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Dr. Desh Raj Sirswal



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NON-VIOLENCE AND PRAGMATIC SPIRITUALITY – WITH SPECIAL REFERENCE TO GANDHI’S PHILOSOPHY

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Abstract

Non-Violence is a key concept in Indian heterodox as well as orthodox school of thought. Almost all the philosophers and academicians from Vedic period to the contemporary period in India accept the term as a moral obligation or a spiritual ideal. So, it can be said that non-violence or *ahimsā* as is called in the Indian terminology is not Gandhi’s new innovation but its references are found in the religion- philosophical treatise of India. But Gandhi has given it a new dimension. When there is so much of violence in the present world, right from the beginning of human civilization, Gandhi’s advocacy of non-violence in all spheres of life is a mark of sanity and civilized existence. His birthday, October 2nd, is observed as the ‘world non-violence day’ by the UNO. Non-violence is a key concept in the intellectual framework and practical aspect of Gandhi’s life. Gandhi held that truth and non-violence are the two perennial and fundamental principles that are the foundation not only of human society, but of whole existence.

In this paper, in the first section, the ancient, Indian concept of non-violence has been discussed. The second section focuses on what Gandhi actually mean by the word ‘*ahimsā*’ or ‘non-violence’? How the non-violent approach of Gandhi become innovative from traditional approach and may provide hope for human survival in the new millennium has been observed in the concluding section.

Key Words: *Ahimsā, satya, satyāgraha, love, fearlessness, dayā, anāśakti, practical spiritualism*

I

In this section, my intention is to search out the traditional, ancient meaning of the word ‘*ahimsā*’ or ‘nonviolence’. In this context, I have highlighted the notion of ‘non-violence’ mainly from Indian philosophical perspective. ‘Non-violence’, a translation of the term ‘*ahimsā*’ came to the common English usage in the mid-twentieth century. *Ahimsā* is conceived as the opposite of *himsā* (violence). Corresponding to the western thoughts of philosophy, the root meaning of violence comes from the Latin word ‘*violentia*’ meaning ‘*vehemence*’, a passionate and uncontrolled force, the opposite of a calculated exercise of power. The word ‘*ahimsā*’ comes from the Sanskrit root *hims*, a desiderative form of the verb *han*, ‘to kill or injure or strike’ and it is best translated as ‘absence of the desire to kill or harm.’¹

According to lexicography, the word ‘*ahimsā*’ means ‘non-injury, or more narrowly, non-killing, and more widely, harmlessness, the renunciation of the will to kill and of the intention to hurt any living being , the abstention from hostile thought, word and act.

Ahimsā or non-violence is one of the cardinal virtues and it is a multi-dimensional concept in Hinduism, Buddhism and Jainism in different ways. It is inspired by the premise that all living beings have the light within



themselves of the divine spiritual energy, and therefore, to hurt another being is to making hurt to oneself. *Ahimsā* as an ethical concept evolved in the Vedic texts. It is found that in some of the old scriptures of India, the word '*ahimsā*' has been mentioned repeatedly, not yet properly emphasised, but in the late Vedic era, around 500 BC, in the hymn 10.22.25 in the *Rgveda* the two words, '*satya*' and '*ahimsā*' ultimately has been used in a prayer to deity *Indra*.² Later in the *Yajurveda*, the term, *ahimsā* has been used as non-injury to oneself as well as to other selves. Afterwards, it occurs several times in *ShatapathaBrahmana* in the sense of 'non-injury'. In brahmanical culture, the word has been used to mean non-injury. *Chāndyogya Upanisad* has some evidence of non-injury towards all creatures. It has also been directed in the verse that performing non-violent deeds, one might get freedom from the cycle of rebirths. Thus, almost all the Vedic literatures have proclaimed the thought that *ahimsā* or non-violence implies total avoidance of harming of any kind of living creatures not only by deeds, but also by words and thought.

Further, in the epic literature, especially in the *Mahābhārata*, *ahimsā* is considered to be one of the highest cardinal virtue among the five cardinal virtues. In *Mahābhārata*, especially in the *Gitā*, there arises serious moral dilemmas regarding the concept of *ahimsā*, but in every cases the concept of *ahimsā* win over the other virtues. *Ahimsā* is invoked in the *Mahābhārata* to condemn cruel practices, to point to the futile destructiveness of worldly existence, to underline the sanctity of all life. It is stated in the *Mahābhārata* that whatever is attended with non-violence (*ahimsā*), that is *dharma*. *Bhīṣma* declared that *dharma* involves abstention from injury to creatures as well as what upholds them. In the *Arthasāstra*, a critical analysis is present to defend the concept of *ahimsā*. It was regarded as equivalent to *dharma* or the moral law – it was a necessary means to *mokṣa* or salvation and a vital part of the spiritual discipline prescribed in *Yoga* philosophy. In *yoga* system of *Patanjali* eight fold disciplines have been emphasized for spiritual attainment. The first discipline is *Yama* or restraint. *Yama* consists of five moral ideals, the first being non-violence which is taken as abstention from injury to life.³

However, it is found that Hindu scripture speaks clearly and forcefully on non-killing and vegetarianism. The roots of non-injury, non-killing and non-consumption of meat are found in the *Vedas*, *Āgamas*, *Dharma sastras*, *Yoga sūtras*, and other sacred texts of Hinduism. From *Atharvaveda Samhitā*, it is found that if we have injured space, the earth or heaven, or if we have offended mother or father, from that way *Agni*, fire of the house, absolve us and guide us safely to the world of goodness.⁴ Further, from *Yajur Veda Samhitā*, it has been observed that someone must not use his or her God given body for killing God's creature, whether they are human, animal or whatsoever.⁵ Thus, all the divinities are established in the body of humans as well as non-humans.

