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Research Article

## The Philosophical Dimensions of Truth and Non-Violence in M.K. Gandhi: A Study

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### Abstract

The ideals of Mahatma Gandhi are rooted in the principles of *Satya* (truth) and *Ahimsa* (non-violence), which form the basis of his ethical and spiritual ideals. This study explores the philosophical aspects of these two cardinal principles and their importance to Gandhi's socio-political and moral philosophy. To Gandhi, "truth" was not just the factual truth, but the ultimate truth for which he identified with God and morality. Truth had to be sought after with discipline, purity of thought and moral conduct. Non-violence, however, was looked upon as the concrete demonstration of the principle of truth and the greatest virtue of human nature. Gandhi felt that violence is the disintegration of any oppressor, as well as any oppressed, and that non-violence can transform human conscience and create justice through the power of love and compassion. The application of these ideas in Gandhi strategies of Satyagraha, civil disobedience and social movements is also studied. His philosophy was not just political, but universal and applicable to peace and justice, human rights and harmonious co-existence in the contemporary world. The paper concludes that Gandhi's concept of 'truth' and non-violent action is a living synthesis of spirituality, morality and action which can continue to offer a solution to world peace and conflict resolution today.

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**KEYWORDS:** Truth (*Satya*), Non-Violence (*Ahimsa*), Satyagraha, Gandhian Philosophy and Moral Ethics.

## 1. INTRODUCTION

Mahatma Gandhi is unique in the history of modern philosophy and political thought in his radical understanding of truth and non-violence as the principles of human life. However, his philosophy was not simply a theoretical one, but one that was grounded in action and moral considerations. Gandhi considered *Satya* (truth) to be the ultimate reality, and equated this with God. He says that the search for truth is supreme duty of human beings and all moral and spiritual growth relies on sincerity, honesty and purity of conduct. Truth is fundamental in his philosophy, as he himself pointed out, "Truth is God." Another basic tenet of Gandhi's philosophy was non-violence (*Ahimsa*). He viewed non-violence in terms of love, compassion, tolerance and universal brotherhood and not just in terms of non-violence of physical violence. Gandhi believed that "non-violence raises human dignity and enriches the atmosphere with peace and harmony" whereas "violence lowers the stature of man." He practiced the principles of truth and non-violence in social, political, economic and religious fields particularly in the Indian freedom movement against the British colonial rule. He developed a technique of Satyagraha that would emerge as a tool for the fight against injustice by means other than violence.

Gandhi's philosophical approach to the concepts of truth and non-violence highlights the interconnection of ethics, spirituality, and social action. He was also inspired by the philosophies of India, including Jainism, Buddhism and the Bhagavad gītā, and by the Western philosophers Leo Tolstoy, John Ruskin and Henry David Thoreau. Gandhi's philosophy continues to inspire movements for civil rights, peace, and social justice throughout the world. Hence, it is very important to have a systematic examination of the philosophical aspects of truth and non-violence in Gandhi as he has made a valuable contribution in the field of moral philosophy of human civilization.

## 2. OBJECTIVE OF THE STUDY

To examine the concept of truth (*Satya*) in the philosophy of Mahatma Gandhi.

To explain the concept and importance of non-violence (*Ahimsa*) in the thinking of Gandhiji.

To study the connection between Gandhi's ethical and spiritual view of truth and non-violence.

To learn about the effectiveness of truth and non-violence in Gandhi's socio-political movement, specifically Satyagraha.

To assess the relevance of Gandhian ideas of truth and non-violence in modern society.

## 3. METHODOLOGY

This is an analytical, descriptive and philosophical study, mainly. It is based on secondary sources of information provided in books, journals, research articles, dissertations and authentic sources on internet related to Gandhian philosophy. The original writings and speeches of Mahatma Gandhi have been given primary emphasis, such as *My Experiments with Truth*, *Hind Swaraj* and his collected works. This analytical

approach has been used to critically and systemically consider Gandhi's ideas of truth and non-violence. Historical background, philosophy and application of his ideas in socio-political life have been explained using the descriptive method. There have also been some comparative references to Indian philosophies like *Jainism*, *Buddhism* and *Vedanta* to gain a deep insight into the philosophical background of Gandhian ideas.

The study also follows an interpretative method to assess the ethical and spiritual aspects of Gandhi's thoughts and their applicability in the present context. The methodology employed in this study is philosophic analysis, interpretation of texts and historical understanding, which provide a holistic study of the philosophical aspect of truth and non-violence in Gandhi's thought.

