



Truth And Non-Violence: The Fundamental Bases Of Gandhian Philosophy

Preeti Pokhriyal* Dr. Kalpana Chaturvedi

**Research Scholar, Dept. of History, Himalayan Garhwal University, Uttarakhand (India)*

Professor, Dept. of History, Himalayan Garhwal, University, Uttarakhand (India)

ABSTRACT

A great supporter of truth and non-violence, Gandhiji, the father of the country, is properly known as "Bapu." "The pillars of Gandhian philosophy are "Reality" or "Satya" and "Ahimsa" or "Non-Violence". They were two socio-political tools he used in achieving his goals. Gandhi argues that the two sides of the same coin are truth and non-violence, and considers ahimsa as the means, and truth as an end. He was a great advocate of peace and believed that honesty and non-violence were the only means by which it was possible to maintain peace and solve problems. In each and every area of life, the modern world is full of problems and we face challenges. The grave threats to global peace are extremism, conflict, gender-based violence, corruption, casteism and regionalism. The peacekeeping policies were supported by many reformers, but Gandhi largely embraced them. His teachings played a crucial role in the world in spreading peace and harmony. Peace and harmony, according to Gandhi, can be achieved by devotion, non-violence, truthfulness, friendliness, consensus and cooperation. He was of the opinion that we are bound to one another and to God by honesty and non-violence. All men are inherently equal to him and every man has an element of goodness, so disruption, hate speech, and immorality can be eliminated from life by love and sacrifice.

Keywords:

Gandhi, Reality, Non-violence, Tolerance, Challenges, Philosophy.



Introduction

In the life of Mahatma Gandhi, reality and non-violence occupy a significant position. These are the two key instruments that he has used in his practical life. Truth and non-violence lead an individual to be pious, sympathetic and cooperative, according to him. With great enthusiasm, he carried out many experiments with them and basically applied them in the original way in every aspect of human life, particularly in political and social fields. There is nothing invisible in violence, according to Gandhi, but non-violence, on the other hand, is invisible by three-fourths and hence the consequence in the inverse ratio to its invisibility. He says that on truth and non-violence, social order should be created, the non-violent society of Gandhi would be a perfect democracy if each unit of a village was even to be self-sufficient, autonomous and free. If the state is appropriate at all, it should in its essence, be non-violent. After developing a "crisis-packed" environment, tensions are inevitable in social, economic or political circumstances in which the non-violent technique claims innovative and positive outcomes. Negotiations are imperative; they unlock the powers of understanding and cordiality.

They begin to organise themselves into successful protest groups when the underprivileged parts of society feel oppressed by those in power and attempt to put moral and physical pressure on them in fragile social and economic circumstances, rendering their survival not only difficult, but practically impossible. It is this act of jeopardising the lives of each other that creates a vast disparity between various parts of society and gives rise to anger and anguish among those who are oppressed, then resort to agitation, to claim their rights to basic freedoms of life. Some working definitions are given below which may provide a starting point for further discussions. In general, protest is very particular in nature and focuses on a specific topic. But initially there must be an understanding of any injustice that is sent out as a result of which they protest against some parts of society. Protest must be accompanied by opposition in relation to the social arrangement that prevails in society at a time to be substantive.



Another concept of Daniel Curran is that any undesirable situation or situation that is considered unacceptable by an influential number of people in a culture and needs group action for collective change. Protest is the result of an alleged situation that is consistent with the ideals of substantial numbers of people in a society. These protests metamorphose in the long run it is used by others to mean a historical pattern or tendency. Some claim to launch campaigns by releasing press releases on public issues.

MAHATMA GANDHI AS A MAN

In Gujarat, the land of Krishna, Hemachandra and Maharshi Dayananda, Mahatma Gandhi was born. For his higher education, he went to London. He witnessed the tumultuous assaults of African ethnic ethnocentrism in South Africa, which had a deep and profound influence on his mind and soul. He believed in absolute and unconditional ideals of reality, non-violence, purity and non-possessiveness throughout his lifetime. The use of power, dominance and coercion was often condemned by him. He was a guy with a holistic disposition. He believed in the Everlasting Mystical Cosmic Spirit. He revisited the importance and usefulness of morality and spirituality in his writings. Book-Worn was not Mahatma Gandhi, and he did not spend much time in libraries or museums. He gained expertise and depth, predominantly through direct contact with the masses and his realistic experiences. He was a guy with a multifaceted personality. He was at once social reformer and activist, intellectual and statesman, economist and man of religion, educationist and Satyagrahi, nationalist and internationalist.

