

# Ideas, Truth And Importance Of Mahatma Gandhi's Philosophy Towards Concept Of Non-Violence

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## **Abstract:**

Mahatma Gandhi's philosophy of nonviolence, or ahimsa, was fundamental to his methodology of conflict resolution. He perceived nonviolence as a harmonious approach to thinking, feeling, and behaving that repudiates exploitation and violence. His notion of satyagraha, or steadfast adherence to truth, encompassed peaceful resistance to injustice via strategies including non-cooperation and civil disobedience. Nonviolence is a philosophy, a theoretical framework, a practice, a lifestyle, and a method of social, political, and economic struggle that has existed throughout history. Mahatma Gandhi highlighted the nonviolence of the powerful as opposed to that of the weak while elucidating its significance and consequences. Although nonviolence acknowledges the capacity to use physical force for the defense of one's rights, practitioners opt to harness their spiritual might against their aggressors. Throughout history, individuals have rejected violence as a method for settling conflicts. Gandhi claimed that reason and conscience may influence adversaries to alter their positions, rendering violence superfluous. Nonetheless, some contend that Gandhi's nonviolence had boundaries; he permitted violence in some instances and acknowledged that reason alone was inadequate for social transformation. Although Gandhi's nonviolence significantly influenced society, a close examination uncovers contradictions and ambiguities within his worldview. In this article ideas, truth and importance of Mahatma Gandhi's philosophy towards concept of non-violence has been discussed.

**Keywords:** Mahatma Gandhi, Non-Violence, Philosophy

## **INTRODUCTION:**

Mohandas Karamchand Gandhi, commonly referred to as Mahatma Gandhi, was a significant Indian political and spiritual figure who was instrumental in India's quest for independence from British dominion. Gandhi, born in 1869, devoted his life to the values of non-violence and truth, which he referred to

as satyagraha. Gandhi's concept of non-violence was grounded in ancient Hindu, Jain, and Buddhist traditions that underscored the significance of non-injury and truth. Nonetheless, Gandhi imparted a novel depth to these notions by using them inside the social and political realms. He posited that non-violence transcended mere physical absence of violence, being a constructive energy of love and truth. Mahatma Gandhi's principle of non-violence, or Ahimsa, is fundamental in the theory and practice of political opposition and civil disobedience globally. (Ulafor, O.J., 2020) Rooted in Gandhi's profound philosophical and religious beliefs, Ahimsa surpasses simple passive opposition to represent an active confrontation against injustice through nonviolent methods. Gandhi's non-violence serves as both a personal principle and a transformative instrument for social and political reform, effectively employed during India's quest for independence from British colonialism. This study analyses Gandhi's evolution of non-violence, exploring its philosophical foundations and practical implementations in political movements. The importance of non-violence, as expressed by Gandhi, is in its dual function as a moral framework and a means of political protest. It contests traditional perspectives on power and conflict, proposing that moral fortitude and collective intent can surmount deep-rooted institutional inequalities. Empirical evidence substantiates the efficacy of Gandhi's strategies. Historically, movements influenced by Gandhi's strategies have demonstrated a greater propensity for effecting political change. The review examines how Gandhi's views have infiltrated numerous global movements, molded contemporary political protests, and influenced leaders such as Martin Luther King Jr. and Nelson Mandela. (Pansare, R.V., 2022) This article also clarifies the lasting significance of Gandhi's concepts in modern political theory and practice, emphasizing both historical influences and prospects for future implementation in diverse sociopolitical settings and to deliver a thorough knowledge of Gandhi's non-violence by integrating theoretical and empirical views, highlighting its efficacy, limitations, and transformative potential in politics. This investigation is essential for reassessing the dynamics of power and resistance in today's more volatile world.

#### **IDEAS OF MAHATMA GANDHI'S PHILOSOPHY TOWARDS CONCEPT OF NON-VIOLENCE:**

The essence of Gandhi's non-violent ideology was satyagraha, which translates to "truth force." Satyagraha entailed employing non-violent resistance and moral authority to combat injustice and oppression. Gandhi employed satyagraha in his efforts against British colonialism in India, including the Salt March, and in various social issues, such as the eradication of untouchability. Gandhi regarded non-violence as not merely a strategy, but as a philosophy of existence. He claimed that