In some of the Indian philosophical heterodox systems, non-violence is taken as a moral obligation or as a spiritual ideal. In Jainism, it is accepted that all animals, insects and even plants possess souls. So they give utmost importance to the practice of *ahimsā*. Not only one should not take life, even one should not think or speak of injuring living beings. *Ahimsā* was given both a minimal and maximal meaning and its interpretation has ranged between the extremes of formal insistence and scholastic flexibility. In the *Jaina* tradition, complete *ahimsā* could be practised with success only by a saint who has renounced all worldly pursuits. The Jainas denied God for whose propitiation the sacrifices are being made. In accordance with their metaphysical position they accepted five vows of leading a life of good conduct. Out of the five vows, non-violence or non-injury is the most important requirement. So far Buddhism is concerned; there is no mention of nonviolence even in the four noble truths comprising the Buddhism. However, the Buddhist way of life reflects the significance of non-violence as a supreme value of life.

Thus, in the religious and philosophical traditions of India, non-violence is considered as a moral ideal of life in different terms and forms. In this connection, it is worthwhile to distinguish physical non-violence from mental



non-violence. Abstention from physical injury or pain gets priority in Jainism. This can be taken as physical non-violence. But in *Yoga* and Buddhism, mental form of non-violence gets priority over the physical abstention of injury. For they give sanction to non-vegetarian diet or killing of some animals even accepting non-violence as a supreme moral ideal. This can be treated as mental nonviolence. The Vedic word 'rta', the cosmic law, i.e. *dharma* is identified with *satya* and *ahimsā* which governs and determines human conduct.

It has been observed that Gandhi derived his metaphysical presuppositions of the concept of non-violence from Hindu and Buddhist thought, but his psychological and ethical standpoint was peculiarly his own. In the next section, the discussions have been made on the concept of non-violence in accordance to Gandhi's perspective. How far his idea of non-violence may become innovative to the modern world is a very much interesting issue to the researchers of Gandhi.

II

Gandhi invoked the *Mahābhārata* in support of his view that *dharma* signifies the way of truth and non-violence and not the mere observance of externals. Mahatma Gandhi held that truth and non-violence are the two perennial and fundamental principles that are not only the foundations of Indian society but also of the whole human existence. Although Gandhi regarded *satya*, or truth, as the highest value, his name is commonly identified with the concept of *ahimsā* or non-violence. In his system, Gandhi presents *satya* as the end and *ahimsā* as the means. He also suggested that the absolute ideals of *ahimsā* and *satya* are interchangeable as means and ends. It has been suggested that 'Gandhi will be remembered as one of the very few who have set the stamp of an idea on an epoch. That idea is Non-violence.'⁶ While non-violence is preached by the traditional ethicists and philosophers as a cardinal moral virtue, political philosophers have generally concentrated on the justification of force and exercise of power. In this context, the question is: Was Gandhi merely blind to the permanent gulf between moral ideals and social facts in believing that *ahimsā* is a political instrument and a social goal that can have immediate relevance and application? Or was Gandhi a dogmatic pacifist who could not grasp the actual nature of social and political conflicts? Neither is true, and if he has been much misunderstood, it is only because more attention has been paid to his political activities than to his innumerable attempts to formulate, clarify and qualify the doctrine of *ahimsā*. Though his statements on *ahimsā* at different times were not free from ambiguities and inconsistencies, but he developed a certain complicated and communicative doctrine for every Indian to make them understand that it is the one and only instrument by which one can cultivate spirituality.

Gandhi is remarkable in the history of Indian spirituality in emphasising the importance of the economic and he submits that a truly moral and spiritual person must focus on the economic and political dimensions of human existence. Gandhi's practical spiritualism starts with an ideal that would be an instance where dichotomies like the individual and society can be related not a part of a whole but as reflexive of each other. Non-violence, for Gandhi, is one such ideal. It works not only at the level of the individual but also it is applied to social problems. It helps to resolve conflicts as it builds up the individual, his character, and understanding. Thus, non-violence becomes the central principle of Gandhi's ethics as well as a mode of direct action to resolve social and political conflicts.

Now, what is the true meaning of non-violence according to Gandhi? Gandhi holds that *himsā* means causing pain or killing any life out of anger, or from a selfish purpose, or with the intention of injuring it. In fact, in conceiving *ahimsā*, Gandhi seems to be influenced by Jainism which recommends the practice of *ahimsā* in thought, speech and action. Although Gandhi was profoundly influenced by the *Jaina* philosophical teaching on *Ahimsā*, he never endorsed certain extreme principles and practices of *ahimsā* of some *Jainas*.

Thus, Gandhi suggested that while violence is 'an intention to harm', non-violence is not 'causing pain to, or killing any life out of anger, or for a selfish purpose, or with the intention of injuring it.' Gandhi has used these



two concepts as values as well as modes of action. Gandhi firmly believed the practice of non-violence as superior over the violent acts because non-violence sets up the platform to settle truth claims whereas violence leaves little room to test the truth of opposing claims.

Gandhi put his concept of non-violence not in the theoretical level, but also in the pragmatic level. According to Gandhi, *Ahimsā* is nothing but love. Love, according to him, is the energy that cleanses one's inner life and uplifts him, and as such comprehends such noble feelings as benevolence, compassion, forgiveness, tolerance, generosity, kindness, sympathy, etc. According to him, non-violence is intrinsic to all human beings, whereas violence is adventitious in nature prompted by the external condition. For Gandhi, humans are essentially morally bound, loving and non-violent beings who are driven to exploit others and engage in violence by the existential conditions of uncontrolled physical appetite and the development of false ego in themselves and the attendant desires, cravings and frustrations that bias the person and distort truth. The ego is agent of self-reference, the seat of identity and source of conflict. Gandhi upholds that non-violence is not merely suppression of violence but positive force of born out of love and compassion for others. It involves strict adherence to truth. Only such force can bring about the magical transformation of the adversary to realise truth and act altruistically. Such transformation brings about in the adversary by *satyāgraha* in the strong sense, implying the practice of non-violence as distinguished from simply abstaining from violence. Thus, *satyāgraha* literally means holding to truth. In practice, it is non-violent action to resolve conflicts, in the group and intragroup, as well as between states and between the state and its citizens. It is the central principle which is spiritual commitment to pursue truth in all respects. The pursuit itself is practice of non-violence, which consists in showering love and compassion on others and cheerfully suffering in one's own. Gandhi did not prescribe any rule or theory to go by. He repeatedly emphasized that his techniques were essentially experimental in character.