Mahatma Gandhi was even an optimist himself, and never a Cynic. His confidence in human nature remained unbounded. On June 16, 1946, in a thought for the day, he said when we know that everything has two sides, let us look at the bright side only Of course; he was too much of a realistic realist not to take the darker side into account. What he intended was to make the Loadstar his bright hope. Note that he was not a fatalist but a karmayogi. He believed strongly in the strength and productivity of human endeavour to transcend vulnerabilities, adversities and injustice. He was neither a slave of the past nor a hostage to an ideal or utopian future. In the present, his feet were firmly rooted. When he wrote on Nov. 2, 1945, he clearly placed his point of view with convincing



and characteristic. "The Past belongs to us but we do not belong to the past. We belong to the present. We are makers of the future, but we do not belong to the future." Gandhiji therefore had a sense of heritage and he was interested in creating the future as well. Gandhi was a great lover of mankind, not just a believer in the facts. But he tried to show the light of the truth to the masses of Indians. In India and South Africa, he sought to implement non-violence at all times. He practised it himself: he was an institution, from which the future generations would draw wisdom and inspiration. "His life was one long and ceaseless saga of endeavour." "His life was one long and unceasing saga of effort.

THEORY OF TRUSTEESHIP

The idea of trusteeship is as old as the ages. The rulers exercised influence in ancient times for the well-being of their people. Bharat reigned over Ayodhya during Ramarajya and became the trustee of the Kingdom of Ramachandra in his absence. Lord Krishna acted as the charioteer of Arjuna in the Battle of Mahabharat and acted as his trustee to give Arjuna satisfaction. He didn't have another personal motive. In those days, the Head of Joint Families used to lead the lives of true trustees. For the welfare of the family, he treated the affairs of property and money. No one possessed money or property that was separate. The theory of trusteeship was based on the ideals of morality and the virtues of truth. To address economic issues and economic inequalities, Mahatma Gandhi sought to apply the theory of trusteeship to the specific realities of life. The Gandhian principle of trusteeship justifies the restraint of both material and non-material interests, which incorporates mutuality and interdependence with nature and other living and non-living organisms. He stressed that "it is an arrogant statement to say that human beings are lords and rulers of lower creatures in this sense. On the contrary being endowed with greater things in life, they are the trustees of the lower animal Kingdom 7. If anyone has gained wealth or property either by way of inheritance or by profit making trade and industries, he must always bear in mind that he does not belong to the whole property, he only has the right to live an honourable life and the rest of the money belongs to the community and is always used for the welfare of the community. Gandhi divided property into two parts: nature's gifts and the result of social life. Nature's gifts include land, mines, and natural resources and so on. The second part deals with "Serva Bhoomi Gopal ki" man-made property. All land belongs to Gopal,



where the boundary line is then 8. God creates natural resources for all mankind. It is the person who acquired land and identified the boundary as his own. Today, one might assume that his whole fortune belongs to his forefathers, but there was a time when it could have been inherited from nature by someone from his family. So that person was not the creator of the land, he was the creator of the boundary line in fact. There is man-made land, in addition to natural resources. But with the help of several individuals, that is also accumulated. Gandhi stressed that it is more than mere moral ownership to own the workers and peasants. Gandhi's concept of trusteeship can be defined in the following way.

SATYAGRAHA

Gandhi conceived Satyagraha as one of the required methods for the political authority to pursue redress of wrongs committed or ignored. He interpreted it as a way to be followed by law-abiding people to seek redress for their grievances.³⁴ Satyagraha is nothing but the application of reality and ahimsa in the various forms of existence. Truth and Ahimsa are the values of mankind as a whole. "The term 'Satyagraha' is a compound Sanskrit word created by Satya and agraha in its roots.' Satya means reality' and 'agraha' means holding fast, adherence or insistence to firmness. The compound word, ' Satyagraha' means sticking to truth, holding fast to truth. He defined Satyagraha in Indian opinion as "firmness in a good cause." Self-suffering gives the desired relief sooner and with greater certainty than the opponent's imposition of suffering. As Satya, (truth) ahimsa and 'tapsya' Gandhi promoted the three most important Satyagraha concepts.