humanity is fundamentally violent but can progressively adopt non-violence if motivated. Gandhi acknowledged that humanity is a contingent being, influenced by the dictates of the physical realm. Gandhi's life and beliefs have exerted a significant and enduring influence on the world. His leadership in India's struggle for independence, coupled with his steadfast commitment to nonviolence, advocacy for social justice, and devotion to equality, along with his personal philosophy of simplicity and self-sufficiency, collectively shape his enduring legacy. Gandhi's legacy stands as a symbol of hope and inspiration for anyone striving to effectuate positive change against oppression and injustice. The essence of Gandhi's non-violent ideology was satyagraha, which translates to 'truth force.' Satyagraha entailed employing non-violent resistance and moral authority to combat injustice and oppression. Gandhi employed satyagraha in his efforts against British colonialism in India, including the Salt March, and in various social issues such as the eradication of untouchability. Gandhi asserted that satyagraha was a more potent instrument than violence. Gandhi implemented his ideology of non-violence via numerous campaigns and movements. His pacifist methodology encouraged leaders such as Martin Luther King Jr. in their pursuits of civil rights and social justice. Gandhi's most renowned act of non-violent civil disobedience was the Salt March in 1930. In opposition to the British salt monopoly, Gandhi orchestrated a 240-mile march to the sea to produce salt, contravening British legislation. The march initiated a nationwide campaign of non-cooperation against British governance. In 1942, Gandhi spearheaded the Quit India movement, advocating for Indian independence from British dominion. In the face of intense repression, Gandhi maintained unwavering non-violence, declining to retaliate even when incited. Mahatma Gandhi's concept of non-violence, or ahimsa, constituted not only a moral or ethical position but also a pragmatic approach for social and political transformation, which he referred to as 'satyagraha.' Satyagraha, signifying 'truth power' or 'soul force,' constituted the essence of Gandhi's non-violent methodology and was implemented through numerous campaigns and initiatives during his lifetime. The principle of satyagraha was formulated by Gandhi during his tenure in South Africa, where he encountered racial inequality and pursued non-violent methods to combat injustice. Gandhi implemented the concepts of satyagraha in several campaigns and movements during his lifetime. Gandhi orchestrated a non-violent demonstration against the repressive practices of British indigo cultivators in Champaran, Bihar, resulting in substantial reforms. This national movement entailed the withdrawal of Indians from British institutions and the boycott of British products in reaction to the Rowlatt Acts and the Jallianwala Bagh slaughter. Gandhi initiated the renowned Dandi March to contest the salt tax, resulting in

extensive civil disobedience and the incarceration of thousands of Indians. During World War II, Gandhi urged the British to withdraw from India, resulting in a significant civil disobedience movement that faced harsh repression from the colonial authorities. In each of these movements, Gandhi and his adherents utilized various non-violent strategies, such as strikes, boycotts, marches, and acts of civil disobedience. They encountered violence and oppression from the government but reacted with resolute non-violence, a readiness to endure suffering, and an unyielding dedication to their cause. Mahatma Gandhi's doctrine of non-violence, or *ahimsa*, constituted a fundamental principle of his methodology for social and political transformation. Gandhi regarded non-violence as not merely a moral position but also an effective tactic for attaining his objectives through what he referred to as '*satyagraha*' or 'truth force.' Gandhi's focus on non-violence was impracticable and did not confront the fundamental structural inequalities and power imbalances that sustained oppression. He perceived Gandhi's methodology as a means for the vulnerable to evade addressing the aggression of the powerful, rather than a legitimate resolution to the challenges encountered by the Indian populace. Another objection arises from individuals who challenge the universality of Gandhi's principle of non-violence. Some contend that it was a distinctly Indian methodology, grounded in the nation's cultural and religious heritage, and that it may not be relevant or efficacious in all circumstances. They highlight that Gandhi's non-violent efforts frequently faced severe repression from colonial authorities, implying that non-violence alone may be inadequate to dismantle entrenched power structures. Gandhi himself recognized the constraints and difficulties of non-violence. He acknowledged that it necessitated considerable discipline, bravery, and selflessness, and that it was not a remedy for all social and political issues. Gandhi recognized that non-violence could not invariably avert violence directed at the non-violent and might not consistently provide the intended results. Furthermore, others contend that Gandhi's non-violence was excessively passive and inadequately addressed the fundamental roots of injustice and inequality. They argue that although non-violence can be beneficial in specific contexts, it is insufficient to achieve the transformative change that Gandhi envisioned. Mahatma Gandhi's doctrine of non-violence and non-violent resistance significantly influenced the Indian independence movement and the formation of contemporary India. Gandhi's principles not only facilitated India's liberation from British dominion but also shaped the nation's perspective on social and political matters. The Constitution prohibits untouchability and its practice in whatever form, embodying Gandhi's enduring campaign against caste prejudice and his aspiration for a just and egalitarian society. Gandhi's principle of non-violence

profoundly influenced India's foreign policy in the post-independence period. India's non-alignment policy, designed to preserve neutrality between Cold War superpowers, was founded on Gandhi's principles of non-violence and resistance to military alliances. India played a pivotal part in the Non-Aligned Movement, which aimed to foster global peace and development. (Karan, 2016)