In this context, it is observed that his concept of non-violence is consistent with the very core of human aspiration, which is spiritual realization of one's true self.

As early as 1916, Gandhi distinguished between the negative and the positive meanings of *ahimsā*. "In its negative form, it means not injuring any living being whether by body or mind. I may not, therefore, hurt the person of any wrong-doer or bear any ill-will to him and so cause him mental suffering. This statement does not cover suffering caused to the wrong-doer by natural acts of mine which do not proceed from ill-will. ... *Ahimsā* requires deliberate self-suffering, not a deliberate injuring of the supposed wrong-doer...."⁷

In its positive form, *ahimsā* means the largest love, the greatest charity. If I am a follower of *ahimsā*, I must love my enemy or a stranger to me as I would my wrong-doing father or son. This active *ahimsā* necessarily includes truth and fearlessness."⁸

Thus, Gandhi went beyond the traditional meaning of *ahimsā*. The principle of *ahimsā*, he held, is 'hurt by every evil thought, by undue haste, by lying, by hatred, by wishing ill to anybody, and by our holding on to what the world needs.'⁹

However, Gandhi's faith in non-violence is based on the assumption that all men are inherently good and that manifest evil is the product of a system or a set of circumstances. Positively, non-violence for Gandhi means love. Love, according to him, is the energy that cleanses one's inner life and uplifts him, and as such love comprehends such noble feelings as benevolence, compassion, forgiveness, tolerance, generosity, kindness, sympathy, etc. Gandhi also believed that showing love to the adversary, one can win him over. Pure love presupposes altruism, complete selflessness and freedom from passions. It involves thorough self-purification and complete absence of hatred for any living being.

However, it shows that though *ahimsā* is considered to be a virtue from the Vedic times, Gandhi added an experimental and activist dimension to it so as to make it a potent spiritual instrument to be practiced in the



contemporary situation. Thus, Gandhi's innovation consists in transforming it from an individual virtue consisting in the passive abstention from those acts that might involve injury to others, into a mode of social action prompting the participation of all those who subscribe to a cause to resist violence and invoke spiritual transformation. This is made possible by Gandhi's spiritual attitude that the dichotomy between the individual and society is false. Non-violence as a mode of social action has therefore two essential functions- to promote communication and agreement so as to make common decisions and to translate those decisions into action through cooperative participation and sharing. Thus, though there are absence of physical as well as psychological identity present in everywhere, Gandhi made the people united by his vision of spiritual commonality.

It is true that Gandhi sometimes inflated the term *ahimsā* to include all the moral virtues; he equated it with humanity, forgiveness, love, charity, selflessness, fearlessness, strength, non-attachment and innocence. Similarly, he stretched *himsā* or violence far beyond its ordinary usage to include 'trickery, falsehood, intrigue, chicanery and deceitfulness- in short, all unfair and foul means come under the category of *himsā*'.¹⁰

Further, Gandhi uses this word '*ahimsā*' to distinguish it from *dayā*, *anāśakti* or selflessness. *Ahimsā* implies an inability to go on witnessing another's pain and from it thus spring mercy, heroism and all other virtues associated with *ahimsā*. Gandhi did not like to translate *ahimsā* as love in its straightforward sense, because the latter word has also other connotations in English language. He preferred charity to love because it implies pity for the wrong doer. *Ahimsā* includes the whole of creation and not the only human beings. Although Gandhi preferred to use a negative word like 'non-violence', he regarded it as appositive force superior to all other forces of brutality. *Ahimsā* may ultimately be identical with divine love, the sense of oneness with all. Rabindranath Tagore has correctly observed Gandhi's thought when he said, 'He advises his followers to hate evil without hating the evil doer'.¹¹

III

Where does then Gandhi's philosophy stand in today's world? Actually his philosophy is inclusive in the sense that it overcomes all the dichotomies as I and the other, secular and sacred, ruler and the ruled. In his thought, subjectivism and objectivism, tradition and modernity, competition and cooperation, science and religion, reason and experience and the moral and the mundane find a harmonious blend from the holistic perspective. Without disturbing the social equilibrium, Gandhi added a new dimension of co-operative participation in social action based on individual freedom, and this gave a new insight into the emerging values. Gandhi sought to clarify his ideas of non-violence in action. Philosophically, he was concerned with relating thought and action in the problematic context and with interpreting truth in terms of consequences.

It is observed that Gandhi's conception of non-violence has three different but related dimensions. They are metaphysical, moral and motivational. At the metaphysical level, it is Gandhi's conception of human nature as consisting of body, mind and spirit. The realization of the spiritual in us is the goal of our pursuit, which consists in achieving a state of true freedom and perfection. In the moral arena, non-violence is the imperative and must guide all our conduct in order to manifest our spiritual nature. As for motivation, non-violence is the driving force for the realization of the spiritual in our being and for our becoming.

The current conflicts that the country is facing from as well as the global unrest are largely due to identity crises precipitated by the fast moving events that have overtaken human resources to contain them. The growth of science and technology, the spread of industrialisation, democratization in the last century and globalization and communication revolution in the present are some of the rapid changes that our societies are unable to digest and adjust. In place of personal greed and hate, we need values of compassion and altruism. In our thought and



action we must go beyond simple observation and rational thinking. There is indeed a need for a paradigm shift in understanding who we are and where our collective destiny lies.

In Gandhi's philosophy of inclusiveness, the crucial concepts such as violence and non-violence are inclusive. Violence, for example, is not restricted to physical violence of hurting someone. He means by violence in thought, in word and in action. In Gandhi's view, any act or thought or word with a flavour of conflict, is an instance of violence. Non-violence on the contrary is conflict –containing and not conflict- generating. Therefore, non-violence is necessarily the ideal means for conflict resolution. From the Gandhian perspective, it is possible to apply non-violence, the truth force to convert the opponent. *Satyāgraha*, by its practice of non-violence, transforms not only the practising person but also the others involved in either side. Adherence to truth is like practice of *Yoga* which involves interpersonal psycho-physical interaction. Modern psychological research provides some empirical support to this possibility, which needs to be field tested to confirm the implications of *satyāgraha* as a spiritual force. Gandhi never made an attempt at a systematic presentation and a coherent theoretical formulation of *satyāgraha*, limiting himself with its possible practical applications.

