while he was residing in South Africa in the year 1907. Mahatma Gandhi's phenomenal and revolutionary concept for achieving India's freedom, which is one of the major events of Indian history, was engraved by both Indian philosophy of *Satyagraha* and *Ahimsa*, also stimulated by Thoreau's American transcendentalism.

Life and ideas came full circle, as Thoreau's idea of civil disobedience was initially an amalgam of all the dynamic, multifaceted Indian teachings and traditions of ancient texts. It was only after Thoreau's exposure to diverse and life rewarding Indian teachings, that he was able to weave *Civil Disobedience* as a book, which in turn at a sporadic moment inspired India's legend Gandhi, who followed Thoreau's theory and made it functional to mass movements, uplifting individual conscience as a tool of collective deliverance and liberation. He maintained that *Ahimsa* or nonviolence was not passive, but the most vigorous and energetic force of the world, a sentiment that Thoreau would probably have agreed with. This whole act of history signifies that the world is a short place to live; it can serve as 'a means to end' or 'an end to means'.

Everything is a play of leashed and unleashed forces residing and living in our mind. *Ahimsa* as an important tradition of India operates through an individual in many realms. It works through metaphorical and literal dimensions, e.g., as initially to act in a nonviolent demeanour, one needs to cognitively and mentally be strong and resilient to not succumb to any circumstantial or life pressures, which might force individuals to become violent. The human actions are controlled by the mind, and can be stimulated through powerful spiritual awakening and divine inclination, through putting in conscious efforts. Thus every act of humans is a manifestation of their past *karmas* or 'doings' and interplay of forces working inside his mind and forces, which cannot be controlled by any person. Thoreau's arguments

from *Civil Disobedience* are equal to Gandhi's approach: "Under a government which imprisons any unjustly, the true place for a just man is also a prison."¹¹

Gandhi mixed Thoreau's teachings of civil disobedience with *Ahimsa* and *Dharma*, revolving the Indian liberty fight into a moral movement, not just a radical, dogmatic and political one but specified to individual autonomy, the way Thoreau tried to circulate non-violence and moral duty in *Civil Disobedience*. At the core of Thoreau's boldness lies the notion of **individual freedom**, independence not only from external coercion but also the freedom to act in harmony with a mindful act and meticulous judgment. Thoreau claims that true liberty is the freedom to act according to one's conscience, even when it debars societal standards or goes against the preconceived notions of society. The intelligence, in this sagacity, is not just a tool for balanced decision-making; it is a director that should be cast off wisely to discern right from wrong.

H D Thoreau's opinion of liberty in *Civil Disobedience* is intensely rooted in the idea of ethical autonomy, which he postulates as a foundation of true liberty. For Thoreau, the perception of autonomy transcends the modest absence of restrictions or external intrusion, while countless define freedom as an aptitude to act without governmental restrictions, Thoreau argues that this is an artificial and superficial understanding of authority. Instead, true liberty rises from a personality's moral independence, where one is permitted to follow their internal intellect of right and wrong, irrespective of the rules or mandates forced by the state.

Thoreau observes that the state, or any external authority, does not grant genuine freedom. Instead, the state often limits factual liberty on the basis of their convenience and structure they levy laws that do not match the frequency of any person's conscience. In Thoreau's view, when the state enacts unjust laws, it forces individuals to act in ways that negotiate their moral integrity. For instance, Thoreau's well-known refusal to pay taxes to a government that supports slavery and his political leaning and understanding, with his unhinged attitude to express his democratic views openly stresses on his belief in his own

¹¹Henry David Thoreau, *Civil Disobedience* (New York: Dover Publications, 1993), p 9.

individuality and its power of war, regardless of its consequences. This stance underlines the core of his quarrel: accurate freedom is not about the absence of coercion from external institutions but the occurrence of moral precision and the bravery to act in accordance with one's conscience.

The opening lines of Thoreau's essay, "The government is best which governs least" and "That government is best which governs not at all."¹² These statement reflects his belief that the state should not dictate. The government should work in such a way that nobody is able to recognize or feel the governance. Instead, persons should be authorized to exercise and express their will freely. He tests the dominant notion that obedience to the law is the uppermost form of moral duty, asserting that blind obedience to a mentor is often an abdication of moral accountability. In *Civil Disobedience*, Thoreau would stress that freedom stems from individual integrity. Thoreau's views inspire everyone, and even today, they illuminate the path of the government and the people who are governed under it. Thoreau's statement highlights his notion of freedom.

*"I have as much as I can do to be just to the people I see. I cannot, therefore, give myself up to the action of the government, to be a part of its machinery. I will not be a part of that system."*¹³

4. Critical perspectives:

While Thoreau's viewpoint has been renowned as a deep call for moral truthfulness, it has also faced noteworthy criticism. Some opponents contend that his philosophies can lead to **social disintegration**, as they highlight individual autonomy over communal deed. Thoreau's emphasis on individual conscience and the refusal to cooperate with the government can, in some views, be seen as **an archaistic** and even **counterproductive** in the search for societal progress.

