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**GANDHI'S AHIMSA AND THE NATURAL WORLD: A PHILOSOPHICAL
REFLECTION ON HIS LOVE FOR NATURE AND INDUSTRIAL CRITIQUE**

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Introduction:

Mahatma Gandhi's life and philosophy have inspired generations with the moral clarity, spiritual depth, and political courage. At the heart of his teachings lies the principle of *ahimsa*, or non-violence, which Gandhi viewed as a universal ethic—governing not only human relations but also humanity's relationship with the natural world. His deep concern for nature and his critique of industrial civilization were grounded in a vision of harmonious coexistence, simplicity, and moral responsibility. Gandhi saw modern industrialization as a dehumanizing force that fuelled exploitation, environmental destruction, and spiritual decline. In contrast, he advocated for a simple life rooted in local economies, manual labour, and ethical consumption. He further developed the concept of *trusteeship*, which calls upon individuals to use their wealth and resources not for personal gain but for the welfare of society and nature. This paper explores how Gandhi's commitment to non-violence, his critique of industrialization, and his vision of trusteeship forms a coherent ecological philosophy—one that expresses a deep and enduring love for nature.

Non-Violence as a Fundamental Principle of Life:

Generally, non-violence is understood as refraining from causing harm to any living being. However, Gandhi believed this was only the most basic expression of *Ahimsa*. For him, true non-violence went far beyond the absence of physical harm. It included eliminating all forms of evil intent—harboring ill-will toward others, hating anyone, lying, or even possessing things one does not rightfully own were all, in his view, violations of *Ahimsa*. Gandhi saw non-violence as a profound and active principle of life, not merely passive restraint. He also believed that the human journey has always been a gradual evolution toward *Ahimsa*. In the earliest stages of civilization, humans lived as hunters, killing animals for food. But eventually, a time came when people began to feel a sense of shame in living as wandering hunters, taking life for survival. This led to the discovery of agriculture—a way of life that relied principally on Mother Earth rather than on the destruction of other life forms. This shift marks a clear step toward non-violence in human history. As Gandhi put it, if humanity had not moved in the direction of *Ahimsa*, “its very existence would have become impossible.” The gradual move away from

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violence and toward compassion and coexistence reflects a deep-rooted tendency in human nature to live in harmony with all beings. (Gandhi, 1954, p. 9) In his autobiography, *The Story of My Experiments with Truth*, Gandhi recounts a deeply personal experience that profoundly shaped his understanding of *Ahimsa*. As a young boy, he once stole small amounts of money—copper coins from a servant’s pocket—to buy Indian cigarettes. However, a more serious incident marked a turning point in his moral development: he stole a piece of gold from his meat-eating brother’s armlet, an act that left his brother in debt by twenty-five rupees. Burdened by guilt, Gandhi chose to confess. He wrote a note to his father, admitting his wrongdoings and asking for punishment. What followed was a moment of extraordinary emotional impact. Gandhi recalled: “*He read it through, and pearl drops trickled down his cheeks, wetting the paper. For a moment, he closed his eyes in thought, then tore up the note. He had sat up to read it, then lay down again. I also cried. I could see my father’s agony. If I were a painter, I could draw a picture of the whole scene today.*” This moment became a transformative lesson for Gandhi. His father’s silent, compassionate response touched him more deeply than any form of punishment could. It was a living demonstration of *Ahimsa*—a powerful act of love and forgiveness that cleansed Gandhi’s conscience and opened his heart to the true essence of non-violence. From that moment on, Gandhi carried this experience as a guiding light, a reminder that *Ahimsa*, when practiced with sincerity, holds the power to heal, transform, and uplift the human spirit from within. (Gandhi, 2009a, p. 39) Non-violence was not just a principle for Gandhi—it was the very foundation of his life, something as essential to him as breathing. He often described *Ahimsa* as the “breath of life” and believed that fearlessness was a necessary quality for anyone who wished to live by this principle. Gandhi acknowledged that, both consciously and unconsciously, he sometimes failed to fully uphold non-violence in every moment of his life. However, these lapses never caused him to abandon the path. He maintained that unwavering faith in God was crucial for the true practice of non-violence. For Gandhi, belief in God and the practice of *Ahimsa* were deeply intertwined, not contradictory. He also stressed that a person driven by greed for material pleasures could never be a genuine follower of non-violence. Greed, in his view, leads to exploitation—of people, animals, and nature. *Ahimsa*, by contrast, stands as a complete rejection of any form of exploitation. It liberates individuals from the compulsion to dominate or harm. In this context, Gandhi powerfully asserted: “*If there were no greed, there would be no occasion for armaments. The principle of non-violence necessitates complete abstention from exploitation in any form. Immediately the spirit of exploitation is gone, armaments will be felt as a positive unbearable burden. Real disarmament cannot come unless the nations of the world cease to exploit one another.*” For Gandhi, the path of non-violence was inseparable from justice, humility, and simplicity. It was not merely political resistance, but a complete ethical and spiritual discipline that called