However, the correct situation in our understanding of *satyāgraha* is somewhat similar to *Patanjali's Yoga*. The similarities between *Patanjali's Yoga* and Gandhi's *Satyāgraha* are remarkably striking, rather it can be said that the state of *samādhi* is somehow similar to the concept of non-violence of Gandhi. *Satyāgraha* is not a mere set of practices, but a state of mind achieved by certain practices of nonviolence. It is like a state of *samādhi* of *Yoga Sūtra* where subject and object, knowing and being blend harmoniously.

However, Gandhi's philosophy of non-violence is not merely a virtue philosophy to be cultivated but, somehow, may be assigned as the pragmatic spiritual philosophy in character so far as it generates spiritual force to bring about certain, necessary transformation within the individual as well as in the entire society.

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THE PHILOSOPHY OF M. K. GANDHI

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Abstract

Gandhism is a form of thought that defines the inspiration, imaginative and prescient and the existing work of M. K. Gandhi. It is specially related to his contributions to the concept of nonviolent resistance, and additionally known as civil resistance. Gandhi reformed into one of the few people in history to fight simultaneously on ethical, spiritual, political, social, financial, and cultural fronts. During his time as a legal lawyer in South Africa, the innovative his approach of non-violence: the concept of opposing unjust laws by non-violent protest, which he made the premise of his successful battle in opposition to British rule in India. This paper examines the nature of Gandhian political thoughts. The concept of nation, politics, democracy, management, decentralization, freedom, rights and obligations, what were those supposed for Gandhi and his future imaginative and prescient for India. Further, the paper studied Gandhi's political contributions along with secularism, panchayats, and the abolition of untouchability, freedom of speech, etc. in the Indian constitution and their relevance in the present era. In this manner, in short, I have made a few expertise of new rising challenges in present society and hope to clear up them in the light of Gandhian ideas, in order that genuine democracy will succeed. Therefore, the focus of this paper is particularly on the political thoughts and political contributions of Gandhi. Therefore, his political thoughts have been stateless and party-less democracy, decentralization, freedom of speech, the abolition of untouchability, ethical politics, secularism and so on. Consequently, Gandhi's existence and the idea have a tremendous effect both inside and outdoor India, and he is still widely revered, as one of the finest ethical and political leaders of the twentieth century.

Keywords: M. K. Gandhi, Philosophy, Peace, Non-violence, politics, socio-economic, and cultural fronts.

1. Introduction

Gandhism is a frame of ideas that describes the foundation, vision and the existence paintings of M. K. Gandhi. It is far particularly related to his contributions to the idea of nonviolent resistance, occasionally additionally known as civil resistance. Gandhi reformed into one of the few people in history to fight simultaneously on ethical, spiritual, political, social, monetary, and cultural fronts. Throughout his time as an attorney in South Africa, he evolved his strategy of non-violence: the idea of opposing unjust laws with the aid of non-violent protest, which he made the premise of his success warfare against British rule in India. The concept of state, politics, democracy, leadership, decentralization, freedom, rights and duties, what were these supposed for Gandhi and his future vision for India.

There is an outstanding relevance of Gandhian political philosophy. Gandhi becomes a practical thinker and as such it has rightly been said about him that he turned into an extraordinary *karma yogi*. Gandhi was one of these philosophers who believed in self-sacrifice, Satyagraha or Non-cooperation. He believed that violence added with it hatred and feelings of revenge whereas in non-violence there was no such danger. Therefore, the Gandhian philosophy is not complete that it has left nothing of human lifestyles untouched. In his philosophy, there are very clear indicators of his love for man or woman and countrywide freedom (Parekh, 1997). It is



miles usually admitted that inside the sphere of politics of Gandhi, the advocate of non-violence, turned into a first-rate progressive chief who enabled his country to win, by means of the usage of his technique of non-violence and self-suffering, her freedom and to acquire the reputation of equality with the relaxation of the sphere (Bilgrami, 2011).

Gandhi was no longer a political philosopher within the traditional, western feel of the time period. He turned into no longer destined to propound a new political philosophy, nor did he fake or profess to try this. He did not discard vintage philosophies, and, adhering to certain fundamental principles and techniques based totally upon truth, he led men to the conclusion of a better society. In India, this apparent distinctive feature, a simplistic way of life endeared him to the people. Gandhi changed into the epitome of humanism on this earth (Chatterjee, 1984). Gandhi had the dream of a great India his desires of India where he described India a country, in which all people irrespective of caste, creed, gender, etc. will peacefully co-exist collectively. Gandhi absolutely not claimed the finality of his evaluations. He styled his activities as look for, or experiments with fact and his perspectives of an India, which will be the center of the appeal of every network on the earth (Gandhi, 1947).

2. M. K. Gandhi's Political Thoughts

On this component, I have been discussing, specifically, Gandhi's view at the state, politics, leadership, liberty, rights, duties, democracy and decentralization. In his political philosophy, Gandhi is basically a philosophical revolutionary and decentralist. To Gandhi's politics became no longer ugly strife for power, which it regrettably has to turn out to be within the arms of people who swear by means of him however have deserted him completely. Therefore, politics became to him the ethical way, the ethical norms in keeping with which the lives of human beings should and maybe arranged (Srivastava, 1968). The models consistent with which lifestyles in a society should be arranged have been not the ones lay down via persons proficient in regulation. However, fashioned part of the eternal and unchangeable values lay down through the extraordinary religious-ethical systems for the gain of mankind. He looked for the legitimacy of authority not inside the legal guidelines and the constitutions, no longer in parliaments and courts, however within the conscience of guy. Consequently far, the world has seen handiest the use of physical pressure and the force of law but Gandhi had carved out the third force or the self-reliant ethical energy of human beings (Dhawan, 1948).