The most salient value of the Satyagraha action system is Reality or Satya. Truth was associated with God by Gandhi. However, it is not the establishment of the utter truth to which a Satyagraha is directed. Only by self-realization will absolute reality be reached, a self-realization that cannot occur as long as we are trapped in this mortal frame. It is the discovery of the reality, the purpose of a Satyagraha, ahimsa, the means of its discovery and indication. The term derived from the negative prefix combination "a" meaning "non" and "himsa" meaning "injury" means "non-injury" and is generally translated as "non-violence." Ahimsa is a negative state of harmlessness and at the same time, also to the evil door, a positive state of love of doing well.



The definition of 'tapsaya' signifying 'self-suffering' is last but not least. It is an important expression of truth because Gandhi advocated self-suffering as a meek surrender to the will of the evil door, unless one is prepared to suffer, one can hardly be committed to anything and it means pitting one's entire soul against the tyrannical will. In 1896, Gandhi launched a mass movement against the colonial regime of the rulers of the colonies of South Africa. He called this movement a "passive movement of resistance, but it was a temporary name."

Gandhi was also searching for a suitable word. He felt "passive resistance" was a "misnomer" because it did not connote the sense he had in mind. "Time passed, but he did not find a correct term for the movement, then invited suggestions from the readers of the "Indian opinion" journal, Gandhi got the best suggestion from Maganlal Gandhi, who coined the term "Sadagraha" (Sat= truth, Agraha = firmness). Gandhi changed the term to "Satyagraha" in order to make the definition explicit. The notion of Satyagraha was born in this way. Gandhi differentiated it from passive resistance before describing the meaning of Satyagraha. Satyagraha requires resistance but not passivity, he pointed out. "Like passive-resistance, Satyagraha is not the weapon of the weak, the coward, the unarmed and the helpless. It is a weapon of the morally vigilant and the active. As Simone Panter Brick significantly puts it, Gandhi's Satyagraha rejects violence but not fighting, it is a war without violence. "It is active resistance to evil, but by evil Gandhi disinin, it is not the conventional resistance of evil. Passive Resistance is narrow and restricted and can only solve political problems. Satyagraha, in comparison, has a wider and more systematic basis and touches all facets of human life. At some point, passive resistance may include aggression or physical force, while Satyagraha fully excludes violence. Passive resistance is a weapon of persuasion rather than conversion. Satyagraha is a conversion weapon.

BASIC PRINCIPLES OF SATYAGRAHA IN GANDHIAN PERSPECTIVE

No need to wait forever for Satyagrahi. Once the cap is hit, he takes chances and designs successful Satyagraha plans. A satyagrahi never fails, can never miss, on honourable terms, a chance of agreement, because I can never be sure I am right. Gandhi argued that human life is a set of compromises and what one has found to be valid in principle is not always easy to accomplish in



reality. Via Satyagraha, conflict resolution is based on the beliefs and assumptions that:

- Some elements of popular needs still exist for the disputants.
- A 'appeal to the heart and mind' may be open to disputants.
- Satyagrahis are in a position to take Satyagraha to the end.

THE TECHNIQUES OF SATYAGRAHA

During his lifetime, Gandhiji resorted to the various methods of Satyagraha for the success of the freedom fighting movement. With the help of his colleagues, Gandhi himself employed these strategies for economic social, religious and political equality for the people.

Gandhiji said that God is the reality. God is the true reality. At the same time, however he said that I did not know the absolute truth, as long as I had to cling to the relative truth as I had formulated it.

The dispute resolution viewpoint of Gandhiji follows the following concepts:

- **PATIENCE**

If there is no misunderstanding and contradiction in opinion and assumptions, patience may be one. Satyagraha movements are battling tactics where the grievance stage has entered confrontation. Fighting is linked to being aggressive, so the reverse is true. Gandhiji ethics derives from the injunction that what you do to others, you also do to yourself.

If a single person is morally powerful, Gandhiji preached and practised, it can bring about change in an atmosphere in which he resides.

- **FAITH IN GOD**

The foundation of Satyagraha is that the adversary is open to reason and has a conscience and that human nature is bound, or at least likely, to react to any noble and pleasant action. Belief in the goodness of human nature and the workings of reason are the act of faith of the optimist.