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for harmony between humans, nations, and nature itself. (Gandhi, 1945, p. 72) In the pursuit of living a simple, non-violent life, Gandhi introduced the concept of *passive resistance*, urging everyone to become a passive resister. He defined it as a method of securing rights through personal suffering, standing in direct contrast to resistance by arms. According to Gandhi, true strength lies in the willingness to sacrifice oneself rather than cause harm to others. One must simply discern what is right and wrong, and then pursue the right path through non-violence. Even in situations of disagreement or discomfort, violence is not the answer. Instead, one must endure with courage and become a passive resister. While some dismissed passive resistance as the weapon of the weak, Gandhi strongly opposed this view. He argued that passive resistance demands far more bravery than violence, requiring fearlessness, honesty, and even a readiness to die. In his words, violence is the weapon of the coward, relying only on physical strength, while passive resistance uses the superior force of the soul. Physical power is not a requirement—Gandhi noted that many strong, healthy individuals lacked the inner strength to be passive resisters. He emphasized this with a striking statement: *“Passive resistance is an all-sided sword; it can be used anyhow; it blesses him who uses it and him against whom it is used. It produces far-reaching results. It never rusts and cannot be stolen. Competition between passive resisters does not exhaust. The sword of passive resistance does not require a scabbard. It is strange indeed that you should consider such a weapon to be merely the weapon of the weak.”* For Gandhi, passive resistance was not weakness—it was the highest form of strength. (Gandhi, 2009b, pp. 65-67) As we have seen, Gandhi consistently preferred village life, believing that people could live more simply and harmoniously in rural settings than in big cities. He focused his efforts on making villages self-sufficient and urged everyone to follow the path of *Ahimsa* (non-violence). For Gandhi, true simplicity was impossible if society became overly dependent on machines. He envisioned a society where each individual was a fully developed and responsible member, contributing through honest and non-exploitative labour. Emphasizing this, he stated, *“The villages must become self-sufficient. I see no other solution if one has to work in terms of Ahimsa.”* Gandhi believed that city-based civilization was fundamentally incompatible with non-violence because it was rooted in exploitation—particularly of nature and labour. Without such exploitation, he argued, modern industrial civilization could not exist, and exploitation, in his eyes, was a form of violence. Non-violence, therefore, could only flourish in self-contained villages where people lived close to nature and practiced restraint. He maintained that no industry was possible without some degree of violence, however small. While acknowledging that all professions involved a measure of violence, Gandhi insisted we must choose those with the least harm. This is why he considered agriculture the most suitable profession for Indians—it involved minimal violence and kept people connected to the land. In his view, anything that brings us closer to nature supports the practice of non-violence.

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Underscoring this idea, Gandhi affirmed: “*You have to be rural-minded before you can be non-violent, and to be rural-minded you have to have faith in the spinning wheel.*” For Gandhi, the spinning wheel was not just a tool—it symbolized self-reliance, simplicity, and a deep commitment to non-violence. (Gandhi, 1954, p. 35) non-possession, non-stealing is closely related to non-violence, possession means we are possessing something without needing it. It is also implying the stocking for the future. But according to Gandhi anybody seeks the real truth cannot be worried about what will happened in future. Gandhi said; “God never stores for tomorrow; He never creates more than what is strictly needed for the moment.” (Gandhi, 1954, p. 13)