Gandhi stands for human politics and not party Politics. Actually, the power has to pass into the fingers of the people at all levels; tasks need to pass to human beings. In Gandhian Politics, democracy becomes the guideline of human beings and depends more and more upon the energy of human beings and no longer upon the power of the police or military. Consequently, democracy and violence cannot move collectively (Kumar, 2004). Hence, Gandhi appeals for the "Moralization of desires" and "Voluntary movement" should stay the basis of democratic life and culture. His political concept of non-violence must be studied in the context of the increase of the philosophical subculture and alertness of non-violence in India and abroad for the reason those earliest times. Further, it is also vital to maintain in thoughts the milieu wherein Gandhi grew and which motivated, though it never determined his political philosophy. This situation consists of the scholarly temper and the social, economic and political situations in India, England, and South Africa wherein Gandhi spent the initial years of his lifestyles (Gandhi, 1959).

The central part of his philosophy of existence is the ultimacy of spirit or Satya. Satya etymologically method that which is Gandhi identifies it with God, Soul force, moral law and so forth. This self-performing pressure manifests itself in the introduction, giving it a simple team spirit. The fulfillment of the greatest proper of all has demands classlessness and statelessness. Therefore, the Gandhi's opposition of the kingdom is due to the habitual and explorative nature of national authority which has in no way befriended the terrible and is



unfavorable of individuality and to the impossibility, historically talking, of weaning the kingdom from violence to which it owes its birth (Kumar, 2004). The country and the class mechanism are inseparable. Consequently, Gandhi's greatness is a stateless democracy, wherein there may be a federation of Satyagrahi village communities, performing on the basis of voluntary cooperation and dignified and non-violent co-existence. The stateless democracy is the state of enlightened democracy where social life becomes so perfect as to be self-regulated. This democracy will consist of just about self-enough Satyagrah village groups prepared on a voluntary basis (Dhawan, 1948).

Gandhi attached a long way more importance to obligations than to rights. Rights are the possibilities for self-cognizance. The manner to self-realization is the realization of one's spiritual harmony with others by the way of serving them and doing one's responsibility via them. For this reason, each appropriate is correct to do one's duty. Gandhi talked about that, during Swaraj based totally on Ahimsa, people need no longer recognized their rights, but it is far necessary for them to understand their duties. Because, there cannot be any responsibility, that cannot create a corresponding proper. Rights of true citizenship accrue best to people who serve the state to which they belong. Swaraj comes most effective from overall performance through people of their responsibility as residents (Chatterjee, 1984).

3. M. K. Gandhi's Economic System

Gandhi's economic philosophy is stimulated with the aid of John Ruskin (1819-1900) and he turned into immensely inspired, nearly captured 'with the aid of his book 'Unto This Last', Gandhi had his personal method to the economic problem of India. He did not really trust in promoting massive scale industrialization which rendered monetary dislocation and in fact was accountable for many current monetary issues. Gandhi convicted the nineteenth-century doctrine of laissez-faire that is the political foundation of capitalism and he said that labor turned into advanced to capital. In 1921, Gandhi wrote, economics that hurts the ethical well-being of a man or woman or a nation is immoral, and, therefore, sin. Once more in 1924, he repeated the equal perception, that economics is unfaithful which ignores or disregards ethical values. Khadi raised for the revival and transformation of the Indian Village groups (Das, 2012). For him, khadi become the image of Swedish. In his economic system, he paid interest in particular on:

The Gandhian financial system is still relevant to our instances. It is far regularly concept that Gandhi became essentially a non-secular ascetic who turned into averse to the culmination of contemporary technological know-how and era. It is an unfortunate false impression. He became not towards machinery as such. All that he intended was that in a country like India in which capital changed into scare and labor abundant, it would be money-making to apply labor in-depth industries. He changed into afraid that the use of equipment on a large scale would bring about technological unemployment. He extends Ruskin's conception of the equality of wages to all kinds of labor and appeals for equal distribution.

4. M. K. Gandhi's Democracy

Gandhi accompanied the precept of decentralization in his democracy. The Power should no longer be concentrated in a free authority. Gandhi's democracy will be unfastened from exploitation and oppression. There will be no scope for exploitation by one magnificence to any other elegance. It is miles primarily based on the rule of thumb of the majority. In line with him, the nearest method to the purest anarchy would be a democracy based on Non-violence. In this kind of country, everybody is his own ruler. However, Gandhi becomes fairly crucial of the parliamentary democracy and in his monumental book 'Hind Swaraj' (Self-Rule or domestic Rule), he was known as the British Parliament as a sterile woman and a prostitute, though for him top government is not an alternative for self-authorities (Kumar, 2004). There may be a contradiction in the



announcement of Gandhi about parliamentary democracy, however, even as diving deep into the democratic ideals, he has said, democracy, disciplined and enlightened is the best thing in the world. However, he has the highest regard for democracy and he calls it an amazing organization and again conscious human beings and says, it is far vulnerable to be substantially abused.

Gandhian democracy is still applicable to India. It is far clear from the 73rd amendment of the Indian constitution. That change is related best with the rural management of India. Therefore, it is one enormous provision of that modification is the decentralization of strength up to the agricultural degree (Chatterjee, 1984). That modification has already been carried out in India. Consequently, the Gandhian techniques are normally following by the Indian people to achievement unique needs. So, Gandhi's philosophy of lifestyles is relevant to all humanity. He did not reserve any have the funds for in serving India and humanity and sacrificed even his lifestyles. He turned into a scavenger, manual labor, an economist, a politician, a spiritual man, a lover of humanity and principally a Mahatma. So, Gandhi's life expectancy itself is a message to humanity (Ibid).

