

RELATIONSHIP BETWEEN TRUTH AND NON-VIOLENCE THROUGH GANDHI'S PERSPECTIVE

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ABSTRACT

Mahatma Gandhi was one of the best people of India. His life venture rouses us to lead our life in the method of truth. His mother's religious methodology exceptionally affected his life and enlivened him to be truthful and a genuine individual. Mahatma Gandhi was an individual who devoted his life for freedom movement. During that period, he dispatched Civil Disobedience Movement, Non-Cooperation Movement and Quit India Movement. In this day and age violence and war strategies are the greatest test to save people. Numerous people of the world remain on a queue for harmony to endure the war. People will guarantee that no nation can exploit some other; no country can't deliver mass-killings arms. They believe that their thought can be put forth by making altruism and harmony adoring attempts the world into harmony in heaven. The whole world is expecting a human world that is obviously taking us to Mohandas Karamchand Gandhi (Mahatma Gandhi). The principal point of this examination is to center the connection among Truth and Non-Violence, concentrate how Gandhi impacted by satyagraha, center the ID of Truth and God

Keywords: Truth or Satyagraha, Non-Violence or Ahimsa, Characteristics of Non-Violence, Qualities and Characteristics of Satyagrahi. Identification of Truth and God. Gandhian Philosophy,

1. INTRODUCTION

The great human being Mahatma Gandhi was brought into the world in 1869 in Porabandor, Gujrat on second October. From the start of his life he was impacted by his mother's religious methodology and thought and this idea motivates him to be truthful and fair individual. Gandhiji went to England for

contemplating law and returned India in 1891. In 1915 he began nonviolence Civil Disobedience movement against British government. Expecting authority of Indian National Congress in 1921, Gandhi drove cross country crusade for facilitating poverty, growing ladies' right, building religious and ethnic amity, finishing untouchability or more

all accomplishing Swaraj or self-rule. Alongside this, Gandhiji trusted in basic living and high reasoning. He lived in independent residential community and had straightforward vegetarian food sources. He likewise noticed quick for self-purification. Gandhiji challenged British forced salt assessment and arrange Dandi March in 1930. He was captured in 1942 for Satyagraha Andolan and after discharge from prison he began Quit India movement. Finally battles of our freedom warriors got autonomy 1947 15 August. He was detained number of time both in India and south Africa

The commitment of Gandhiji towards Indian education was wonderful. He created Basic Education System to make understudy independent. As per him the primary point of education ought to be to foster all parts of human – body, mind and spirit.

Gandhiji deeply understood the need of financial independency of each person. accordingly, he needed to present a craft-based education framework to diminish the issue of taught joblessness. he needed the students to get familiar with their local callings horticulture and cabin industry. This would carry monetary success and empower them to pick autonomous vocation, act naturally sufficient. He further added, "the field of education which holds that the seeds of things to come youngsters to the dirt, requires outright truthfulness, valor chasing truth and

boldest examination, given consistently that they are sound and dependent on deep thought, developed and blessed by an existence of consecration.”

2. GANDHI'S PERSPECTIVE

As per Gandhi, Truth and Non-Violence comprise the Kernel of Gandhi's philosophy. He said that Truth means 'reality'. By Truth, as per Gandhi, we don't mean the character of proposition which is either obvious or bogus. Gandhi in some cases depicted Truth as existence, consciousness and bliss (sat, cit, and ananda). From the outset Gandhi used to say God is Truth. However, later on, he changed over Truth is God. In this manner, as indicated by Gandhi Truth is God and 'Satyagraha' is 'agraha' of and consequently, it implies holding quick to truth. Gandhi clarified the term 'Satyagraha' from different perspectives. Satyagraha isn't a weapon of the week, the coward, the unarmed and the vulnerable. It's anything but a weapon of the ethically vigilant and the dynamic. Satyagraha isn't the traditional resistance of evil by evil. It's anything but a resistance of evil by its inverse, i.e., by great.

Satyagraha is basically founded on affection. Truth be told, as indicated by Gandhi, Satyagraha has all the earmarks of being as a religious pursuit. It's anything but a religious conviction that there is one God behind everything and being, and as such a similar God lives in all of us. Gandhi likewise feels

that a faith in resurrection is just about a pre-state of Satyagraha. Satyagraha requests magnanimous and earnest quest for Truth without having any thought of any benefit or gain, however one will actually want 'to stroll on a sharp 'razor's edge' just on the off chance that he by one way or another accepts that he will get the products of his great work, if not in this life, in ensuing life. Gandhi says, 'with the information that the spirit endures the body, he (the satyagraha) isn't restless to see the victory of in the current body.'