Gandhi's nonviolent strategies have influenced several social movements in India and elsewhere. The Chipko movement, aimed at safeguarding forests from economic exploitation, was inspired by Gandhi's satyagraha. The anti-liquor movement in Gujarat and Anna Hazare's anti-corruption campaign utilized non-violent strategies akin to Gandhi's methodology. These movements have employed non-violence as an effective instrument to confront established power structures and effectuate social change. They have preserved the essence of Gandhi's non-violence in modern India. Mahatma Gandhi's principles of non-violence (ahimsa) and non-violent resistance (satyagraha) have profoundly influenced the world. Although he was not the inaugural proponent of non-violence, Gandhi's steadfast dedication to this philosophy and his capacity to implement it on a large scale render him a monumental figure in the annals of non-violent social and political movements. Gandhi's non-violence fundamentally rested on his conviction on the inseparability of truth (satya) and non-violence. He regarded these as the dual foundations capable of engendering transformative change, not only for India's freedom but for the advancement of all humanity. Gandhi's non-violence was not solely a moral position but a pragmatic approach to combating injustice and oppression. Gandhi exemplified the efficacy of non-violent civil disobedience in confronting the authority of the British Empire through initiatives such as the Salt March and the Quit India movement. His capacity to consolidate many factions of Indians in a common endeavor, beyond divisions of caste, class, and religion, exemplified the cohesive power of non-violence. Notwithstanding these criticisms, Gandhi's principle of non-violence persists as a potent and important notion that has motivated innumerable individuals and movements globally. His dedication to truth, ethical strength, and the metamorphosis of both individuals and society remains impactful for those aspiring to establish a more equitable and harmonious world. Nonetheless, akin to any intricate philosophical and political concept, Gandhi's non-violence necessitates rigorous examination and comprehension within its historical and cultural framework. Although his method may not serve as a general answer, it constitutes a significant and stimulating contribution to the persistent endeavor for human rights, social fairness, and the peaceful resolution of disputes. Despite these criticisms, Gandhi's ideology of non-violence continues to be a potent and

popular concept in India and worldwide. It has influenced the nation's stance on social and political matters, motivated several individuals and movements, and made a lasting impression on the Indian consciousness. As India confronts contemporary difficulties in the 21st century, the tenets of non-violence, unity, and social justice articulated in Gandhi's philosophy remain a guiding beacon for the nation. Although the journey to actualizing Gandhi's vision may be protracted and challenging, his principles continue to serve as a symbol of hope for those who trust in the transformational potential of non-violence.(Attri, A.K., 2014)

Ahimsa, or non-violence, constitutes the fundamental principle of Gandhi's philosophy. Gandhi posits that Ahimsa, or non-violence, possesses a good connotation as well. In a positive context, non-violence signifies 'love.' It signifies affection for all sentient beings. The principle of non-violence encompasses not just human affection but also compassion for all sentient beings in the world. One should love not only human beings but all living creatures in the world. When an individual asserts non-violence, it is anticipated that they would not harbor anger against those who have wronged them. He will not desire his detriment; he will wish him prosperity. He will refrain from cursing at him and will not inflict any bodily harm. He shall endure all the harm inflicted upon him by the wrongdoer. Consequently, non-violence embodies absolute innocence. Complete non-violence signifies an absolute lack of animosity towards all living beings. Consequently, it encompasses even subhuman life, including harmful insects and animals. Non-violence, in its active manifestation, represents benevolence towards all forms of life. It is unequivocal affection. Gandhi contended that the absolute implementation of non-violence is impractical. However, relative non-violence can be actualized in practice. Gandhi asserted that, akin to the impossibility of drawing a perfect straight line as defined by Euclid. Likewise, absolute nonviolence cannot be achieved. However, constrained non-violence can be achieved. Gandhi asserted that the Divine Spark resides inside humanity, and we must perpetually strive to nurture the Divine Spark. Gandhi thus considered nonviolence to be the fundamental principle of our species. However, Gandhi acknowledged that the implementation of absolute nonviolence in our lives is unfeasible. Gandhi posits that non-violence represents an ideal condition. It is an objective towards which all humanity progresses instinctively, albeit unknowingly. He asserts that if we can effectively implement non-violence domestically, it will, in its unadulterated form, transform into an unstoppable force in the service of the state. Non-violence is the principle governing our species, whereas aggression is the principle governing the animal. Non-violence, in its active state, signifies deliberate suffering. It does not signify passive acquiescence to

the malevolent, but rather entails aggressively opposing the will of the oppressor with one's entire being. The Gandhian principle of nonviolence embodies dharma in practice and the manifestation of truth. It is not a fixed moral code available for acceptance. It develops and is fundamentally 'moral creativity,' in Bergson's terminology. Non-violence is a dynamic and innovative idea focused on truth. Truth, the paramount Gandhian principle, is the culmination of all that is spiritual within humanity. He perceives violence as an inherent malevolence. He does not regard it as neutral. Gandhi posits that 'Ahimsa or Non-Violence' serves as the means, while Truth becomes the end. They are so interwoven that separation is unfeasible. They represent two facets of a single entity. Ahimsa, or non-violence, should be practiced at the mental level. It signifies the absence of malice towards others. Ahimsa, or non-violence, encompasses the principle of non-injury to others, extending beyond the physical realm to include mental harm as well. Thus, Gandhi's concepts of truth and non-violence possess extensive applicability. Gandhi contends that killing or inflicting harm on life becomes an act of violence only under specific conditions. These conditions include rage, pride, hatred, selfishness, malevolent purpose, and related factors. Any harm to life inflicted under these causes is termed 'Himsa.' Consequently, the negative connotation of Ahimsa is 'non-killing or non-injury,' which implies that a non-violent action must be devoid of wrath, fury, malice, and similar sentiments. For instance, when an animal is facing imminent death and enduring severe pain, we may euthanize it to alleviate its suffering. Additionally, there may be instances where a woman must protect her dignity or honor against a perpetrator. In that circumstance, she may employ violence to ensure her safety. Gandhi identifies specific exceptions to the principle of violence. For Gandhi, the affirmative qualities of Ahimsa are fundamentally more essential than its negative attributes. Ahimsa goes beyond the mere abstention from inflicting harm on sentient creatures; it embodies a proactive disposition towards others that one must nurture. Gandhi asserted that Ahimsa embodies a fundamental and vital quality of humanity. That does not imply that violence lacks a role in life. Indeed, the preservation of one's existence necessitates the practice of some form of Ahimsa, which is seen as a fundamental principle of our species. Ahimsa is essentially synonymous with love. Love is a sensation of unity. In an expression of love, an individual aligns himself with the beloved object, which necessitates an endeavor to liberate the mind from any predispositions that obstruct the natural expression of love. Consequently, Ahimsa necessitates a genuine endeavor to liberate the mind from emotions such as wrath, malice, hatred, revenge, and jealousy, as these impede the path to love. Gandhi asserted that the realization of truth is unattainable without the implementation of non-violence. Gandhi utilized