Regarding how through non-violence, we can bring equal distribution in place, Gandhi said that the first step would be from the individual point of view. We first as an individual have to reduce our own wants to minimum. Even Gandhi himself said that if any person has ten Bighas of land or ownership of the ten cars then still he has to reduce his level of the poorest of the poor, even he himself did this in his personal life. That’s how the economic equality could take place, to support this point he said; “I shall bring about economic equality through non- violence, by converting the people to my point of view by harnessing the forces of love as against hatred.” (*Sarvodaya*, p. 144) Violent masses lead to mass production and this mass- production is like disease to Gandhi, but this violence could not bring the long-term success in human life. Gandhi thereafter introduced his concept of ‘bread labour’ and justice on distribution of the daily necessary things among all, which he named ‘trustees of wealth’. He said that this is the only way to contentment and simplicity, voluntarily adopted. In Gandhi’s vision mass-production is nothing but the desires of multiplication of materials wants, which must not be the aim of the life. Comfort makes the peoples slave of material pleasure which is disease to human dignity. He further said that; “We shall cease to think of getting what we can but we shall decline to receive what all cannot get.” (Gandhi, 1966, p. 17) How hardly and in a discipline way Gandhi practiced non-violence got proved when he warns his Satyagrahis against hunger-strikes or the like. He says to his satyagrahis that it is “satyagrahi’s first code of honour that he will conscientiously carry out jail discipline with the reservation just mentioned.” He also said that; “A satyagrahi is a universal reformer. For him there is no distinction between criminals and non-criminals. He is out to render service to the whole of humanity to the extent of his ability and opportunity.” (Gandhi, 1979, p. 59) In present time it has become the fashion to say that with non-violence, society cannot be organized on. Here Gandhi talks about the love which can make the non-violence as the foundation of any society. He said that these are all fact; when a father slaps his child, he obeys his father not because of having no physical strength equal to his father but out of his love to his father. Sometimes we have seen that people makes violence caused by self-defense. So,

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they tried to hide the creating violence behind the excuse call self-defense. In order to this he said; “The strength to kill is not essential for self-defense; one ought to have the strength to die. When a man is fully ready to die, he will not even desire to offer violence. Indeed, I may put it down as a self-evident proposition that the desire to kill is in inverse proportion to the desire to die. And history is replete with instances of men who by dying with courage and compassion on their lips converted the hearts of their violent opponents.” (Gandhi, 1945, pp. 55, 57)

Gandhi considered non-violence as the best way to reach at the truth which is the main aim of people to know. As serving the neighbour could be serve the world, similarly, the Satyagraha can be extended to the universal level from the family where it must begin. Satyagraha is a universal law in Gandhi’s insight. There is no other way to get real truth except Ahimsa, that is why he asked everybody to walk on the path of it to get truth. The success of the Satyagraha is not easy; many conditions need to get fulfilled to achieved that. He suggested few conditions for the success of the Satyagraha, which are like; “(1) The Satyagrahi should not have any hatred in his heart against the opponent; (2) The issue must be true and substantial; (3) The Satyagrahi must be prepared to suffer till the end for his cause.” (Gandhi, 1957a, p. 208)

Gandhi's Critique of Industrialization and Vision for a Simple Life:

From the earliest days of Indian civilization to the present, one recurring challenge has been the tendency to fall into the trap of material greed due to a lack of mindfulness. According to Gandhi, peace and fulfilment can be found not by chasing the comforts of a machine-driven modern world, but by returning to the simple, need-based lifestyle of ancient times. He believed that the wisdom of India's ancient civilization lay in its emphasis on simplicity and spiritual grounding, which offered a path to a more meaningful and harmonious life. In contrast, the modern civilization built on industrialization pushes people in the opposite direction—away from simplicity and closer to restlessness, exploitation, and spiritual emptiness. One of the most valuable lessons from India’s ancient heritage, Gandhi believed, was its constant integration of spirituality into every aspect of daily life. Modern industrial life, however, tends to disconnect people from that spiritual core. Reflecting on this loss, Gandhi stated: “*Ours will only then be a truly spiritual nation when we shall show more truth than gold, greater fearlessness than pomp of power and wealth, greater charity than love of self. If we will but cleanse our houses, our palaces and temples of the attributes of wealth and show in them the attributes of morality, we can offer battle to any combinations of hostile forces without having to carry the burden of a heavy militia.*” For Gandhi, true strength came not from wealth or weapons, but from moral integrity and spiritual clarity—values that are nurtured through a simple life aligned with nature and the soul. (Gandhi, 1957b, p. 8)