Gandhi portrays Satyagraha as a power against violence, oppression and bad form. This load of evils emerges by virtue of a disregard of the 'Truth' that is all-pervasive and all-comprehending. Along these lines, Gandhi says that on the off chance that we begin opposing evil with evil, violence with violence, outrage with outrage, then, at that point we are just adding fuel to fire. The best power against these evils can be the one which would drive them to vanish, and that should be possible exclusively by Satyagraha. The point of satyagraha isn't to humiliate the wrong-practitioner. Its will likely achieve, what Gandhi calls, a 'change of heart'. Truth be told, satyagraha depends on the pre-supposition that there are no 'enemies' or 'opponent', however that there are just wrong-doers.

Satyagraha likewise requests outrageous persistence with respect to the Satyagrahi. A wrong-practitioner can't see his wrong without

a moment's delay, he will set aside effort to prevail upon his outrage and scorn. The Satyagrahi should stand by calmly for the capable of the wrong-practitioner to be stimulated. Gandhi recognizes Satyagraha from Passive Resistance. Initially, Satyagraha is definitely not a latent state; truth be told, it is more dynamic than violence. Also in uninvolved resistance, there is a component of power; it doesn't totally preclude the utilization of violence. In Satyagraha, then again violence is totally prohibited even with unfavorable circumstance.

3. SATYAGRAHA

Satyagraha is the use of ahimsa in commonsense life or activity. Here the opponent party doesn't get any kind of physical or mental pain. Actually, it is simply the interaction languishing. It implies that satyagrahi bears the pain. Gandhiji referenced that satyagraha needs a great arrangement of penance. It is extremely hard to prepare the country for satyagraha as it requires a lot of pressure. Satyagraha refines the spirit of expert. As the strict significance of satyagraha is clutching the truth, the satyagrahi experiences the truth. Satyagraha is utilized in more extensive sense which incorporate civil disobedience to development of other political party. The substance of satyagraha had been created from the idea of ahimsa. While fostering the idea of satyagraha Gandhiji was affected by the thoughts of Leo Tolstoy and

Henry David Thoreau, from the Bible and Bhagavad Gita

In this way, satyagraha can be applied in the present life too. On the off chance that a political party support unscrupulousness, psychological warfare, defilement we can battle against them by resisting. In any case, the satyagrahis should be fearless to bear a wide range of pain and self-languishing. Gandhiji consistently laid accentuation on upright order of satyagrahis, they should have confidence on God. They should adhere to the guidelines of their satyagraha and order of their chief. In any case, satyagraha can be utilized for individual addition. It's anything but an interaction of endless love and a fearless dissent against violence.

The reason for Satyagraha is to battle against injustice and tyranny. Satyagrahi ought to have moral force; he makes comprehend through reason. There is a bad situation for physical force. In Gandhi views satyagraha as most powerful weapon and he recommended some significant techniques. They are:

- Strike
- Fasting
- Non- cooperation

This satyagraha philosophy is as yet applicable and are followed in India as well as followed everywhere on the world. In Indian setting, rule of Satyagraha actually holds great. Model are numerous peaceful protests as flame walk

practically everywhere on the country for some issues. India's foreign approach is likewise founded on peaceful conjunction and it is reflected in not enjoying aggression first however India stays arranged as the security threats gather.

3.1 Requirement of a Satyagrahi

As per Gandhi, a Satyagrahi should have various qualities and characters. A portion of the fundamental ones are given beneath.....

- A Satyagrahi should be fundamentally legit and true.
- A Satyagrahi should not have any mental reservations, he should be receptive.
- A Satyagrahi should be a focused fighter. Truth alone ought to be his lord and inner voice his guide. He ought to be adoring, however firm.
- This implies that a Satyagrahi should be totally fearless. He should not fear anything common—even demise.
- Fearlessness prompts another virtue, sacrifice. A Satyagrahi should be ready for the greatest conceivable sacrifice.
- Suffering and Sacrifice must be gone through in a attitude of simplicity and humanity.
- Gandhi states that a Satyagrahi is needed to rehearse truthfulness and peacefulness in his activity, yet in addition in thought and discourse.

- A Satyagrahi should be firm in his dealings and conduct.
- There should be similarity between the thought and activity of a satyagrahi.
- Gandhi additionally prescribes that the Satyagrahi should figure out how to put on limitations upon his own self.

Gandhi feels that a genuine Satyagrahi who has had the option to satisfy the prerequisite referenced above can work wonder. He alone can confront the might of a military or even of an empire.