an intriguing rationale to substantiate this assertion. Gandhi asserted that God and Truth are synonymous. Simultaneously, Gandhi embraced a pantheistic understanding of God. He contended that God permeates all entities. All entities are interconnected by God, and this unity is facilitated by love or non-violence. Non-violence is fundamentally the unifying principle of the Universe, originating from God or Truth. Gandhi, bolstered by the moral principles of ahimsa, confronted British imperialism while simultaneously challenging Hindu orthodoxy. The populace of India heeded him as he communicated in a language and style they comprehended entirely. The masses rallied at his summons, convinced of the enduring 'inner spirit' of Mahatma that would never abandon them. Gandhi's paramount achievement was uniting individuals from diverse classes, faiths, and religions into a singular Indian community. In the Satyagraha conducted by Gandhi, we observe peasants and landlords, capitalists and laborers, intellectuals and the uneducated, Westernized professors and traditional elites, Hindus and Muslims, as well as high-caste Hindus and Untouchables, all collaborating for one another's benefit. By uniting all Indians under a shared citizenship, he instilled in them an appreciation for their national identity. He instilled in them a national fervor to unify in the struggle against inequities. By persuading them that they were merely Indians and that their problems and adversary were identical, he effectively mobilized the collective forces of a unified country against Great Britain to attain national independence.

Gandhi saw that Indians were not only politically oppressed but that their culture, ethics, moral values, and religious characteristics—essentially, the entirety of Indian civilization—had been stifled by contemporary materialist civilization. He performed a spiritual surgery on the body politic of India to revive its national culture and history. Gandhi, via his distinctive approach of civil disobedience and non-cooperation, revealed to the populace a straightforward and national form of leadership. He did not manipulate language; rather, his attire, speech, lifestyle, and ideologies were profoundly entrenched in Indian culture and values. To assert his authority over the populace, he visited their homes and community. He attentively considered their issues, offered recommendations, alleviated their distress, and emerged as their Mahatma. His Indian leadership style was markedly different from that of the West and its culture, regardless of his location. He cherished his people, tended to their needs, and in response, they repudiated British garments and embraced khadi. Indians emulated Mahatma and began to articulate national languages with considerable pride. Through his moral appeal, Gandhi effectively influenced a whole generation of British India and achieved the status of an esteemed and



venerable spirit of the subcontinent. Had Gandhi not utilized the Satyagraha movement to investigate the authentic national culture of India; he may not have succeeded in revitalizing the nation's cultural identity or restoring the pride of its citizens. Once the people of India rejuvenated their self-respect, liberation from all forms of exploitation and imperialism became inevitable. (Ishu et al., 2013)

#### **TRUTH OF MAHATMA GANDHI'S PHILOSOPHY TOWARDS CONCEPT OF NON-VIOLENCE:**

Satyagraha represents one of Gandhi's most significant contributions to both Indian and global history. The philosophy of Satyagraha served as a potent and effective tool employed by Gandhi and his adherents in opposition to British rule in India. Satyagraha is derived from two Sanskrit terms: Satya, signifying truth, and Agraha, denoting a resolute pursuit or adherence to truth. The term "therefore" literally signifies an insistence on truth. It is founded on the notion of love, advocating for universal affection and shared suffering. It precludes the application of any form of violence, as it is founded on the notion that humanity lacks access to absolute truth and, hence, cannot justly impose punishment. Initially, Gandhi employed the word passive resistance to describe Satyagraha; however, he later became discontented with the terminology. Satyagraha diverges from passive resistance in numerous aspects. Satyagraha is founded on truth and resolve, explicitly rejecting any kind of violence or harm. Satyagraha, as conceived by Gandhi, is grounded on the Vedantic principle of self-realization. He sought to uncover the truth. He asserts that Truth is synonymous with God. Satyagraha is a term coined by Gandhi, signifying dedication to truth. It signifies a universal force. Satyagraha must adhere to the following principles: non-violence, truth, non-stealing, chastity, non-possession, physical labor, fearlessness, equal respect for all religions, and freedom from untouchability. Every Satyagrahi in India is required to observe seven rules. One must possess a vibrant trust in God, adhere to truth and non-violence, and lead a chaste life, among other requirements. A satyagrahi must exhibit sincerity and integrity. He must possess an open mind, exhibit discipline as an educator, and cultivate self-restraint. Exhibiting steadfast behavior is vital for a satyagrahi to embrace sacrifice. Simplicity and humility are considered essential attributes of a satyagrahi. A satyagrahi embodies truth in acts, thoughts, and speech. Truth and non-violence, accompanied by love, are fundamental for a satyagrahi. (Sutradhar, A., 2018) Gandhi asserts that the world is founded upon the principle of Satya. Satyagraha is not a tool for the timid and the powerless. Gandhi's Satyagraha repudiates violence. It is a conflict devoid of violence. It signifies the opposition to evil through its antithesis, namely good, encompassing moral and religious discipline. It pertains to the active force rather than the passive