For instance, **Stanley Cavell**, a famous and notable scholar of Thoreau, in his book *The Claim of Reason: Wittgenstein, Skepticism, Morality, and Tragedy* (1979), highlights the

¹²Henry David Thoreau, *Civil Disobedience* (1849); Project Gutenberg, p.1
<https://www.gutenberg.org/ebooks/71>

¹³Henry David Thoreau, *Civil Disobedience* (1849); Project Gutenberg,
<https://www.gutenberg.org/ebooks/71>.

escalation between **individual conscience** and **social obligation**. Cavell critiques Thoreau's refusal of the majority and the state's ethical expert, signifying that in a multifaceted society, individual action grounded on discrete ethics alone is inadequate. Thoreau's strict ethical stance is often essential for long-lasting social change, which might inspire **solipsism** and **alienation**, disregarding the consumerist and preconceived notions of life.

"Jack Turner, of Princeton University, in a journal article captioned Performing Conscience: Thoreau, Political Action, and the Plea for John Brown, has argued that Thoreau's major concern was not to drive individuals into public politics. Rather, Thoreau's work was a conscience awakening in the individual. The individual's self-realization of social reforms was more important to Thoreau because he "shuns political parties and organized reform movements and instead embodies an individualized politics of no-saying, civil disobedience, moral dissent, and worldly withdrawal"¹⁴

Moreover, some opponents have interrogated the **pragmatism** of Thoreau's call for civil disobedience, arguing that not everybody has the privilege to act so easily without severe penalties. For example, in a **cruel society**, like that of Thoreau's period or even today, persons who resist laws or organizations might face extreme subjugation. In such settings, Thoreau's prototypical model of nonviolent civil disobedience might be **idealistic** or **impractical** for most people.

Interestingly, Thoreau's thoughts bear a similarity to most of the **Indian philosophical traditions**, chiefly in their stress on the importance of personal conscience and ethical action. The idea of *karma* in the Indian belief system holds that each action foodstuffs an importance, an optimistic or undesirable effect, affecting the person's honest development. This view aligns with Thoreau's viewpoint on individual accountability and the moral weight of movements.

5. Conclusion:

The essay *Civil Disobedience* remains an influential cry for the virtuosic, sagacious, and moral actions driven by conscience, where every individual is accountable for the penalties

¹⁴Cliford Owusu Gyamfi and Abigail Gyasi, "From the Lens of Popular Magazines to Academic Journals: A Review of Thoreau's Life and His Civil Disobedience," *International Journal of Education for Peace and Development* 10, p 2 (2022): Renu Publishers, <https://renupublishers.com/images/article/146218402701.pdf>.

of their activities or doings, akin to *karma* functioning in Indian philosophy. The joining of conscience and acts in Thoreau's inscription forces us to echo on the validity of our actions. Thoreau's persistence that one must follow ethics even at the cost of personal sorrow, challenges us to reconsider our own **responsibility** in the expression of unfairness. He again and again stresses on brevity, bravery, and also in active and mindful participation. It is a direct jibe at pretentious and façade society, it directly or indirectly showcases the power and universality of the Indian traditions, which are a foil and act as a foil to the people of all walks of life. Indian universal values can quench or mellow the intensity of any negativity present on this planet.

For a modern perspective, the Indian ethical system in its traditional texts has discussed the importance of financial literacy, which can be witnessed in Thoreau's *Civil Disobedience*. The word 'civil disobedience', though narrowed and simultaneously highlighted by the present two terms of 'civil' and 'disobedience' contradicts and reflects the connotative and denotative meaning. The word 'civil' usually refers to something connected to the state, society, or citizenship. It relates to a non-violent behaviour that is ruled by rules and rulers or the standards acknowledged by society. In India's setting, the word 'civil' in civil disobedience is lured by an imprint of a non-violent and peaceful approach. A civil individual will be spiritually awakened through the means of God and Nature, which can be witnessed in *Civil Disobedience* written by Thoreau.

A phase dominated by swift technological progression, data surplus, and moral vagueness, the insight of ancient Indian manuscripts are an anchor to a profound contemplation of 'self' and civilization that reverberates intensely with the trial and tribulations of today's youth. Concepts like 'inner consciousness' (*antaratma*) and 'right action' (*dharma*) are not relics of a spiritual history but relatively durable ethics for circumnavigating the honest intricacies of contemporary lifetime. These standings, entrenched in transcripts like the *Upanishads*, *Bhagavad Gita*, and various *Shastras* (religious connotations), inspire self-examination and an arrangement between action and thought, morals that are indispensable in an age of rising interruption and individualism. The Indian ethics resonate with the sensibilities required in contemporary times for a smooth transformation of the world to succeed in life. *Civil Disobedience* wittily and tactfully portrays these sensibilities for encouraging the youth of America to bounce back and overpower the dryness imposed on them. This text has always been successful in showcasing the universality of Indian ethics not only in the wage of American war but also in the recent times of disarray and anarchy.

This research achieves a contemplation that Indian ethics, and its moralistic traditions based on

conscientiousness, uprightness and individualism, were all apparent in Thoreau's conscience, when he was penning *Civil Disobedience*, and encouraging the youth of America at that time of history, to consciously, through active involvement, wage a war with the present Government and its unjust rules to safe guard their latent individuality. To protect their autonomy, the youth of America had to indulge in *karma* consciously, awakened by *dharma*, which in turn is realized through spirituality, or a divine interaction. Ethical form of India is observed in the pages of *Civil Disobedience*, which is a testimony to India's great and unique path and Thoreau's *Civil Disobedience* has imparted a broader impact on the youth of the world, generation after generation so far.

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