4. AHIMSA OR NON-VIOLENCE

Ahimsa or Non-Violence is the focal idea of Gandhi's philosophy. As indicated by Gandhi, Ahimsa or Non-Violence has a positive significance moreover. In sure sense peacefulness signifies 'love'. It implies love towards every living animal. The idea of peacefulness is stretched out intends to human love as well as love towards all conscious creatures of the world. That implies one ought not love just human being nevertheless every living being on the planet. At the point when an individual professes to be peaceful, he is required not to be furious with one who has injured him. He won't wish him hurt; he will wish him well. He won't swear at him, and he won't cause him any physical hurt. He will endure all the injury to which he is oppressed by the wrong-practitioner. Along these lines, Non-Violence is finished blamelessness. Complete Non-Violence is finished shortfall of

malevolence against all that lives. Hence, it embraces even sub-human life not barring poisonous creepy crawlies or beats. Peacefulness is, accordingly, in its dynamic structure generosity towards all life. It is pure love.

Gandhiji said "Peacefulness is the greatest force at the evacuation of humankind. It is mightier than the mightiest weapon of destruction figured by ingenuity of man". this is in like manner need of the current circumstance as mental warfare is huge peril from one side of the planet to the next and we need to talk noisily the possibility of nonviolence (ahimsa) and peaceful resistance has a long history in Indian religious thought and has had various restorations in Christianity, Buddhist, Hinduism, Muslim, and Jain settings. Gandhi explains his philosophy and way of life in his assortment of diaries, The Story of My Experiments with Truth. He was referred to as saying:

"Why does it matter to the dead, the vagrants, and the destitute, regardless of whether the frantic destruction is fashioned under the name of totalitarianism or the holy name of liberty and democracy? "It has consistently been simpler to destroy than to make"

What difference does it make to the dead, the transients, and the dejected, whether or not the frantic destruction is molded under the name of totalitarianism or the holy name of liberty

and democracy? "It has reliably been more straightforward to destroy than to make.

- ✓ Non-Violence isn't equivalent to non-killing.
- ✓ Non-Violence isn't non-resistance conceived out of cowardice.
- ✓ Non-Violence suggests a few positive qualities. These qualities incorporate love, dynamic, resistance to injustice, boldness notwithstanding violence, non-possession, truthfulness and brahmacharya.
- ✓ Non-Violence suggests bread-work, which Gandhi got from Ruskin and Tolstoy and eventually from the Bible. Gandhi characterized it as the 'Heavenly Law that man should procure his bread by laboring with his own hands.'
- ✓ Non-Violence is a higher worth than life. Gandhi respected Non-Violence to be an extreme worth on three grounds. To begin with, it is generally material. Also, it upgrades any remaining qualities without detracting from any. Thirdly, it is limitless in its application.

Gandhi accepted that Non-violence in its total structure isn't feasible by and by. Yet, relative Nonviolence can be acknowledged by and by. Gandhi expressed that Just as the ideal straight line as perceived by Euclid can't be drawn. Likewise wonderful Non-Violence can't be accomplished. In any case, restricted Non-Violence can be achieved. Gandhi expressed that the Divine Spark is available inside man

and we should continually try to keep alive that Divine Spark. Gandhi subsequently respected Non-Violence to be the law of our species. And yet Gandhi perceived the point that the act of all out Non-Violence in our life is unimaginable. Gandhi composed, 'Man can't briefly live without consciously or unconsciously submitting outward violence.' This violence is coordinated against life

Ahimsa, or peacefulness, was another critical principle of Gandhi's convictions. He held that complete peacefulness would free an individual of anger, obsession and destructive driving forces for Non – Violence against the illegal intimidation. Philosophy of nonviolence has great importance it contemporary 21st century. In India the greater part of the contention and extremist insurgencies previously chose and some will settle by nonviolence and peaceful methods. Harmony measure in extremist movement, settlement of highway struggle, Water question. For instance: Cauvery water question, movement of Khalisthan in Punjab Mysore Maharashtra limit struggle and so on As indicated by the Gandhi peacefulness doesn't mean accommodating accommodation to the desire of the evil practitioner. It is the spirit force or truth force. Peacefulness is respected has the most noteworthy law of human kind. It was the exceptional peaceful movement under his authority that procured for India freedom from the colonial standard. In leading the mission contrary to the outsider guideline, Gandhiji

received the inventive strategies of civil disobedience and social transformation, which had a few exemplary highlights