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Gandhi strongly supported a village-based economy, which is why he placed great emphasis on *Khadi*. In his vision, village economy would remain incomplete without Khadi, as it represented self-reliance, simplicity, and dignity of labour. Gandhi urged people to focus on revitalizing village industries, stating that human life cannot be sustained without essential crafts like hand-grinding, hand-pounding, soap-making, paper-making, match-making, tanning, and oil-pressing. He encouraged villagers to breathe new life into these traditional industries and adopt them in a renewed, meaningful way. Gandhi believed that people should only use material goods as needed, avoiding unnecessary consumption. According to him, our ever-growing desires stem from a lack of a *village mind*—a mindset grounded in simplicity and sufficiency. When people become fully village-minded, they no longer crave the endless output of machine-made products. A truly village-minded person, Gandhi said, might earn more than their daily needs, but would never use the excess for personal gain—instead, they would use it for the welfare of others. This idea is central to Gandhi's concept of *trusteeship*, which holds that individuals should act as trustees of any surplus wealth, using it for the benefit of the poor and marginalized. While Gandhi acknowledged the difficulty of ensuring that wealth truly reaches the poor, he believed that *non-violence* is the only principle through which such an ideal society can be built. He was convinced that only through non-violence could inequality be eliminated and a civilization free from injustice be achieved. For Gandhi, true civilization is one in which all live with dignity, equality, and harmony—values rooted deeply in simplicity and service. (Gandhi, 1941, pp. 13, 20) A civilization based on industrialization is harmful not only for us but also for future generations too. When Gandhi was asked about the telegraph and steamship, he replied that he had no personal objection to them. However, he added that they could remain only if they could exist without relying on industrialism and everything it implies. If anything promotes exploitation or undermines a simple life, it cannot be accepted. Indian civilization is one of the oldest and most respected cultures in the world—not because of its industries, but because of its harmony with nature and its simple way of living. Therefore, in Gandhi's view, to let India truly be India, industries must be completely dismantled, no matter the cost. To achieve this, people must become self-sufficient and free from dependence on others for their basic needs. Without self-reliance, Gandhi believed, people would ultimately destroy themselves. He observed that England lost its moral values due to industrialization, and warned that the same would happen to India unless it returned to a simpler way of life. Gandhi practiced this principle throughout his life by using locally made products and avoiding foreign goods. He believed that wealth inflates ego and individuality, driving people to chase power, money, and excess beyond their basic needs—thus complicating life. When desires exceed what is necessary, people begin to overexploit nature, giving rise to industrialization. This, in turn, creates deep inequality—some become rich and powerful, while others lose their livelihoods and fall into

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poverty. This, Gandhi believed, is the inevitable result of industrialism. In *Sarvodaya*, he wrote about industry and the inequality it breeds: *“The art of becoming ‘rich’ in the common sense is not only the art of accumulating much money for ourselves but also of contriving that our neighbours shall have less. In accurate terms, it is ‘the art of establishing the maximum inequality in our own favour.’”* (Gandhi, 1954, pp. 24, 30) Industrialism is fundamentally based on the ability of people to exploit others, which is why Gandhi was deeply concerned about industrialization in India. He pointed out that in nations like England, where industrialization has become a way of life, unemployment continues to rise daily. If this is the situation in a developed country like England, Gandhi argued, then a vast country like India cannot expect to benefit from industrialization. He believed that industrialization would be detrimental not only to India but to other countries as well. When India becomes industrialized, it will inevitably exploit other nations, leading to chaos. Machines, he said, enable one country to exploit another, regardless of how friendly they may be. This exploitation creates inequality both within countries and between them, resulting in global instability. To support this, Gandhi stated: *“What is the cause of the present chaos? It is exploitation, I will not say, of the weaker nations by the stronger, but of sister nations by sister nations. And my fundamental objection to machinery rests on the fact that it is machinery that has enabled these nations to exploit others. In itself it is a wooden thing and can be turned to good purpose or bad. But it is easily turned to a bad purpose as we know.”* (Gandhi, 2022, p. 40) When we talk about the effects of machines, the development in agriculture field could come in the mind. It could be the golden opportunity for us to use the machinery power to produce more agricultural product. But the most important thing which we must think is that if India is ready to introduce it in agriculture or not. In reply to the question; *“Would not machine agriculture make a great difference to India, as it has to America and Canada?”* *“Probably, replied Gandhiji. “But that is a question I do not consider myself fit to answer. We in India have not been able to use complicated machinery in agriculture with profit so far. We do not exclude machinery. We are making cautious experiments. But we have not found power-driven agricultural machinery to be necessary.”* (Gandhi, 1966, p. 55)