5. Educational Relevance

Gandhi's concept of primary education has got the most interest. It targets all spherical development of a human persona. His primary emphasis is at the "3'H's i.e. Head, Heart, and Hand", in place of on three" R's i.e. reading", Writing and mathematics (Deshmukh, 2010). For Gandhi, the genuine development of the head, heart, and soul is vital for a quality gadget of education. The true schooling is that which pulls out and stimulates the religious, intellectual and bodily colleges. Consistent with Gandhi, the purpose of education should be to build the entire man and broaden his indispensable character. Literacy in itself is not any training (Das, 2012). It is not always the quilt of training or maybe the start. So, the intention of education ought to be to increase to the whole potentialities of the strength of the youngsters. Therefore, education is, in reality, the process of bringing out what's latent is a gentleman.

Earlier than, Gandhi's concept of education via fundamental schooling ought to take off and materialized, it could not be applied with real spirit and for this reason, there is apprehension within the mind of the educationists about its efficacy, usefulness, and relevance for the current time. However, men of better wondering constantly contemplate over the failure of the prevailing educational device, which has absolutely multiplied the wide variety of so-known as knowledgeable unemployed and this huge army of educated unemployed is becoming a threat to the polity and society both. Nevertheless, there is a ray of desire to get the Gandhian ideas of cost training implemented to keep the society from peril and overall destruction (Ibid). Therefore, Gandhi 'pierced the darkness and removed the scales from our eyes, like a whirlwind that disenchanted much stuff, however, most of all the running of people's minds.

6. Relevancy of Gandhian Philosophy

M. K. Gandhi very systematically dealt no longer most effective with political or financial but also with social problems of Indian society. It is far very hard to discuss all of the theories of Gandhi to take a look at its relevancy. I make strive to reveal the relevancy of Gandhian idea by the way of some of his maximum vital theories, those are:

6.1. M. K. Gandhi's Non-violence

In this notion, we attempt to project the primary concept of Non-violence and its relevance in cutting-edge India. Non-violence ways of suitable will towards others and doing well in the direction of others. It is not always a weapon of vulnerable and a coward. The word 'Ahimsa' is ways the most important love, and the



finest charity. It is a weapon of the sturdy and it is taken without any consideration that a person who uses non-violence has the potential to be violent and to strike. There is a near relation between truth and non-violence. One cannot be divorced from each other. The term non-violence connotes the nice value of love instead of the terrible fee of acquiring from harming dwelling beings (Gandhi, 1960). Gandhi had said, I do not accept as true within shortcuts which involve violence. On the other hand, lots I sympathize with respect worth motives, I am a rigid opponent of violent strategies even to serve the noblest reasons. There may be, consequently, without a doubt no assembly ground among the school of violence and myself. The coronary heart that bled at the sight of the distress of others becomes bled to death on thirtieth January 1948 with the three death-dealing bullets buried deep in it (Gregg, 1966).

Gandhi has given the manner of all saints? India has lost her soul, but his spirit lives and that spirit will continue to live among us as long as India survives. So, the philosophy of Non-violence has distinguished relevancy in contemporary India. In India, most of the battle and extremist revolutions already settled and a few are going to settle by using non-violence and nonviolent food (Ibid).

6.2. Peace method carried out for different actions

The peace technique in revolutionary movement, 'movement for Khalisthan in Punjab', movement of 'Bodo Liberation Tiger' (BLT) in Assam, in march 2000 central government initiated a sparkling peace system through postponing navy, Para navy, police operation towards BLT), 'Telangana motion in Andhra Pradesh', motion of Jharkhand for a separate state from Bihar, movement of Uttarakhand for separate nation from Uttar Pradesh, in the end ULFA(United Liberation Front of Assam) also suggests their interest to settle their trouble by non-violent manner as well as authorities additionally taken initiative to settle the trouble peacefully (Thompson, 2010). Peace procedure in the agreement of inter-state warfare: the hassle of Chandigarh (conflict between Punjab and Haryana), Mysore-Maharashtra boundary warfare, war among Gujarat and Maharashtra and many others. The peace process in Water Dispute: Cauvery Water dispute (Tamil Nadu, Karnataka, and Kerala), Ravi Water Dispute (Punjab, Jammu-Kashmir and Himachal Pradesh), Krishna river (Andhra Pradesh and Karnataka), and so on. The peace system also applied to settle the Assam movement (1979-1985).

6.3. M. K. Gandhi's Satyagraha

Gandhi's Satyagrah has implied observing the fact. One must be trustworthy beneath all instances. In line with Gandhi Satyagraha's manner of non-violent resistance to political authority, non-co-operation with evil and fasting constitutes a vital part of it, however, they do not consume its complete importance. There needs to be non-violence in Satyagraha. Violence is untruth and non-violence is fact. The reason of Satyagraha is to combat in opposition to injustice and tyranny. A Satyagrahi can-not injure others; alternatively, he makes them recognize via reason. Satyagrahi ought to have an ethical force. There may be no region for physical pressure (Gandhi, 1999).

6.4. Strategies of Satyagraha

In keeping with Gandhi, the strategies of Satyagraha may take exclusive shape. We have got discussed crucial techniques of Satyagraha are: Strike it is a crucial weapon for preventing the despot. The authorities and non-authorities employ have the right to organize themselves against their authority. The rent may additionally resort to strike to fulfill their true demands. However, the strike has to be non-violent. Fasting in keeping with Gandhi's fasting is a very crucial weapon of Satyagraha. It is method self-purification or converting the heart of the evildoers. It is also a method for resisting injustice. In the other hand, fasting must not be undertaken via all.



It needs to be undertaken best by the way of the ones who have ethical electricity and cleanliness of mind (Gandhi, 1999).

6.5. In co-operation

In co-operation is a vital method of Satyagraha. It is a practice in opposition to injustice. It is able to be used against governmental and non-governmental companies. In co-operation consists of the surrender of instructional establishments, law court dockets, overseas items, and councils.

6.6. Civil Disobedience

The alternative crucial method is civil disobedience. It means the introductory of an immoral law. Generally, citizens are not bound to comply with unjust and anti-social legal guidelines. If there are such laws, the residents have proper to disobey such immoral unjust laws. Nevertheless, whenever, the resident's degree civil disobedience, they need to in no way attempt to escape punishment. according to Gandhi, Civil disobedience is the maximum effective expression of a soul's anguish and an eloquent towards the continuance of an evil state (Rudolph, and Rudolph, 2015). For attractive some time it was taken into consideration that Gandhi's strategies of Satyagrah do-not have any relevancy however with the passing of time. Gandhi proved the way it changed into important for the protection of existence, liberty, and property of Indian citizens. Still, these all techniques are notably relevant in India. Nonetheless, Indian human beings frequently follow those techniques for the achievement of demands (Gandhi, 1999).