## 4. DISCUSSION OF THE STUDY

### Truth in the Philosophy of M.K. Gandhi

*Satya* or truth is the central theme in the philosophy of Mahatma Gandhi. Truth was for Gandhi not only a moral virtue or a moral code, but the reality of human life and the universe. Truth was his preoccupation in his whole philosophy, politics, religion and social activities. For Gandhi, truth was the highest good of all humanity and the pursuit of truth was the highest aim of the human life. The importance of truth in his thinking is revealed by the nature of his autobiography, *The Story of My Experiments with Truth*, which means that his life was a search for truth. Indian philosophy, particularly the Upanishads, the Bhagavad Gita, Jainism and Buddhism, had a profound impact on Gandhi's idea of truth. He thought that the truth was universal, absolute and eternal. But man can experience only a fraction of the Absolute Truth due to his limited knowledge and fallible being. So Gandhi made a distinction between Absolute truth and Relative truth. Absolute Truth means the highest truth which is the same truth as God, and Relative Truth means the truth as it is seen by each person in his or her own situation and experiences. No one could be certain of the Absolute Truth, so Gandhi stressed on humility, tolerance and respect for opinions of others.

Being the most important part of Gandhi's philosophy, he identifies God with the truth. Gandhi's initial thoughts were that "God is Truth." Later, on further consideration, he changed his tune and proclaimed, "*Truth is God*." He says that truth is more basic than any specific version of God – even those who don't believe in God can agree that there is truth. So, truth was the most universal expression of the divine reality. The search for truth is the search for God, the realization of truth is equal to God-realization, says Gandhi. In his autobiography, Gandhi clearly expressed the centrality of truth in his life. He wrote, "But for me, truth is the sovereign principle, which includes numerous other principles" (Gandhi 7). The above statement indicates that all the virtues and moral values are grounded in truth. When a person is not based on truth, love, non-violence, justice, compassion and self-discipline mean nothing. Gandhi was convinced that an honest person should be honest in his thought, speech and action. There must be complete

congruence between thoughts, words, and actions in order to be true with others.

Gandhi believed that truth and non-violence went hand-in-hand. He said that the ultimate goal is truth and the path toward it is non-violence. Truth is the highest reality, and must of course be obtained by no other means than by violence, hatred and coercion. Temporary suppression of opposition by violence does not show the truth. Non-violence, however, allows a person to see the truth by means of love, patience and self-suffering. This association of truth and non-violence was the foundation of Gandhi's approach of Satyagraha. Satyagraha literally translates as "holding fast to truth. It was not just a political tactic but a moral and spiritual tool to stand up against the injustice and stay true to the principle of truth and non-violence. Through Gandhi's life there was a strong sense of how the concept of truth was to be applied. He was always concerned with his personal behavior and took responsibility for his errors and worked to improve himself. He had to purify himself, control himself and have moral courage in his search for truth. That person should be willing to lay aside their personal interests, pleasures, and even life itself for the sake of the truth. Truth required honesty, courage and commitment to right conduct. Gandhi's dedication to truth was a driving force behind his fight for racial equality in South Africa and against colonial rule in India. The second important element in Gandhi's philosophy of truth is that it is universal and all-inclusive. He believed that while all religions have some positive aspects, none are perfect. For peaceful coexistence, mutual respect and religious tolerance are essential. Truth can't be seen from every angle, so it is important to engage in dialogue and openness when investigating truth as a community. Gandhi was against dogma and wanted people to be open to learning and new experiences.

Finally, truth (*Satya*) is the basis of Gandhi's philosophy. Ethical life is defined by it and it is the ultimate reality. Gandhi saw truth as the same as God and he saw human life as a continuous quest for the truth. His distinction between Absolute and Relative Truth engendered Humility and Tolerance; and his insistence on the unity of the Truth and Non-Violence gave a sound moral platform to the social and political action. Gandhi showed through his philosophy and practice that truth is not an abstraction but a living force which has the power to change individuals and society through it. His vision of truth remains a source of inspiration to humanity in its quest for justice, peace and moral rectitude.