- **FASTING**

The most powerful tool in Gandhi's armoury was fasting. Gandhi named it a fiery weapon, describing it as the last resort to be used. For the first time in South Africa, he employed fasting for self-



purification purposes, and then he used it many times in India. Fasting varies from hunger strike, since only those who are physically fit can conduct a hunger strike, but there is no such requirement for fasting. Those who are morally fit and have faith in God may also pursue it. Fasting along with prayer enable the Satyagrahi to attain dominance of the spirit for ex, Gandhi's five day fast in Feb 1922 after Chauri Chaura incident was undertaken to restore the moral atmosphere. Another example is the purifying fast of 21 days in May 1933, when Gandhi described it as a 'heart prayer for me and my associates to be purified for greater vigilance and watch fullness in relation to the Harijan Cause'

- **PADAYATRA**

To elicit feelings of unrest and frustration among the people, Gandhiji employed padayatra. Padayatra means walking from one spot to another on foot. This is the easiest way to communicate with people from rural and backward countries. Many Padayatras in the country were conducted by Gandhi himself. Through these yatras, he reached into the hearts of the common man. The Dandi march in 1930 and the village-to-village peace pilgrimage in Naokhali during 1946-47 were the two most impressive Padayatras by Mahatma Gandhi.

- **NON-COOPERATION**

It means not cooperating with opponents' policies. Non-Cooperation at any stage may be employed. The life of Gandhi is full of his own domestic non-cooperation, i.e., the son was unable to cooperate with his cruel and unjust father. It can also be political. With their unjust and brutal government, people could not collaborate as openly as the son could dissociate himself from his brutal or cruel parent. Non-cooperation gives an individual the impression that all government control or oversight is free and autonomous. Gandhi called for complete non-cooperation with the law of Britain. Non-cooperation is a non-violent way of communicating anguished affection and is a way of ensuring the opponent's cooperation. Non-Cooperation is based on the idea of justice and truth. Non-cooperation cooperates in a form with the use of physical aggression and physical resistance by not resorting to violence. It is a protest against unwitting and reluctant intervention in evil. In total disregard, any person who has a fear of God and who is self-respecting must prevent himself from evil. "Non-cooperation means withdrawal of cooperation from the state by the people because the state has



become corrupt. It is in fact a prelude with cooperation. Once the evil or the abuse is removed, the people can cooperate. "The best part of non-cooperation is that without the victim's cooperation, and then the evil doer cannot succeed in his intention of coercion.

RELEVANCE OF GANDHI

If his plans are feasible and practical, a man is regarded as important. Feasibility implies that an idea is theoretically feasible. As far as Gandhism is concerned, it is neither inconceivable nor non-practicable as a socio-economic - political philosophy. This can be proven by following debate. Abuse, corruption, economic injustice, environmental destruction and the challenge of the Third World Way are the issues facing the world. The existing mechanisms of policy and growth are serving as a mechanism for a collective decadence. A culture that focuses more on the accumulation of power than on constraints, on privilege than on morals, on intelligence than on humanism, and on demagogy rather than on genuine sharing and involvement in the process of change and growth is bound to pay a heavy price for its collective wisdom. Violence's troubling social data all over the world does not make the world pay a heavy price.

CONCLUSION

So, we can conclude and claim that Gandhi was a wonderful philosopher, a lover of truth and non-violence, and say that without truth and non-violence, self-realization cannot be achieved. So, if you want redemption, you have to be a lover of reality and non-violence. In fighting against evil and oppression, Gandhi uses fact and non-violence as social and political weapons. Gandhi used the spiritual tools of truth and non-violence to avoid untouchably removing domestic social, political, economic, religious and cultural problems and conflicts, communal peace, unemployment solution, economic and religious equality of illiteracy were the social economic and political goals to be accomplished through this great tool. His ideology of non-violence and reality transcends all geographical, religious and cultural obstacles. It is global and encompasses not only mankind, but the entire living world.



It could be a journey into the motivations of speculation to talk about the future of Gandhian philosophy. Many who think about humanity's future often think about how their conflicts can be resolved by human beings. The only hope of salvation for humanity is a conflict-free planet without wars, but it could still take decades before such an order comes into being.