Conclusion

M. K. Gandhi is not only a political philosopher; he is a message and philosophy of lifestyles. His political philosophies are stateless and party party-less democracy, decentralization, freedom of speech, the abolition of untouchability, ethical politics, secularism, and so on. Therefore, after a few years of Gandhi's death, Gandhi is now extra applicable on the international stage than before. In present-day duration, Gandhi is remembered more with reverence than simply casually. He is being identified as a first-rate chief of motion, a 'Liberator and a Prophet Martyr' all around the world. What is needed on the hour is to implement his deeds, moves, and mind into practice and thus, his relevance in one of kind fields is unquestionable and unchallengeable. For the existence of human beings, it is far vital on our element to behave upon his recommendation because most effective on his relevance, we shall continue to exist together or if we fail in our project, we are sure to die together.

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GANDHIAN PHILOSOPHY: A SYNTHESIS OF MODERNITY AND POSTMODERNITY

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Abstract

This article aims at analyzing the principal tenets of Gandhian philosophic 'system' in details. The central argument of this paper is that Gandhian Philosophy is a synthesis of positive elements of the modern and postmodern philosophies. It is a synthesis resulting in a novel philosophy of life which seeks to promote maximum wellbeing and prosperity, not only of an Indian but entire humankind. All his critiques and philosophical principles are aimed at realizing this sole end. Firstly, the article discusses Gandhian critique of the dehumanizing aspects of both modern and postmodern rationalities. Secondly, it analyzes the Gandhian chief principles like *ahimsa*, non-violent resistance, *satyagraha*, *swaraj* and *swadeshi* etc. and their relevance in today's context. Thirdly, having discussed his critiques and main teachings, the article tries to establish that the Gandhian philosophy is a kind of synthesis of both modernity and postmodernity. This is done by analyzing his main teachings through the prisms of modern and postmodern philosophies. He critiqued modernity but did not approve of all postmodern teachings.

Key Words: Gandhian, *ahimsa*, non-violent resistance, *satyagraha*, *swaraj*, *swadeshi*, modernity, postmodernity etc.

Introduction:

The techniques that Mahatma Gandhi evolved during the course of his life time and ideas that he presented to the world, which constitute what we may call today as Gandhian Philosophy, were not originally built by him into a system. For him, practice comes first and then theory, if any, emerges as the byproduct of the practice; and this theory was never allowed by Gandhi to grow into a set rigid dogma and a defined philosophical system. What we know as Gandhian Philosophy, thus, lacks a rigidity of a philosophic system. Acharya Kripalani has rightly observed: "There is as yet no such thing as Gandhism, but only a Gandhian way and outlook, which is neither rigid, nor formal nor final. It merely indicates the direction without trying to fill in the details finally and for all time to come."¹ He thought deeply and studied the lives of millions of people of this country, fought many battles for them and came to some conclusions and based on those framed Gandhian principles. Those principles were certainly derived from the great religions of the world and the philosophies of great wise men like Buddha, Confucius, Jesus Christ, Tolstoy, Ruskin, Thoreau and others like them. He never claimed to have propounded a universal philosophy valid for all ages and all peoples. Irony is that the person who claimed no universality to his ideas is universally accepted as the great moral teacher and leader of humanity.² For almost a century now, Gandhi's revolutionary ideas and techniques have drawn wide attention from various scholars and activists all around the world. Gandhi is one of the most analysed thinkers in modern history. If contemporary opinion is to be regarded, Gandhiji would be placed side by side with the greatest men of human history. Dr. J. H. Holmes offered a more concrete estimate when he described Gandhiji as "the greatest Indian since Gautama the Buddha and the greatest man since Jesus Christ."³ In the hearts of his people, he is enshrined as the *Mahatma*, or, more endearingly, as *Bapu*, the 'Father of the Nation' who led it to freedom through a bloodless revolution.⁴ The ultimate end of his philosophy is nothing but the wellbeing and welfare of all fellow human



beings. He was against all the modern and postmodern ideologies which affected the wellbeing of entire humanity adversely.

Critique of Modern and Postmodern Rationalities

Gandhi vehemently criticized the modernist projects of colonial imperialism, industrial capitalism, and rationalist materialism. Gandhi sets himself against the very basic ethos of this modern west. For he finds two unacceptable and unethical principles at its very core: "might is right and the survival of the fittest. The first legitimated the politics of power as expounded earlier by Machiavelli; the second idealised the economics of self-interest as proposed by Adam Smith."⁵ For him, technology was the expression of science, which in modern civilisation has become an uncompromising rationalism. This is nothing but a dangerously truncated humanism. He was against the use of reason without any limit. The following sharp remark of Gandhi has much to point: "Just as dirt is matter misplaced, reason misplaced is lunacy! I plead not for the suppression of Reason, but for a due recognition of that in us, which sanctifies reason itself."⁶ Critical of unbridled use of technology without ethic, he said, "Machinery has begun to desolate Europe. Ruination is now knocking at the English gates. Machinery is the chief symbol of modern civilization; it represents a great sin."⁷ However, the focus of his criticism is modern civilisation of a specific context and period. His condemnation of colonialism centres on its imperialistic inspiration; his rejection of industrialism derives mostly from its capitalist context and his apprehensions about rationality regard its domination and capture by materialism.⁸