### **The Meaning and Significance of Non-Violence (*Ahimsa*) in the Philosophy of M.K. Gandhi**

Mahatma Gandhi's philosophy is based on the principle of non-violence or *Ahimsa*. It is not just a moral quality, not just a political game plan; it's the essence of his worldview. Gandhi's revolution of the Indian idea of *Ahimsa*—non-violence—made it a dynamic and practical principle which could shape individual actions, social relations and political engagements. Non-violence was to him synonymous with truth (*Satya*) and they formed the core of ethical and spiritual life. Gandhi's

interpretation of *Ahimsa* was influenced by *Hinduism*, *Jainism*, *Buddhism*, *Christianity*, and the teachings of great thinkers such as *Leo Tolstoy* and *John Ruskin*. He did give it a modern twist, though, and one that was groundbreaking to today's society and political battles. The Sanskrit word *Ahimsa* translates as "non-injury" or "non-harm. As a common term, it means not to inflict bodily damage on an animal. But Gandhi took its meaning much beyond the lack of violence. He says that *Ahimsa* suggests total lack of ill will, hatred, anger, revenge and exploitation. It requires: love, compassion, good will, active concern for the welfare of others. Non-violence, then, is not a mere passive state but the positive force which stems from love and appreciation of life and all life. Gandhi thought that every human being has a divine dignity and that therefore it is wrong to inflict any harm on a human being. Gandhi believed *Ahimsa* to be the supreme moral code of the human existence. He was a strong believer that violence can bring short term gains, but can never achieve permanent peace or justice. Violence leads to fear, hatred and more violence; non-violence leads to understanding, reconciliation and moral change. Gandhi believed that real courage is not inflicting suffering on others, but rather is the willingness to suffer for the sake of truth and justice. He felt that a non-violent man should be "extraordinarily strong in character, self-discipline and moral conviction. Gandhi's philosophy had this intimate linkage between truth and non-violence which is very characteristic of Gandhi. His idea of truth was that it was the highest reality and his idea of non-violence was that it was the way to achieve it. Truth is impossible without truthfulness, force without violence and compulsion without force, so non-violence is the inevitable means through which truth is to be realized. Gandhi famously stated: "Truth is my God. Non-violence is the means of realizing Him" (Gandhi 503). He believed that there can be no evil means and good ends. Violence is an unworthy way of attaining the goals of justice, freedom, and peace, which must be achieved in a peaceful manner. Gandhi's practice of Satyagraha was an important embodiment of his philosophy of *Ahimsa*. Satyagraha translates to "truth-force" or "holding firmly to truth. It was a way of defying injustice and oppression without resorting to violence or armed rebellion like civil disobedience, non-cooperation, fasting and peaceful protest. Gandhi's idea of Satyagraha was to get the opponent to do a U-turn and change their ideology for moral reasons. In the Satyagraha, the practitioner tries to change the mindset of the adversary through non-violence and moral persuasion and not by destroying him. This was a new way of fighting, compared to violent political activities, and proved to be a very powerful weapon in the fight for independence in India. Gandhi's philosophy of *Ahimsa* is not limited to politics. It covers all aspects of human life from personal ethics to social relations, economics and international affairs. Non-violence brings into personal life the tools of self-control, humility and compassion. Social life fosters harmony, mutual respect, cooperation between people and communities. Gandhi firmly felt that non-violence and love would help eliminate all social evils like untouchability, communal hatred etc. and economic

exploitations as well. He believed in trusteeship, that is, the use of wealth and resources for the good of society and not for self-interest. Gandhi believed non-violence was the only way to put an end to the global conflict and war at the international level. He stated that the modern wars bring about enormous destruction, suffering and do not bring a solution to the root causes of hostility. His philosophy has influenced many movements and leaders of the 20th century such as *Martin Luther King Jr.* and the anti-apartheid movement led by *Nelson Mandela*. Gandhi's philosophy remains as relevant as ever in today's world where the struggle for peace, human rights and social justice is being fought with non-violence.

In conclusion, Ahimsa is the cornerstone of Mahatma Gandhi's philosophy. It is a broad moral guideline of love, compassion, truth and respect for the dignity of human beings. Gandhi used Ahimsa as a great tool for social and political transformation. He did so by instilling in them a sense of moral courage, selfless sacrifice, and peaceful resistance as a tool for combating injustice and fostering lasting peace. Gandhi's principles of non-violence and Ahimsa continue to inspire us to seek a more peaceful and harmonious world, especially in our present chaotic times rife with conflict, intolerance, and violence.