Gandhi was never in favour of technological power and product caused by it. Gandhi believed in the art and creativity of human being but when this art needs the technology and machine power to be expressed to the world, then he was completely against of it. He said he loved music but did not ready to add the value to this, because he does not recognise the value of those things which needs technical knowledge for their understanding. According to Gandhi, more than anything, the human art can give us the real joy of art. He never ignores the works of artist, but in comparison, he went with the beauty of Nature. Further support comes on above said when it has said that; *“After all Art can only be*

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expressed not through inanimate power- driven machinery designed for mass-production, but only through the delicate living touch of the hands of men and women.” (Gandhi, 1945, p. 45) Gandhi was never against machinery itself, but rather against people's obsession with the power that machinery brings. As we've discussed, he rejected what people referred to as "labour-saving machinery." While it may be true that machinery can save time and labour, Gandhi believed it should benefit all of humanity, not just a select few. His concern was that wealth should be in the hands of all, not concentrated in the hands of a few. Today, machinery power allows a small group to grow richer while leaving the poor even poorer. In this way, technological and industrial power creates inequalities. Another key point Gandhi made was that people's fascination with machinery stems from greed and lust, not from a desire for universal good. Even though industrial machinery might provide material comforts, it ultimately hinders the soul's path to absolute liberation. Despite all these concerns, Gandhi did not outright reject machinery. He acknowledged its inevitability, just as one cannot reject the body, despite its limitations. Gandhi stated: *“I would rule out all machinery, even as I would reject this very body, which is not helpful to salvation, and seek the absolute liberation of the soul. From that point of view, I would reject all machinery, but machines will remain because like the body, they are inevitable. The body itself is the purest piece of mechanism; but if it is a hindrance to the highest flights of the soul, it has to be rejected.”* (Gandhi, 1945, p. 141)

Emphasizing on the way of simple living, he said first we have to decrease our individuals wants. Our individual wants stop us to lead the life in a simple way. Multiplication of individual wants is the result of the separation from the nature. So, the best way to lead the simple life is nothing but be close to the nature, and stay away from the luxuries and material comforts. In order to this what he says is that; *“Mind is restless bird; the more it gets the more it wants and still remains unsatisfied. The more we indulge our passions the more unbridled they become.”* (Gandhi, 1954, p. 37) He emphasized on equal economy and equal distribution of natural sources as the best way of living simple way. Further support come when he said; *“Whatever cannot be shared with the masses is taboo to me.”* (Gandhi, 1954, p. 45) Gandhi used Khadi as a tool for rural economic development. The concept of Khadi was controversial, with many people believing that by advocating for it, he was leading the country back to the dark ages. However, Gandhi saw Khadi as a means to achieve economic equality across the entire country. He urged everyone to try Khadi for themselves to understand its true potential in bringing about economic justice. Regarding the importance of widespread adoption of Khadi, he said: *“Moreover, khadi mentality means decentralization of the production and distribution of the necessities of life. Therefore, the formula so far evolved is, every village to produce all its necessities and a certain percentage in addition for the*

