

Original Research Article

Thoughts of Mahatma Gandhi about Truth and Non-violence

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Abstract

The main basis of the new society in the dream of Mahatma Gandhi was truth and non-violence. His thoughts were based on this principle only. He says that, a person should follow the truth in any condition. In his opinion, non-violence is not simple the absence of violence. To injure others physically and mentally with the help of anger and self-interest is violence. To be away from such acts is non-violence. Without caring for self-pleasure, to work continuously for the happiness of others is the non-violence. He has exerted his effects in his entire life in social, economical, political sectors.

“I thought that, if I travelled by way of non-violence then I shall have to fight till the end of the world. Non-violence may not be with the people, but my non-violence shall help them and I have strong trust on this theme”.

- Mahatma Gandhi

Preamble

Mahatma Gandhi has been known as the Father of nation of India. His name was Mohandas Karamchand Gandhi. He was born on 2nd October 1869 in Kathewad, Porbandar. His family was well cultured, educated and prosperous. It has made positive effects with him. In the 19th years of age, he went to England to become Barrister. While going to abroad, he has promised his mother to live away from liquor, meat and other woman. He has obeyed it precisely. After achieving the degree of Law of Barrister, he came to India and started the profession of Legal Practice. Further, he went to Africa for the sake of his business. There, the Britishers were behaving racist treatment to the Indians. Mahatma Gandhi too suffered its effects. He started fight against this racist attitude. There, he followed the theme of Satyagraha (Non-violence). And since then, his political life started. In the present composition, a stock of philosophy of Mahatma Gandhi has been taken in brief form.

Objectives

- To study the philosophy of Satyagraha, Ahinsa (Non-violence) of Mahatma Gandhi.
- There is need of philosophy of Mahatma Gandhi for the global peace in present situation also.

Assumptions

- The global peace is intact due to the philosophy of Satyagraha, Ahinsa (non-violence) of Mahatma Gandhi.
- The philosophy of Mahatma Gandhi is useful for diffusing the global conflict.

The means of Satyagraha of Mahatma Gandhiji:

- **Non-cooperation:** Britishers have started making injustice, cruelties by following the policy of oppression on Indians. For this purpose, our people are helping Britishers. Without them, they are not able to make cruelties, injustice with our people and it was the opinion of Mahatma Gandhiji. Unless and until the Indian people oppose the cruelties, injustice of Britishers, till then, the injustice, cruelties is bound to be suffered. And so with a view to eliminate this oppression and cruel governance, the people should refrain from giving any co-operation to the Government and it is only of our benefit. It was the opinion of Mahatma Gandhi. Due to this reason, he started the Non-cooperation movement against the Britishers.
- **Humble Violation of Law:** Against the British Government, Mahatma Gandhiji started the movement of Humble Violation of law in the year 1930. As the system of governance of British Government was of attacking, cruel, oppression so the people should not obey their laws, they should oppose their system of governance. However while making opposition; no any type of losses should be done. Humble that is the people should exercise their agitation in proper way and it was the opinion of Mahatma Gandhiji. That means, his fight was the fight that walks through non-violence way.
- **Hunger Strike:** Mahatma Gandhi told about the Hunger Strike that, the way of Hunger Strike is excellent for Satyagraha. Hunger strike is essential for the purification of self as well as others. There is no meaning to perform hunger strike while keeping any hope, desire in the mind. The hunger strike should not be undertaken for self-interest. If it is done for this purpose, then it is impossible to achieve success. The person who undertakes hunger strike has to suffer torture and troubles, although it is true yet due to it, there may be transformation of heart of the merciless, opposers and the rulers. Due to which, a person should have been prepared to undertake hunger strike till death. It was his opinion that the way of hunger strike is good for Satyagraha.
- **Boycott:** Out of the various means of Satyagraha, "Boycott" is an important mean. Lokmanya Tilak had also used the weapon of Boycott as a political weapon for the Home Rule Movement. The meaning of the word Boycott was not limited whereas to make boycott of Government offices, offices, schools, colleges etc. Lokmanya Tilak, Smt. Annie Bessant and Mahatma Gandhi had used this weapon against the British regime.

Satya (Truth)

Mahatma Gandhiji himself adopted the use of this theme of Truth and also told the world to make its use. He told many ways for obeying the theme of truth. In his opinion, while following the theme of truth, the human must talk very less and should not practice exaggeration, partiality etc. aspects in practice. He also said that if it is brought into practice then it should not be kept covered then only it shall

become truth. While following the theme of truth, one should observe true facts, should talk true and should behave in a justified way, without making injustice with any other person everywhere. Gandhiji had given an important place to the theme of truth and truth is called as achievement.