force. Gandhi's Satyagraha does not renounce combat. Satyagraha, as a movement, aimed to supplant violent techniques and was fundamentally rooted in truth. For Gandhi, Satyagraha signifies dedication to Truth, which he equates with God. For him, only Truth is permanent; all else is transient. He maintained that individuals ought to pursue truth according to their own understanding and, in this quest, remain receptive to criticism. He believed that one should strive to discover truth, while attaining perfect truth is unattainable for humanity. Ahimsa represents the pursuit of truth, wherein both the means and the end are intrinsically connected, akin to the relationship between seed and tree. Non-violence is paramount in his notion of Satyagraha. He posits that although truth is the objective, ahimsa, or non-violence, is the essential and sole method for achieving it. (Sheikh, S.A., 2022)

Satyagraha, as articulated by Gandhi, precludes all manifestations of violence, as force not only stifles human growth and disrespects the opponent but also obscures the perception of truth. His philosophy of Satyagraha is predicated on the belief that the opponent is also a human being endowed with the capacity for reason and virtue. Gandhi vehemently condemned violence and oppression as they contravened the integrity of the individual. Every individual possesses an equal right to receive respect from others, as posited by Kant, and has a moral obligation to extend the same respect to the integrity and freedom of others. Gandhi asserted that violence is never justifiable, regardless of the noble cause it purports to serve. For Gandhi, means and ends are inextricably linked. To attain justice, one must not impose his beliefs on others or restrict their liberty. For Gandhi, the employment of violence not only diminishes the adversary but also reduces the perpetrator to a lesser human being. He posited that a violent individual is perpetually in conflict with the universe, perceiving it as antagonistic towards him, resulting in a state of constant anxiety. Consequently, the result of violence is invariably profound helplessness and isolation, serving to establish a chasm between the aggressor and society. Gandhi's notion of non-violence extends beyond the basic rejection of physical harm; it includes fundamental principles of love, forgiveness, and compassion, affecting both mental and physical well-being. Ahimsa signifies not merely the abstention from inflicting damage onto others but is also founded on affirmative principles. To practice ahimsa, or non-violence, one must undergo rigorous training in willpower, patience, and moral courage, which collectively facilitate a transformation of the mind. This development requires an inner consciousness that grants access to truth. Each individual possesses a relative truth, and non-violence serves as a mechanism to mediate various truth claims. Gandhi asserted that to lead a life of non-violence, one must undergo training to fully awaken one's

inner conscience and devotion, ultimately attaining awareness of the truth regarding the moral and physical realms. Gandhi's technique of non-violent struggle in India went beyond mere constitutional demands, aspiring towards a more profound objective. He recognized that mere constitutional amendments had yielded no significant outcomes in the first fifty years; hence, he initiated the civil disobedience campaign, an extra-constitutional method. The initial component of the approach was to garner widespread support, thereby transforming it into a mass movement. This movement aimed to engage individuals from all social strata, including the upper class, lower class, and peasant groups. The objective was not merely to expel the foreign rulers from the territory but to entirely obliterate their influence from the populace's mindset following the British departure from India. Gandhi, being a dynamic visionary, readily perceived the impact of colonization on the psyche of the colonized individuals. He saw that individuals would continue to be psychologically subjugated even after achieving political liberation. To uphold the integrity of his nation's populace, he combined non-violence with the pursuit of truth. Nevertheless, upon meticulous examination of the prevailing socio-political conditions of Indians, it becomes evident that they remain in a state of total subjugation and political unfreedom. Gandhi's aspiration for freedom and non-violence remains unrealized in the twenty-first century. Gandhi posited that ahimsa has developed alongside the progression of human civilization. Primitive humans resided in caves and were predominantly cannibalistic, without a permanent habitation. Over time, an agricultural society was created, leading to human settlement. An evolution occurred, transforming man from a familial member to a community member, adhering to laws and regulations for coexistence in a social milieu. The gradual progression of civilization has been accompanied by the shift from himsa to ahimsa, or from violence to non-violence. Gandhi posits that the gradual development of ahimsa alongside human civilization is a reality; he asserts that, had it been otherwise, humanity would have faced extinction, akin to the demise of numerous lower species. Gandhi asserted that the realization of Truth is unattainable without the implementation of Non-Violence. Gandhi utilized an intriguing rationale to substantiate this assertion. Gandhi asserted that God and truth are synonymous. Simultaneously, Gandhi embraced a pantheistic understanding of God. He contended that God permeates all existence. All entities are interconnected by God, and this unity is facilitated by love or non-violence. Non-violence is fundamentally the unifying principle of the universe, originating from God or Truth. (Mir, N.A. & Khan, N.A., 2017)