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requirements of the cities. Heavy industries will need to be centralized and nationalized. But they will occupy the least part of the vast national activity which will mainly be in the villages.” Gandhi envisioned spreading the production of Khadi from villages to all the major cities of India. While there were other industries beyond Khadi, he believed that without Khadi, these could not thrive. He also emphasized that if everyone embraced a village-centred lifestyle, they could revitalize many local industries, such as hand-grinding, hand-pounding, soap-making, paper-making, match-making, tanning, and oil-pressing, breathing new life into them and making them viable once again. (Gandhi, 1979, pp. 150-153)

Gandhi's Vision of Trusteeship as a Responsibility Toward Nature and Future Generations:

Gandhi believed that all the natural resources belong to everyone equally, since these are the gift of the God. So, everything is for universal not for any individual, and if individual keeps more natural wealth to himself then other will be absent. Gandhi said when any people have more than his proportionate portion, he become the trustee of that portion for God's people. Gandhi has emphasized upon his concept of trusteeship, because he believed that this is going to be the ideal gift to the whole world. And when it will happen, then there will be no exploitation and no reserves in any countries. Since everything is given by God to his people, hence if anyone has more than daily need then they should become trustee. In this point Gandhi said; “God who was all-powerful had no need to store. He created from day today; hence men also should live from day to day and not stock things.” (Gandhi, 1954, p. 46) It was obvious to raise the question on the qualification of a trustee but Gandhi was much more active about it. In order to that one draft about practical trusteeship formula has been placed before Bapu made by Kishorlalbai and Narharibhai. Letter Bapu made a few changes in it and prepared the final draft which has few things to follow for the trustee like; (1) “*Trusteeship provides a means of transforming the present capitalist order of society into an egalitarian one. It gives no quarter to capitalist, but gives the present owning class a chance of reforming itself. It is based on the faith that human nature is never beyond redemption.* (2) *It does not recognize any right of private ownership of property except in as much as it may be permitted by society for its own welfare.* (3) *It does not exclude legislative regulation of the ownership and use of wealth.* (4) *Thus, under State-regulated trusteeship, an individual will not be free to hold or use his wealth for selfish satisfaction or in disregard of the interest of society.* (5) *Just as it is proposed to fix a decent minimum living wage, even so a limit should be fixed for the maximum income that could be allowed to any person in society. The difference between such minimum and maximum incomes should be reasonable and equitable and variable from time to time so much so that the tendency would be towards obliteration of the difference.* (6) *Under the Gandhian economic order, the*

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character of production will be determined by social necessity and not by personal whim or greed." (Gandhi, 1954, p. 48) In Gandhi's vision, non-violence is the first principle, and equal distribution is the second law for an ideal future world. This means that all the wealth of nature should be shared equally among people. An important aspect of understanding equal distribution in Gandhi's view is that each person should be provided for according to their natural needs. Since individuals have different needs, these should be addressed in a way that allows each person to meet their specific requirements, rather than giving arbitrary amounts. For example, if one person requires a quarter-pound of flour per week and another needs five pounds, it would be unjust to give each person the same amount, whether it's a quarter-pound or five pounds. Instead, the solution should ensure that both individuals receive the appropriate amount to meet their distinct needs—one getting a quarter-pound and the other getting five pounds. The goal is to fulfil their unique requirements, not to distribute random portions. (Gandhi, 1966, p. 118) Gandhi's vision of religion is closely tied to the concept of equality, as he believed all men are equal in the eyes of religion. He argued that people with intellect, wealth, money, and education cannot consider themselves superior to those who lack these things. Gandhi emphasized that we should be trustees of wealth, not its owners, using it for the greater good of society. According to the concept of trusteeship, no one would be truly rich or poor. Only those with pure hearts can be trustees of wealth, so the purification of one's heart is essential. To achieve this, Gandhi advised fasting as a means to cleanse the heart of greed, excessive desires, and selfishness. He firmly believed that fasting was the most effective way to purify oneself. As he put it: *"In my opinion, fasting for purification of self and others is an age-long institution and it will subsist so long as man believes in God. It is prayer to the Almighty from an anguished heart.... My life has thus been made up of numerous occasions of fasting. It is the sincerest form of prayer. I believed that there is no prayer without fasting, and there is no real fast without prayer."* (Gandhi, 1945, p. 113) Gandhi's view, a truly united and independent India can only be achieved through the practice of one's duty to others. India, being one of the most populous countries with diverse cultures and religions, requires the practice of moral duty toward one another to remove inequality. Gandhi stated, *"Those who would serve their country should first realize that one's life is not to be spent in pampering oneself with easy living, but that it is to be used in doing one's duty."* His concept of 'trusteeship of wealth' is a theory through which he encouraged everyone to fulfil their duties. The responsibility of promoting individual duty belonged to the 'servants of India.' He viewed these servants as trustees of the Indian people. Furthermore, he emphasized that trustees should *"give up the desire for wealth, status, and physical comforts, and dedicate their lives to India. Fear of every kind must be overcome. Such service should be regarded as part of one's religion. Men of such patriotism will be able to imbue the people with enthusiasm by their actions rather than by their words."* (Gandhi, 1962, P. 14)

