

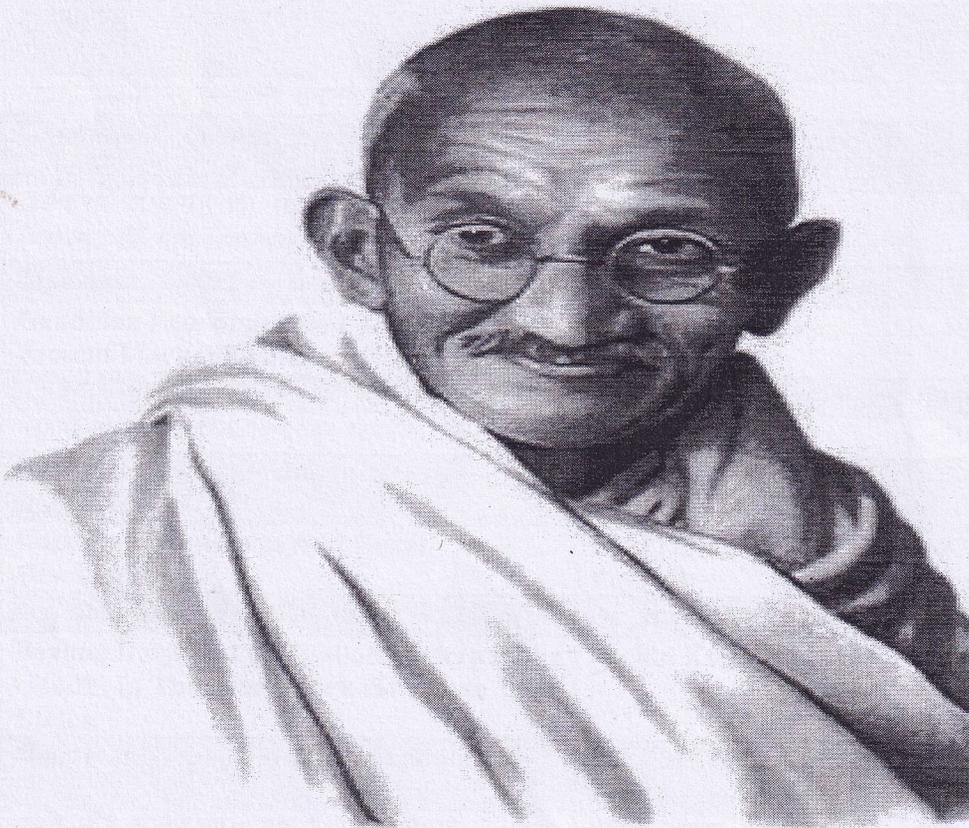
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GANDHIAN THOUGHT AND PEACE BUILDING

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Abstract:

Mohandas Karamchand Gandhi or 'Mahatma Gandhi' is known and remembered as the supreme leader of the Indian freedom struggle, his main aim in life was always the attainment of truth. He was always a philosopher and his philosophy was always practical and down-to-earth. He did not believe in empty metaphysical argument or nearly building complex structures of idea but always tried to implement his idea in everyday practice. Gandhi defines God as truth. By 'truth' he does not mean subjective or relative truth, but the absolute truth, 'the Eternal principle', that is God. As he says, "I worship God as truth only. I have not yet found him but I am trying seeking him and daily the conviction is growing upon me that he alone is real and all else is unreal". (The story of my experiment with Truth P.4) Later on, Gandhi went one step further to say '**Truth is God**'. Thus for him truth was the sovereign principle of morality and it was also the absolute truth, the eternal principle. Truth is, therefore, both the definition of the most central dimension and the very essence of the absolute. And by saying 'Truth is God', he affirms that God is to be found whenever there is truth-in-action. Therefore Truth or God meant the genuine morality of action here and now. Since this is so, the end does not justify the means. The means must be equally noble and pure. Thus his religion is not about mythologies, theologies and rituals, but about the moral action of the individual. 'Truth is God' means that God is essentially to be found in the truthful, moral act performed here and now.

Keywords: Mahatma Gandhi, Truth, Ahimsa, Moksha, Nutritious diet

Introduction:

The doctrine of **Ahimsa**, non-violence was always at the very center of Gandhi's thought and work. He always believed in non-violence and lived by it. There was an obvious relationship between the doctrine of truth and non-violence :Satya and Ahimsa. As Gandhi says, I made the early discovery that if I was to reach God as truth and truth alone I could not do so except through a perfect vision of truth can only follow a complete realisation of Ahimsa. To see the universal and all-pervading spirit of truth face to face one must be able to love the meanest of creation as oneself Ahimsa is the farthest limit of humility (My experiment with truth, P.401-2). For Gandhi, Truth and Ahimsa are so intertwined that it is practically impossible to disentangle and separate them. As he puts it, Ahimsa is the means and Truth is the end. Thus, Ahimsa becomes our supreme duty and Truth becomes God. "Truth exists, it alone exists. It is the only God and there is but one way of realising." (Collected works. vol 44, p.59). Thus, Ahimsa is the fundamental means by which Truth can be realised, that is, **Moksha** can be achieved. Ahimsa includes non-violence in thought, feeling and action and also means total humility, love, compassion and service. The idea of Satyagraha is the logical culmination of the ideals of Truth and non-violence. Gandhi used Satyagraha – passive resistance – as a strategy very successfully

