



# Revisiting Gandhi: Non-Violence and Truth

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**Abstract:** Gandhi is revered as the "Father of the Nation" for his instrumental role in India's struggle for independence. Mahatma Gandhi's views on truth and non-violence are foundational to his philosophy and legacy. Gandhi believed in an absolute, eternal truth that transcends human limitations. He also acknowledged that human understanding of truth is relative and context-dependent. Gandhi advocated a lifelong pursuit of truth, encouraging individuals to question and refine their understanding. Gandhi believed that non-violence should be a guiding principle in all aspects of life. He advocated for non-cooperation with unjust systems, rather than resorting to violence. Gandhi used civil disobedience to challenge unjust laws and bring attention to social causes. He believed that individuals should be willing to suffer personally, rather than inflict harm on others. Gandhi believed that truth and non-violence are inseparable and mutually reinforcing. He advocated using non-violent means to pursue truth and justice. Gandhi believed that a commitment to truth is essential for practicing non-violence. Gandhi's philosophy of truth and non-violence has inspired movements for civil rights, freedom, and social justice worldwide.

**Key Words:** Non-violent ,Truth and Justice etc.

History has proved many times that the common people made mistakes to recognize a great personality whose works and thoughts cuddle a startling distinctiveness from the ordinary thoughts of the world. Gandhi is a man of this type whose political ideas, intellectual and moral legacy encapsulated an inspiring ideology – nonviolence and truth.

Gandhi believes that 'truth' did not mean abstract, neutral or theoretical truth, but the truth is the absolute truth - the ultimate reality found in our usual living. For Gandhi, through all these fragmentary truths, the ultimate truth, called God, prevails over the world and human minds. Gandhian philosophy begins with the staggering thought - an absolute truth of human life, nothing but non-violence and freedom. Non-violence is another name for truth. If truth is the goal, then non-violence is the technique. The ultimate aspiration of human life is to understand the meaning of truth and nonviolence for regulating the concept of equality in religion, political scenario and economic development. Reflecting, devoting oneself to the service of the people is promising only with the help of non-violence. Gandhi believed that non-violence is not a negative concept but a positive sense of love. Gandhi never uses the word non-violence literally. According to him, non-violence means not resorting to violence in any way in deeds, thought and word.

Although Gandhi believes a few specific eras where violence is needed; ordinary people mistakenly consider that non-violence has nothing to do with the killing. According to Gandhi, sometimes killing is supportive in consideration of nonviolence. For example, when a dog goes mad and bites everyone, and any medical treatments cannot cure her, we should kill the dog. Now the question arises of what seems unavoidable violence for a person could seem to others to be effortlessly avoided. In this case of moral conflict, different people may have different reactions in different situations. But Gandhi's thinks that it can be said that the appeal of nonviolence is close to human's heart. This paradigm is rooted in a deep belief in human empathy.

It is impossible for a human being to be a completely non-violent being, but we must continue to strive for this ideal at every moment. Gandhi himself claimed to have been a worshiper of non-violence all his life. He practised this principle throughout his life and actions. Nonviolence is his core doctrine. Gandhi believes that the ideas of non-violence and love for truth are the same; truth can only be achieved through the immaculate practice of non-violence. For him, truth is prior to non-violence. He says. "I am a worshiper of truth more than worshiper of non-violence (to me) the place of truth is first, the place of non-violence is after that. I am ready to give up non-violence for the sake of truth. In fact, I found nonviolence in the way of truth-seeking." Gandhi talks about the Aristotelian virtue of being a courageous person that helps a person to first rule himself by practising an honest and moral living- a satyagrahi has an intensive power of love that speed out not only to their family but the whole universe.

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