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Gandhi put Swadeshi as the universal law and asked to everyone do their duty to neighbour first. That does not mean he implies hatred for the foreigner. He believed that though we have our service limits, but if we do our duty to neighbour then no one will be left from getting help who need it. Therefore, who serves the neighbours, serves the world. So, in Swadeshi, there is no room for the distinction between our own and the others. The validity of this claim is further affirmed when it has been said that; *“To serve one’s neighbour is to serve the world. Indeed, it is the only way open to us of serving the world. One to whom the whole world is as his family should have the power of serving the universe without moving from his place. He can exercise this power only through service rendered to his neighbour.”* (Gandhi, 1955, p. 67)

Conclusion:

Mahatma Gandhi's vision for India was deeply rooted in the principles of non-violence, self-sufficiency, and moral responsibility toward nature and fellow human beings. His critique of industrialization and the modern, mechanized world was not merely an opposition to technological progress, but a profound reflection on the detrimental effects of unchecked materialism and exploitation of both people and the environment. Gandhi’s philosophy emphasized that true independence and unity in India could only be achieved through the practice of non-violence, moral duty, and a deep connection with the natural world. Gandhi viewed non-violence (Ahimsa) as more than just the avoidance of physical harm; it was a fundamental way of life that encompassed kindness, truthfulness, and the absence of greed. His belief in the sanctity of nature and the preservation of life reflected in his ideas about self-sufficiency. He advocated for a return to village-based economies and the rejection of industrialization, which he believed fostered exploitation and created inequality. For Gandhi, industrialization represented a system that centralized wealth and power, leaving the poor more vulnerable while destroying the balance between humanity and nature. He emphasized the importance of the spinning wheel (Khadi) as a symbol of self-reliance, a tool that could help break free from the shackles of industrial dependence. At the heart of Gandhi’s critique of industrialization was his deep concern for inequality—both within society and between nations. He warned that the over-reliance on machinery and wealth would only lead to the exploitation of the weak and the creation of social divisions. His vision was a society where wealth was not concentrated in the hands of a few, but was shared equitably. He advocated for a system of trusteeship, where individuals would not see themselves as owners of wealth, but as caretakers who would use their resources for the welfare of all, particularly the underprivileged. This idea of trusteeship directly tied into Gandhi’s vision of moral responsibility and the fulfilment of one's duty to others. Moreover, Gandhi’s vision of a true, independent India involved a rejection of material excess and a return to simplicity and spirituality. He believed that only through fasting, self-purification, and the rejection

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of greed could individuals begin to live a life of non- violence and service to society. He insisted that India's true strength lay not in its material wealth or industrial prowess, but in its ability to practice these principles of non-violence and moral duty on a collective scale.

In conclusion, Gandhi's critique of industrialization and his vision for a simple, self-sufficient life grounded in non-violence remain highly relevant today. His call for moral responsibility, self-reliance, and a rejection of materialism speaks to contemporary concerns about the environmental impact of industrialization, inequality, and the loss of human connection to nature. By embracing Gandhi's ideals of non-violence, trusteeship, and the simplicity of village-based economies, we can begin to chart a path toward a more just and sustainable future. Gandhi's thought provides not only a critique of industrialization but a profound invitation to consider how we might live more harmoniously with one another and the earth, fostering a world where true equality, justice, and peace prevail.

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