Truth and nonviolence are the core of Gandhi's ideology. Gandhi posits that truth represents 'reality.' By truth, we refer

not to the quality of a proposition that is either true or false. Gandhi regarded truth as existence, consciousness, and happiness. Gandhi posits that truth is synonymous with God. Gandhi asserts that all evils, such as violence, oppression, and injustice, stem from a disregard for the omnipresent and comprehensive 'Truth.' Consequently, truth can serve as a powerful countermeasure against these malevolent forces. Gandhi asserts that we cannot vanquish evil with evil, violence with violence, or rage with fury; such actions merely exacerbate the situation. The most potent power against these malevolence's is one that compels their dissolution, achievable solely through truth and non-violence. The objective of truth is to facilitate, as Gandhi describes, a 'change of heart' rather than to shame the transgressor. Gandhian philosophy of truth and non-violence posits that there are no 'adversaries' or 'opponents,' simply wrongdoers. Gandhi posits that 'non-violence' serves as the means, while truth becomes the end. These are inseparable. They represent two facets of the same entity. Gandhi maintains that emotions like rage, pride, hatred, selfishness, malevolent purpose, and analogous factors are fundamental causes of the 'killing or injury to life.' Any harm to life inflicted under these motives is 'violence.' Consequently, the non-violent act is devoid of hatred, anger, malice, and similar emotions. Gandhi identifies specific exceptions to the principle of violence. Distrust, animosity, violence, and immorality must be eradicated from politics, as all individuals are fundamentally united and possess an intrinsic kindness. Gandhi posits that compassion and suffering can triumph over hate and violence, even within the realm of politics. To achieve a peaceful society, violence must be eradicated and non-violence must be embraced. This violence can be eradicated through decentralization. Gandhi's unique intellect and visage are imprinted on individuals worldwide, as his most significant and unparalleled contribution to the modern era is the advocacy for global peace via nonviolence and truth. Gandhi's philosophy emerged from his political activism, initially in South Africa as a resistance to apartheid and subsequently in India as a confrontation against British imperialism, both conducted using non-violent means. He believes that the realization of God can only be achieved through service to humanity. The implementation of non-violence necessitates substantial moral fortitude. It allows no space for cowardice or frailty. It is the paramount virtue of the courageous. He rationalized the employment of violence by individuals who lack the means to protect themselves or their family's honor non-violently. Consequently, Gandhi's notion of non-violence incorporates a degree of violence rather than passive surrender to malevolence. Gandhi posits that humanity is intrinsically linked to the divine, sharing a shared origin and destiny, therefore asserting that all individuals are basically equivalent; consequently, he maintains that the achievements

of one individual are attainable by all. Consequently, rather than employing violent methods to subdue the adversary, it is preferable to dismantle him by non-violent ways. The core principle of his ideology for sustaining peace is non-violence, which stands in opposition to violence—the source of hatred, death, and destruction—and aligns with the laws of love, life, and creativity. Gandhi's sole instruments against societal ills were truth and non-violence. He firmly asserted that to attain genuine peace or to wage an authentic battle against war, one must commence with children; nurturing their inherent innocence would eliminate the need for struggle, allowing a seamless transition from love to love and peace to peace, devoid of futile, idle resolutions. (Srivastava, N.K., 2017)

#### **IMPORTANCE OF MAHATMA GANDHI'S PHILOSOPHY TOWARDS CONCEPT OF NON-VIOLENCE:**

Non-violence, or Ahimsa, as previously stated, is distinct from merely the absence of violence. It possesses a favorable connotation, representing an idea that serves as an alternative to violence. By violence, we refer not only to physical harm but also to exploitation, which results in the depletion of the physical and spiritual resources of individuals, institutions, and society. Exploitation encompasses not just humanity's inhumanity towards one another but also the unsustainable depletion of the Earth's finite natural resources, exemplified by indiscriminate deforestation, among other practices. Violence is, succinctly, a systematic and abhorrent deviation of human nature. Affluence and its associated advantages are not inherently negative; however, the significant disparity between the wealthy and the impoverished engenders unattainable expectations among the latter. This refusal to act profoundly traumatizes them, resulting in a loss of tranquility and an intense need for retribution. This need for retribution stemming from exploitation leads to the second kind of protest violence, a manifestation of opposition. The first form of violence arises from a genuine grievance against a group or individual, but the second category of violence manifests as an expression of animosity, aimed at retaliating against the oppressor in kind. Numerous non-violent withdrawal methods exist within Hindu civilization when sanyasis leave worldly life in pursuit of solitude and tranquility. Individuals were urged to depart the city governed by a tyrannical ruler, as death was perceived as a more preferable alternative to enduring injustice. Self-imposed withdrawal from society can serve as a kind of protest, exemplified by individuals struggling with addiction, alcoholism, and suicide ideation. All things (drug addiction, alcoholism, etc.) exemplify third-category violence, as individuals perpetrate violence onto themselves by their own actions. They also experience feelings of oppression or irritation regarding perceived injustices; however, rather than engaging in active protest, they retreat into a realm of ethereal