#### **Spiritual and Ethical Thought of Truth and Non- Violence:**

Truth and non-violence are the pivot of Mahatma Gandhi's spiritual and moral insights. Gandhi did not consider *Satya* and *Ahimsa* as two separate principles, but two aspects of the same moral and spiritual reality. Gandhi tried to show in his life and in his writings that the quest for truth can only be achieved through non-violence and that whenever there is non-violence there is the quest for truth. This was his conviction and the basis of his philosophy of life, which was founded on the principles of non-violence and truth. Truth was the ultimate reality and the highest principle governing human life for Gandhi. He developed a concept of truth which was different from the traditional Indian view of *Satya*, whose essence is the eternal and divine. Gandhi conceptualized truth as God, saying that there can be several images of God but there is only one image of truth, which is accessible to all. He shifted from saying "God is Truth" to the more powerful saying of 'Truth is God' during his spiritual quest. This change was a result of his conviction that truth is not restricted by religious belief and can be discovered by every human being, irrespective of religion. The quest for truth was thus the highest goal of human life, and the foundation of all morality. But Gandhi believed that the truth could never be achieved with violence. Violence comes from hatred and anger, selfishness and the desire to control others. It is these attitudes that affect perception and render people unable to see the truth. Gandhi felt that there is no such thing as absolute truth in any human being and thus humility and respect for others is a must when searching for truth. The ethical method of seeking the truth without causing harm to

others is non-violence. It sees the worth of each person, and sees the way of dialogue, persuading and self-suffering, rather than forcing. So, non-violence is not simply a political tactic but a moral imperative based on the nature of truth itself.

Gandhi clearly expressed this intimate connection between truth and non-violence in his famous statement: "Truth is the end and Ahimsa is the means thereto" (*Hind Swaraj* and Other Writings, p. 71). In this quotation, the key values of Gandhi's ethical philosophy are expressed. Non-violence is the right path to truth and truth is the highest good that can be reached. Gandhi did not accept the idea of evil means for good ends. As a seed is to a tree, means is to ends, writes him. There is no moral or truthful end to the means that are violent. So, non-violence must be practiced at all stages of human action in search of truth. This synthesis of truth and non-violence was the basis of Gandhi's ideology of Satyagraha. Satyagraha meant more than a technique of political action; it was a spiritual practice. It was a search for and a search into truth, by non-violent action. A Satyagrahi does not wish to conquer or annihilate the opponent but he wants to conquer him by Love, Patience and Self Suffering. Gandhi believed that if someone suffers voluntarily and for a good reason, it has moral authority and may make the offender feel guilty. The path of non-violence thus becomes a means to uncover truth and to promote reconciliation. Gandhi's spiritual aspect of his thought is also important. He saw all people as aspects of the one divine reality. We all have a common spirit and so to injure another is to injure oneself. Non-violence is, therefore, an expression of spiritual unity and universal love. *The Bhagavad Gita*, *Jainism*, *Buddhism* and *Christianity* had all had a profound impact on Gandhi's ethical teachings, all of which have stressed compassion, self-control and the sacred respect of life. By non-violence, one learns to have a pure heart and to progress towards the truth and God. Besides, Gandhi pointed out that non-violence did not mean being weak but being morally courageous. It is stronger than violence for it is a way of self-discipline, forgiveness, and willingness to suffer for the sake of truth. Gandhi believed that morality should be determined by love and not fear. Genuine non-violence can only be practiced by one who is prepared to see the truth, and the person who is prepared to see the truth can appreciate genuine non-violence. The two principles thus complement each other in building up moral character. To sum up, truth and non-violence are the very basic elements of Gandhi's spiritual and ethical ideology. The ultimate is Truth, and the supreme end of human life is Truth; and Non-violence is the essential tool to realize it. Gandhi's philosophy shows that there is no distinction between moral ends and moral means and that truth can only be sought through respect, compassion and love for all living things. Satyagraha and his lifelong experiments with truth were a powerful example of the power of truth and non-violence to transform individuals and society. One of the lasting legacies of Gandhi's thinking for ethical and spiritual philosophy is their close association.