As per Gandhi Non-Violence is an ideal state. It's anything but an objective towards which all humankind moves normally however unconsciously. He says, 'In the event that we can figure out how to apply Non-Violence effectively at home, it will in its pure structure become a compelling power in the service of the state. Peacefulness is the law of our species as violence is the law of the brute. Peacefulness in its dynamic condition implies cognizant affliction. It doesn't mean compliant submission to the desire of the evil-practitioner, yet it implies setting one's entire soul against the desire of the dictator

The Gandhian idea of Non-Violence is dharma in real life, and truth deciphered. It's anything but a static code of profound quality prepared for appropriation. It develops and is basically 'imagination profound quality', in the language of Bergson. Peacefulness is a dynamic and inventive idea focused on truth. Truth, the incomparable Gandhian worth, is the fulfilment of all that is spiritual in man. He views violence as an evil in itself. He doesn't believe it to be unbiased.

As per Gandhi 'Ahimsa or Non-Violence' is the methods; Truth is the end. They are entwined to the point that it is difficult to isolate them. They are the different sides of a coin. Ahimsa or Non-Violence should rehearse

in the mental level. It implies notwithstanding no malevolence against others. In this way, ahimsa or Non-Violence is non injury to others in the physical sense as well as of in the mental sense moreover. Subsequently the idea truth and peacefulness as indicated by Gandhi has a wide application.

Gandhi is of assessment that 'Killing or Injury to life can be a demonstration of violence just under specific conditions. These conditions are anger, pride, hatred, selfish consideration, bad intention and comparative other consideration. Any injury to life done under these thought processes is 'himsa'. Subsequently, the negative importance of Ahimsa is 'non killing or non-injury,' yet this surmises that a peaceful demonstration is liberated from hatred, anger, perniciousness and such. For instance, when a creature which will bite the dust is experiencing exceptional pain all things considered we may kill him to end his anguish or there might be situations when a woman needs to safe pride or proprietor against the lawbreaker. All things considered she can utilize violence to safe herself. So, there are sure special cases as per Gandhi to the law of violence.

In any case, for Gandhi, the positive parts of Ahimsa are considerably more essential than its negative characters. Ahimsa isn't simply abstaining from causing injures to animal; it represents certain positive attitude towards other living creatures that one should develop.

In its positive sense Gandhi said that Ahimsa addresses one of the fundamental and fundamental qualities of mankind. That doesn't imply that violence doesn't have any spot throughout everyday life. Truth be told, even in saving one's existence one needs to submit himsa of one kind or the other, but then Ahimsa is viewed as the law of our species. Truth be told, Ahimsa is only Love. Love is a sort of feeling of unity. In a demonstration of love, one recognizes himself with the object of his love, and this can't be conceivable except if there is a work to liberate mind from each such mien that forestalls the unconstrained outpouring of love. Thusly, Ahimsa requests a true exertion to liberate mind from feelings like anger, malice, hatred, revenge, jealousy and so on, in light of the fact that these make obstruction in the method of Love. As indicated by Gandhi, love is the energy that purges one's inward life and elevates him, and thusly, love understands such respectable feelings as benevolence, compassion, forgiveness, tolerance, generosity, kindness, sympathy and so forth.

Gandhi accepted that without the act of Non-Violence Truth can't be figured it out. Gandhi utilized an inquisitive contention to set up this point. Gandhi expressed that God and Truth are indistinguishable. Simultaneously Gandhi acknowledged a pantheistic origination of God. He contended that God plagues all creatures. All creatures are joined by God and the demonstration of unification is made

conceivable through love or Non-Violence. So, non-violence is eventually the establishing obligation of the Universe that has its starting point in God or Truth.

5. CONCLUSION

All in all, we can say that both Truth and Non-Violence are firmly interrelated. They are similar sides of an equivalent coin. A basic record of the Gandhian idea of Non-Violence shows that Gandhi didn't know about the deep-established forceful intuition in man. Contemporary clinician has brought up that this nature assumes a significant part in the human mental life. Gandhi didn't play sufficient regard for it. His record of Non-Violence is by all accounts more subject to his readings of religious writings than on psychosocial considerations. This is a significant basic point that might be raised against the Gandhian origination of Nonviolence. In the event that Non-Violence is the declaration of the life-nature inside man, violence is the statement of the demise impulse. Gandhiji consistently teaching the ideas of Satyagraha for compromise, which tries to address clashes through self-languishing. Be that as it may, Satyagraha accomplished numerous a sign and inadequate achievement in battling the struggles. Some who talk with question assume that once Gandhiji was eliminated from the scene, Satyagraha had no future. It was just his character that had been liable for the achievement of Satyagraha.

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