fantasies, consequently inflicting significant damage on both their own psyche and that of the society that bears the burden of their existence. Consequently, the violence of exploitation, the violence of protest, and the violence of retreat collectively constitute the various forms of violence. Therefore, if coercion and compulsion signify compelling individuals to act contrary to their own volition, then Satyagraha and 'fasts,' insofar as they enforced compliance, were not wholly non-violent in nature, although they were in essence. The fundamental objective of each was not to compel the opponent to relinquish their perspective, but rather to prompt them to engage in negotiations, demonstrate the existence of alternatives, and aspire for a mutually agreeable resolution between the parties involved. (Prashar, M., 2015)

Truth and non-violence hold a significant position in the life of Mahatma Gandhi. These are the two primary instruments he employed in his practical endeavors. He asserts that truth and non-violence cultivate piety, understanding, and cooperation in an individual. He fervently experimented with them and applied them innovatively to nearly all facets of human existence, particularly in the political and social domains. Gandhi thinks that violence is overt, whereas nonviolence is predominantly imperceptible, resulting in an inverse relationship between its impact and its invisibility. He asserted that the social order should be founded on truth and non-violence. A non-violent society envisioned by Gandhi would constitute an ideal democracy if each village unit were self-sufficient, autonomous, and liberated. If a state is necessary, it must be inherently non-violent. Conflicts are intrinsic to social, economic, or political contexts. The nonviolent approach necessitates innovative and productive outcomes. Gandhi's philosophy elucidates that his reference to truth transcends a certain perspective or condition; rather, it signifies the notions of being, consciousness, and pleasure. Gandhi derived these principles of existence, consciousness, and happiness from Indian philosophy. Gandhi's thinking was profoundly shaped by both Indian and Western philosophical traditions. Diverse theological scriptures from various faiths also impacted Gandhi, leading him to the conviction that truth may be attained through the practice of non-violence. Non-violence constituted Gandhi's paramount doctrine, as he posited that refraining from damage and fostering love for others is fundamentally significant, embodying the principle of oneness, which is fervently promoted by Indian philosophy. (Mathew, B., 2022) Gandhi posited that evil cannot be rectified through evil and that truth constitutes the greatest remedy for evil. Gandhi posited that Ahimsa encompassed not merely a negative principle of refraining from injury to others, but also a positive doctrine that enabled him to advocate for love among individuals. Various Indic religions have consistently

upheld the belief that non-violence is a path to salvation. Despite significant disparities among religions, they concur on the principle of non-violence. Religions that originated outside India also promoted non-violence. The principal faiths of the world, including Hinduism, Buddhism, Jainism, Christianity, and Islam, share a common principle: the notion of non-violence. Prominent Hindu scriptures, such as the Bhagavad Gita and Upanishads, address the concept of non-violence in their ultimate interpretation. Jainism advocates non-violence as its fundamental precept. Jainism posits that non-violence culminates in salvation. One of Buddha's fundamental teachings was to refrain from inflicting violence upon any sentient being. Christianity promotes non-violence, as articulated in the Holy Bible, which states that one should love God and love one's neighbour as oneself. The term Islam etymologically signifies peace, safety, goodwill, and salvation. Islam, akin to other religions, is founded on the concepts of love, justice, and brotherhood. Islam permits warfare against injustice through jihad, provided it is conducted without hatred or hostility. Gandhi thinks that non-violence is distinct from non-killing. Non-violence is not a form of non-resistance stemming from cowardice. Non-violence encompasses numerous affirmative values. These principles encompass love, proactivity, opposition to injustice, bravery in the presence of violence, non-attachment, veracity, and brahmacharya. Non-violence denotes labor for sustenance, a concept that Gandhi sourced from Ruskin and Tolstoy, ultimately tracing back to the Bible. Gandhi characterized it as the Divine Law stipulating that individuals must earn their sustenance by their own labor. Non-violence is a superior principle to life itself. Gandhi considered nonviolence to be an ultimate virtue for three reasons. Primarily, it possesses universal applicability. Furthermore, it amplifies all other values without diminishing any. Thirdly, it possesses limitless applicability and may be practiced by all individuals. Gandhi contended that perfect non-violence is impracticable in reality. However, relative non-violence can be actualized in practice. Gandhi asserted that, akin to the ideal straight line defined by Euclid, it cannot be constructed. Likewise, absolute nonviolence cannot be achieved. However, constrained non-violence can be achieved. Gandhi asserted that the Divine Spark resides inside humanity, and we must perpetually strive to nurture the Divine Spark. Gandhi so considered non-violence to be the fundamental principle of humanity. However, Gandhi acknowledged that the implementation of absolute non-violence in our lives is unattainable. Gandhi stated, 'Man cannot exist for a second without deliberately or unconsciously perpetrating external violence.' This violence is aimed at life. Gandhi posits that non-violence represents an ideal condition. It is an objective toward which all humanity instinctively progresses. Gandhi posits that Ahimsa is the means, while truth constitutes the end. They are

so interwoven that separation is impossible. They represent two facets of the same entity. For Gandhi, the affirmative attributes of Ahimsa are fundamentally more essential than their negative features. Ahimsa is beyond the mere avoidance of harm to creatures; it embodies a proactive disposition towards other sentient beings that one must develop. (Aryan, R. et al., 2022)