### **Practical Application of Truth and Non-Violence in Gandhi's Socio-Political Movements:**

The socio-political ideals of Mahatma Gandhi were based on two core concepts – *Satya* (truth) and *Ahimsa* (non-violence). These principles were not just moral doxtras, but effective means of political action, social reforms and national liberation. However, Gandhi made truth and non-violence into a weapon of resistance to injustice, oppression and colonialism. His way of Satyagraha, which means “holding firmly to truth,”. Gandhi's Satyagraha was a testament to the power of non-violence and moral force in achieving political and social goals. Truth was the ultimate reality for Gandhi; it was the greatest moral law that governed human life. He felt that there was no separation of truth and God and frequently asserted that “Truth is God”. Truth was universal and universal truth was eternal, so people were morally bound to seek it through self-discipline, sincerity and good behavior. But Gandhi recognized the boundness of human minds and believed that no man could possess the whole truth. In the search for truth, therefore, humility, openness and respect for others were needed. This conviction naturally brought forth the principle of non-violence, as Gandhi did not believe violence can pursue truth. No one could find or defend the truth in hatred, force or destruction. Satyagraha was the actual expression of this ideology. Satyagraha was a conscious and brave resistance against injustice as opposed to passive resistance. It did not aim at defeating or humiliating the opponent, but at awakening the opponent's conscience by self-suffering and moral tampering. Gandhi thought that willingness to suffer for a just cause had the power to transform. The Satyagrahi, then, opposed to any injustice and practice without using violence, retaliations or hatred. This resistance to cause change in the wrongdoer, but not to end him. Gandhi began to practice Satyagraha on a large scale in South Africa, mobilizing the Indian community in opposition to discriminatory laws, in 1906 and 1914. These campaigns proved to be successful and he came to believe that truth and non-violence could be effective tools of mass political action. When he came back to India he modified the technique for the Indian freedom struggle. The Satyagraha in Champaran in 1917, the Satyagraha in *Kheda* in 1918 and the Ahmadabad Mill Strike in 1919 illustrated the way social and economic injustice can be treated through non-violent means. In these movements, Gandhi asked people to stand up to demand justice, yet regard their opponent with respect. The most important use of Satyagraha was the Non-Cooperation Movement (1920-1922). Gandhi called for a withdrawal of cooperation from the British institutions, schools, courts, and administration. The movement had become based on the conviction that oppressive systems would only perpetuate if the oppressed agreed to or participated in them. Non-violent refusal of cooperation could make it possible to oppose an unjust authority without killing somebody. In the same way the Salt Satyagraha in 1930 was a historic encounter of truth and non-violence in action. Gandhi's march to Dandi and his symbolic violation of the salt law revealed the injustice of colonial rule and galvanized the participation of millions in civil disobedience.

Gandhi's understanding of Satyagraha is clearly expressed in his influential work *Satyagraha in South Africa*. He writes "Satyagraha is a weapon of the strong; it always demands truth and admits no violence under any circumstances." (Gandhi 289). Gandhi's assertion reflects his belief that true strength is found in moral rectitude and steadfastness in the pursuit of truth. The quotation also shows the interweaving of truth and non-violence in his social-political philosophy. Gandhi used these principles for social reform in addition to his political independence. He fought against untouchability, communal hatred, social inequality and economic exploitation through non-violent means. He was a positive programmer who fostered education, development of the villages, self-reliance and harmony among the people of the village. Gandhi's idea of social change was that it must come from a moral awakening and not through law-making or revolution. Gandhi's non-violence and truth were used not just in India. His techniques were emulated by many civil rights and liberation movements worldwide. Many leaders, including *Martin Luther King Jr.* and *Nelson Mandela* came up with ideas from Gandhian principles in their fight for justice and equality. Satyagraha has proven its timelessness because, as the examples have shown, the means are always justified by the end, and the end is always justifiable by the means. According to Gandhi, 'unjust means' always leads to 'corruption of noble ends' while 'truth and non-violence' lead to 'genuine and lasting peace'. Finally, the socio-political movements of Gandhi demonstrate the means by which truth and non-violence can effectively transform the mind of society and the political order. Satyagraha enabled him to turn moral principles into powerful means of resistance, and to show that moral convictions, courage and sacrifice could overcome the most powerful system of oppression. His experiments with truth and non-violence continue to serve as a valuable guide to conflict resolution, to the advancement of justice and to peaceful living in the world today.