Ahinsa (Non-violence)

Mahatma Gandhiji had undertaken the work of showing the way of Ahinsa (non-violence). Accordingly in the thoughts of Gandhiji, the two themes viz. Truth and non-violence were given the important place. Accordingly although there are two means viz Truth and non-violence, yet they are the two sides of a single coin. It is uttered by Gandhiji. Gandhiji, while defining the violence tells that, to hurt any animal / living being by three sides of acts, thoughts and assertion, is violence.

Violence is not in dream but it is the efficacy that has been inherited to the heart and moral tendency of human. Non-violence is a way of the emancipation of human kind. To keep belief in non-violence tantamount to exercising faith in God. The destruction made by the violence can be eliminated with the non-violence.

India do not have the tradition in India. Gandhiji told his thoughts about this issue that, the President of United States Wudro Wilson has while telling fourteen points theory had told that, even if the efforts are made to leave in peace then at the end, we have to take support of weapons. Listening these thoughts Gandhi told that, as the arms with us has become weaker and so we have to take search of the real article now and in that search, we have to see the power of God in the form of truth and then, we shall not need any other thing and that is the power of God is Ahinsa (Non-violence). Accordingly he always use to give message to the people that we should talk good with our mouth and should not talk bad. We should listen good with ears and we should see good with the eyes that means those three constituents are termed as three monkeys of Gandhiji. (Ears, Eyes, Mouth)

India do not tradition of violence. In the religious books of the religions Hindu, Jain, Boddha, it is found that violence has been rejected. The theme of ahinsa (non-violence) should have been used / adopted in every sector of life. The ahinsa (non-violence) is not limited to a single person but it is equally useful for a group as well.

If most of the people of the world adopt the way of ahinsa (non-violence) then the Government shall also administer on non-violence. Non-violence is a functional element. Non-violence is an inseparable part of human life. A person who do not have power of resistance cannot be taught the element of ahinsa (non-violence) as well. Ahinsa (Non-violence) is the supreme power. Gandhiji told in the philosophy of his Ahinsa (non-violence) that the self power is godly gift within us.

Asteya

Mahatma Gandhi had combined the Asteya in between the truth and non-violence. Gandhi told the community that the human should always refrain from theft. The human should always live the life with hardship and work. He should not lead a happy life on the hardship of others.

Courtesy

To follow the elements of Mahatma Gandhi that means no person should make accumulate wealth with him, no one should stock any article. If the rich person follows the concept of courtesy, then the peace and prosperity shall flourish in the person as well as in the community. If the person accumulates wealth then there shall be disturbance instead of peace in the community. The true owner of the money

wealth is not a single person but the community. And so for making the social system prosperous in real means, the person should not be considered as the supreme owner of the wealth but he should be regarded as the trustee of the same. A person should keep the wealth with him only to the extent that his basic needs could be fulfilled and the remaining wealth should have been made available for the other works and the farmers class.

And so the class of Karl Marx about the money wealth, about the struggle is found to be very different from the concept of Gandhiji. Gandhiji said that it is wrong to divide the community in two categories of exploiter and exploited

Celibacy

Mahatma Gandhi defines the Celibacy as, the constituents viz. Mind, promise and act should for entire time and at every time, Celibacy is to exercise control on all senses and to maintain patience. If the human being kept control and patience on some of the senses for following celibacy and if he did not exercise patience and control on the remaining senses then it cannot be celibacy. For achieving control on entire body, some of the things should not be eaten while eating viz. onion, garlic, spicy articles etc. and if those things are eaten, then one should refrain from the articles, elements, smell and touch etc and lustful thoughts.

In the present times, while leading the life, the only dream which are necessary in the social situation, it should be kept in mind and Gandhiji had, by way of Jain Darshan and Yoga Darshan, emphasized the need of the rules of ahinsa (non-violence), truth, aste, courtesy and celibacy is of benefit of the community and it is told by him in his philosophy. Gandhiji had told further five rules for making the life prosperous to the society and has observed it himself.

1. Spin on charkha
2. To remove the caste difference
3. Intoxicate substance should not be consumed
4. To create the unity in the Hindu – Muslim community without any discrimination.
5. The women should be treated with equality and honor.

Summary

These five elements should be followed by the community and it is uttered by Mahatma Gandhi. Such a super human has exercised his influence in his entire life on social, economical, religious, political fields. Accordingly not only in India, but the entire world is in need of his thoughts, it was told by him. He has undertaken the work of fighting the British Government by way of Ahinsa (non-violence), Satyagrah, hunger strike, strike and oppose to the unjustified acts. In the present situation, the peace has been disturbed in entire world due to the terrorism, dispute of boundary, racism, caste difference between the nations. The entire world has been put on the step of destruction. If the entire world is to be liberated from it, then there is high need of Ahinsa (non-violence), satyagraha and the invaluable philosophy of Mahatma Gandhiji.

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