The most crucial contribution of Satyagraha to India's freedom was the total elimination of the British government's official terror. Gandhi explicitly characterized Satyagraha as a movement of valiant individuals who were prepared to sacrifice their lives for a cause. His entire ideology of non-violence urged his people to demonstrate their indomitable resolve, to position their 'entire essence against the oppression of an unjust empire.' When Indians boldly orchestrated extensive Satyagraha rallies, resisted salt tariffs, and relinquished their official positions and titles, they confronted the authority of the formidable British Empire. It permanently eliminated the apprehension of English imperialism from the consciousness of Indians. It elevated the commoners beyond the apprehension of the British police and army, the oppressive secret service and impersonal bureaucracy, the dread of incarceration and stringent laws, as well as the tyranny of feudal lords and destitute Indians, transforming them into a valiant nation of freedom fighters. The Indians have finally comprehended their ethical and physical strength. The psychological impact of Satyagraha was profound, since it wrested Swaraj from the grasp of the British. Satyagraha dismantled the constraints of orthodoxy that impeded India's cultural, social, and political advancement. Prior to Gandhi, Indian society had not reaped the advantages of women's skills and services. The cause was the Hindu orthodox society that regarded women as inferior to men. The Satyagraha campaign initiated by Gandhi mobilized thousands of women. It provided an opportunity for women to demonstrate their abilities and contribute to India's national advancement. Madhu Koshier noted in "Gandhi on Women" that the involvement of women from both higher and lower social levels in the Satyagraha exemplified the non-violent nature of the movement. It also demonstrated the divisions within orthodoxy and the emergence of social justice in India. Gandhi's Satyagraha generated a novel political culture in India, fundamentally nationalist in essence. The Congress before Gandhi was a party representing elite classes that operated with the approval of the British government. Its objective had never been complete autonomy but rather a liberal democratic governance within the British Raj. Its approaches were myopic and confined to constitutional, liberal, and moderate politics. Gandhi, by the mechanism of Satyagraha, converted the weak and ineffective voice of a select few into a formidable national movement



unprecedented in India. The Satyagraha, endorsed by Gandhi, offered numerous opportunities for individuals from diverse classes, creeds, and segments of Indian society to unite and discuss their issues. Individuals from diverse backgrounds, including the impoverished and affluent, Muslims and Sikhs, atheists and orthodox believers, as well as liberals and communists, all participated in this nationwide forum. Individuals from diverse backgrounds, including the impoverished and affluent, Muslims and Sikhs, atheists and orthodox believers, as well as liberals and communists, all participated in this nationwide forum. Individuals from various organizations convened, engaged in discourse, exchanged their concerns, expressed dissent, and yet maintained respect for opposing perspectives.

### **CONCLUSION:**

Mahatma Gandhi was a profound philosopher and advocate of truth and non-violence, asserting that self-realization is unattainable without these principles. To achieve redemption, one must embrace truth and non-violence. Gandhi employs truth and non-violence as instruments for social and political resistance against malevolence and injustice. Gandhi utilized the ethical instruments of truth and non-violence to address domestic, social, political, economic, religious, and cultural issues. The eradication of untouchability, promotion of communal harmony, and resolution of unemployment and illiteracy, alongside the pursuit of economic and religious equality, constituted the social, economic, and political objectives to be attained through this formidable approach. His idea of truth and non-violence surpasses all regional, religious, and cultural boundaries. It is universal and encompasses not only humans but the entire living world. In conclusion, it may be asserted that truth and nonviolence are intricately interconnected. They are two facets of the same coin. An incisive analysis of the Gandhian principle of nonviolence reveals that Gandhi was oblivious to the profound aggressive instinct inherent in humanity. Modern psychologists have indicated that this instinct significantly influences human mental existence. Gandhi did not devote adequate attention to it. His interpretation of nonviolence appears to be more reliant on his analysis of religious texts than on psychosocial factors. This is a significant critique that may be directed at the Gandhian notion of nonviolence. If non-violence represents the life impulse in humanity, then violence signifies the death instinct. Gandhiji was a celestial figure, an inspiration to his compatriots. He was a saviour for the tormented and subjugated humanity. He embodies the principles of non-violence, peace, and love. They are two facets of the same coin. An incisive analysis of the Gandhian principle of nonviolence reveals that Gandhi was oblivious to the profound aggressive instinct inherent in humanity. Modern psychologists have

indicated that this instinct significantly influences human mental existence. Gandhi did not provide it adequate attention. His interpretation of nonviolence appears to rely more on his analysis of religious texts than on psychosocial factors. This is a significant critique that may be directed at the Gandhian notion of non-violence. If non-violence represents the life impulse in humans, then violence signifies the death instinct.

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