### **Relevance of Truth and Non- Violence in modern Society:**

The philosophy of Mahatma Gandhi which is based on these principles is *Satya* and *Ahimsa*. Gandhi considered truth to be the highest reality, and non-violence to be the greatest means to attain and defend truth. The principles were born out of the struggle for freedom in India, but they still have a lot of relevance in today's society where there are lots of political conflicts, social tensions, economic inequalities, environmental crises and ethical issues. In modern society, the importance of the truth grows with the spread of misinformation, fake news and propaganda in digital media. Technology has advanced so quickly that communication is no longer a challenge, but facts also get distorted and public opinion manipulated. Gandhi's principle of truthfulness will ensure that people, institutions and governments across the world do what is right, with transparency and accountability. He has given the message that the progress of any society is possible only when there is truth. Trust is rooted in truth, and is crucial to interpersonal relationships, good governance and social harmony. As far as public life is concerned, truth fosters ethical behavior,

democratic governance, and helps to inhibit the occurrence of corruption. Similarly, the importance of non-violence has increased in a society that is frequently plagued by social instability, terrorism, interpersonal violence, community violence, and war. Gandhi did not mean to imply that non-violence was a weakness for him but rather that it was a strong moral force that can change people and societies. By the way he did it he showed that they can overcome injustice without hate or violence. Today, in a world of mass atrocity and violence, Gandhi's idea of non-violence is a way of dealing with each other through dialogue, reconciliation, and understanding. The ideals of Gandhi continue to inspire international peace movements, civil rights movements, and social justice groups. Gandhian 'non-violence' is also important in the promotion of tolerance and coexistence in multicultural societies. Diversity in religion, culture, language and ethnicity is found in modern countries. Conflict can arise from differences when intolerance and prejudice are present. Gandhi's principles foster respect for all religions and human dignity, promoting compassion and empathy among individuals. His philosophy is that strength is not to be derived from domination, but from understanding and cooperation. This is crucial for social cohesion and secure coexistence of different communities. Politically, the principles of Gandhism serve as a moral guide for good governance. Competition can sometimes foster manipulation, negativity and power-seeking for whatever means possible. Gandhi preached politics based on moral principles and service to the human race. He examines the importance of truthfulness and non-violence, urging leaders to focus on the well-being of the people rather than their own interests. They have the potential to foster a culture of integrity, responsibility, and positive political involvement in democratic societies. Economy and environment aspects of Gandhi's ideology are also pertinent today. Environmental degradation and growing inequalities have been caused by modern consumerism and unchecked industrial development. Gandhi's truthfulness calls for the consideration of the side effects of over-consumption, and his principle of non-violence expands beyond human relations to respect for nature. His concepts promote sustainable growth, responsible resource management and harmony between people and the environment. Gandhian thinking is a source of inspiration in the age of climate change and ecological crises for developing a sustainable future. Besides, the Gandhian principles are still applicable in personal life. Patience, forgiveness and emotional maturity are fostered by non-violence, while truthfulness fosters integrity, self-discipline and authenticity. They help to create a healthier relationship and more harmonious community in families, schools and the workplace. Gandhi recognized that change in the social structure starts with change in individual behavior and this principle still holds true today in tackling many of today's problems. It is the universal and timeless nature of the truth and non-violence that makes it so relevant. They are either universal or transcend geographical, cultural and historical barriers, and they remain a source of inspiration for efforts

towards justice, peace and human welfare. The ethic codes Gandhi advocated are timeless tools to tackle conflict, to ensure harmony, and to cultivate a sense of responsibility among citizens in a modern society. As such, Gandhian ideas of truth and non-violence have not become mere historical ideals, but living principles that can lead mankind to a more peaceful, just, and compassionate world.

## 5. CONCLUSION

In conclusion, the notion of Truth (*Satya*) and Non-Violence (*Ahimsa*) of M.K. Gandhi is not a political programme or a passive moral rule; it is a complex metaphysical concept. Gandhi did not think of two ideals as separate but as two sides of one coin, reinforcing each other and unbreakable. Gandhi sees that there is one Truth and that's the Highest Law of the Universe and that non-violence is the only way to get to that Truth. Violence towards the coming to the Truth is a contradiction, as this has been a lack of unity in the unity of the existence which is the Truth. What Gandhi has done is to put all these abstractions into practice and to make all these ideas of monastic conduct workable and to make them a handy blueprint for living and social change. He brought to the world Satyagraha, the 'soul'-force or 'truth'-force and gave it a dynamic mechanism for the struggle against injustice armed with nothing but love. His own life and thought is a proof of the truth that "non-violence in committing oneself to ethical truth is more effective than coercion and violence. His emphasis on *Satya* and *Ahimsa* continues to be a core and timeless moral principle for peace, human dignity and co-existence in a more polarized world.

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