Violence is also the final chapter of community life and social disputes. Also, the Gandhian methods of negotiating and arbitrating dispute resolution seem to succeed several times, because of fear of war and devastation, rather than any correct interpretation. Gandhiji still teaches Satyagraha's principles for conflict resolution, which through self-suffering tries to resolve conflicts. But in fighting wars, Satyagraha received a great deal of signal and unqualified success. Those who talk with scepticism seem to think that Satyagraha had no future once Gandhiji had been removed from the scene. It was only his attitude that was responsible for Satyagraha's performance. In the principles laid down for dispute resolution by Gandhiji, there are different inconsistencies. We have therefore established common criteria for the assessment of any theory that in the real world can be realistic and applicable. Finally, we outlined the road ahead for conflict resolution. We have two forms of needs as humans, i.e., the need for relationships and the need for physical facilities. We are not able to grasp the expectations of relationships and basic human needs and desires due to unevaluated values and assumptions. Therefore, proper interpretation of relationships and specifications for physical facilities is necessary to address disputes all around us. We have to understand ourselves in order to have the best understanding, we have to understand the family and community for the relationships of understanding, to have an understanding of our needs and desires for physical facilities, and we have to understand nature/existence. Those are literally the levels of our life. So, if, at all these four stages of human life, we can understand peace, we can potentially solve all sorts of disputes around us. In future studies, we will seek to understand peace at various levels of human life in order to provide a correct view of our entire lives in order to resolve disputes.



REFERENCES

- 1) Gaur, V.P. Mahatma Gandhi: An investigation of his message of non-violence. New Delhi: Starling Publisher's pvt. Ltd, 2017.
- 2) Arpana Ramchiary Gandhian Concept of Truth and Non-Violence IOSR Journal of Humanities and Social Science (IOSR-JHSS) Volume 18, PP 67-69, Dec. 2013.
- 3) Gandhi, M.K, "Harijan", ed diary, Ahmadabad, 1939
- 4) Bose.N.K, "Studies in Gandhism", Navajivan distributing house, Ahmadabad. 1972.. p204
- 5) Swaleheen Khanam, worldwide Peace through Gandhian Ideology Journal of Intellectual Studies and Theories Issue: Vol.6, 2015 [6]. Gandhi M.K., Young India, 19-11-1931
- 6) Michael. J. Noeim., Gandhi and King: The Power of Non-Violent Resistance, Praeger Publishers, London (2014).
- 7) Anil Dutta Mishra., Satyagraha: Forms and Techniques, edi. by. Anil Dutta Mishara and Sushma ayadev, Gandhian Alternative: Socio-Political Thought Vol.3, Gandhi Smriti and Darshan Samit, New Delhi (2015).
- 8) P Ramakrishna Chowdhary and S. Abdul Sattar, The Significance of Nonviolence in Gandhian Philosophy, edi. by. Savita Sing and Bharti Misra, Gandhian other option: Nonviolence in real life. Vol.2, Gandhi Smriti and Darsha Samiti, New Delhi, (2015).
- 9) 'Nonviolence as a Political Strategy: Gandhi and Western Thinkers', an article by Hugh Tinker, Gandhi Marg, Vol. 2, 1980.
- 10) RR Diwakar, Saga of Satyagraha, Gandhi Peace Foundation, New Delhi (1969).
- 11) Indira Mohan Nair, Relevance of Gandhian Economics of Modern Times, International Journal of Economics, Commerce and Research (IJECE), Volume 4, Issue 4, November-December 2014, pp. 25-30
- 12) Mishra, S. N., 1974, Gandhian Thought and Contemporary Society, Bombay: Bharatiya Vidya Bhawan
- 13) Iyer, Raghavan, 1973, The Moral and Political Thought of Mahatma Gandhi, New York: Oxford University Press.
- 14) Jain, H. M., 1974, Gandhi-His Technique of Revolution and its Relevance to Contemporary Society, Bombay: Bharatiya Vidya Bhawan.
- 15) Weber, Thomas, 1991, Conflict Resolution and Gandhian Ethics, New Delhi: Gandhi Peace Foundation.
- 16) P.K. Kar, 2014, Gandhian and Marxian Approaches to Conflict Resolution: A Comparison, IJELLH, New Delhi.
- 17) Allen, D., 2007, Mahatma Gandhi on Violence and Peace Education, Philosophy East and West, University of Hawai's Press, Volume 57, Number 3, July 2007, pp. 290-310.