Having critiqued modern project Gandhi turns towards the irrationalities of postmodernity. The excessive and aggressive rationalism of the modern age, now seems to have turned on itself with the postmodern revolt. But the advent of postmodernism has come up its own irrationalities. It seems to have lost the liberating project that was implicit in modernity. For postmodernism has relativized and subjectivised the ethics to such an extent that undermines the claims of any justice. For there can hardly be any mutually accepted legitimacy to arbitrate conflicting claims, when consensus irrevocably breaks down. So, 'might become right and the power its own legitimation.' For Gandhi, our post-colonial world can only be described as a neo-colonial one, inter-nationally divided into developed and developing countries, as also intra-nationally between privileged and underprivileged citizens. Moreover, these divisions are mutually reinforced, not just economically and politically but culturally and socially as well.⁹ Gandhi's critique was a condemnation of post-industrialization too. Because, the ethic underlying post-industrialism is the same as that which underpinned industrial capitalism, namely, the profit motive and the market mechanism. Gandhi's trenchant critique of modernity was focused on modernist rationalism but it was equally opposed to a postmodern rejection of rationality. What Gandhi was pleading for is a richer concept of rationality and a meta-theory of rationalism.¹⁰ He wanted to contain excessive rationality within reasonable bounds without an irrational revolt against reason itself. He would emphatically reject any forced choice between totalising rationalism and relativizing subjectivism.

His Principal Teachings

Ahimsa (non-violence): *Ahimsa*, the principle of non-violence has been the most valuable teaching of Gandhi. "There can be no negating the liberation that modernity has brought in our postmodern world to vast masses of people. But for all its much vaulted 'rationality' some would rather say because of it, modernity has failed to cope with this endemic irrationality of violence."¹¹ Violence has been there since the beginning of the civilization but modern rationality has been the mother of grand narratives and world war atrocities. It has supported the enactment of violent ideologies and manifestation of absurdity, to be sold as normality. Modern ideas like colonialism and capitalism inherently generate violence. Modern rationality has threatened the very



existence of human life. To counter this narrative Gandhi proposes *ahimsa* (non-violence) as the fundamental principle. He successfully experimented this method and means to fight against the mighty British colonizers.

'*Ahimsa*', which involves good will to all creatures, is the central ideal of his political philosophy. Gandhi is not the originator of this concept. It is in the teachings of the Upanishad; Gautama Buddha preached the doctrine; and Jesus and other great religious teachers professed it. Though *ahimsa*, as religious and moral principle had been taught by many saints and great souls since early centuries of human civilization, no one had proposed it as a political tool or weapon, at least, as emphatically as Gandhi did. "Gandhi is the first person who has made an attempt to apply his philosophy of *Ahimsa* systematically in the individual, social and political life of man, the national state, revolution, international intercourse, inter-national organization and the new world order."¹² He claimed that non-violence is essential for democracy and without it, truth cannot be realized. It is not an end in itself but is the means to the greatest good of humankind. For him the progress and the survival of mankind depends on the principle of non-violence. Gandhiji believed that the future of non-violence depends on its coming to fruition in India and that it was India's historic mission to deliver to mankind the message of non-violence. India, let us hope, will fulfil that promise.¹³

Non-violent Resistance: Gandhi urges never to take recourse to violence even while fighting against the violent oppressor and opposition. He talks of passive non-violent resistance as a method to counter the oppressive opposition. The method of non-violent resistance is a great contribution of Gandhi to the philosophy and technique of revolution. With greater thoroughness than any other thinker in the history of political thought he has explained how non-violence and democracy are integral parts of each other and how each can operate successfully only along with the other. His conception of democracy, in which every individual has acquired the capacity to resist non-violently misuse of authority, in which the dissent of the minority gets the maximum consideration and which is characterised by "the magnanimity of the majority" is in advance of the Western conception of democracy. In the absence of non-violence as the ruling principle of life, Gandhiji discounts the ethical pretensions of democracies in the West and regards them as an instrument of exploitation.¹⁴

Here one must also discuss the concept of Satyagraha, which was a tool to practice and implement non-violent resistance. Satyagraha, which Gandhi called as truth force, was not just a political strategy; it was both a means and an end. It was basically a method of dialogue that would bring two discordant parties not just into mutual agreement, but into the realisation of a deeper truth together. In *Hind Swaraj* Gandhi defines passive resistance as "a method of securing rights by personal suffering."¹⁵ It is clear enough that, "Gandhi's *satyagraha* then was an ingenious combination of reason, morality and politics; it appealed to the opponent's head, heart and interests."¹⁶

Swaraj: Non-violent resistance to external power must simultaneously be accompanied by fostering the aim of *swaraj*. *Swaraj* as literally translated means 'self-rule'. Gandhi talked about *swaraj* in his book *Hind Swaraj*. Gandhi makes it clear that what he meant by *swaraj* primarily is not the political independence of India from British but self-governance. Self-rule implies that one is not ruled by any external agency be it foreign or domestic. One has to rule and govern oneself. Gandhi radically re-interprets '*swaraj*' and gives it a dual meaning. Gandhi's English translation makes the duality explicit: *swaraj* as 'self-rule' and as 'self-government'. The first as rule over oneself, was the foundation for the second, self-government. In this second sense, local self-government was what Gandhi really had in mind. Gandhi very decidedly gives priority to self-rule over self-government, and to both over political independence, *swatantrata*.¹⁷ For Gandhi freedom in its most



fundamental sense had to mean freedom for self- realisation. But it had to be a freedom for all, for the toiling masses, and the privileged classes, and most importantly for the least and last Indian. The ethic that Gandhi was trying to introduce and inscribe into Indian political life was that “real *swaraj* will not be the acquisition of authority by a few but the acquisition of the capacity of all to resist authority when it is abused.”¹⁸

Swadeshi: *Swadeshi* is the means for Gandhi's quest for *swaraj*. Fundamentally it meant ‘localism’. It proposes the decentralization of power. Globalisation and the alienating homogeneity that it inevitably promotes, is the very opposite of the localism and the celebration of diversity that Gandhi’s *swadeshi* was meant to encourage. However, Gandhi’s principle of *swadeshi*, “simply means that the most effective organisation of social, economic and political functions must follow the natural contours of the neighbourhood, thus affirming the primacy of the immediate community.”¹⁹ For “Gandhi decentralisation means the creation of parallel politics in which the people’s power is institutionalised to counter the centralising and alienating forces of the modern state...Thus, the Gandhian decentralised polity has a built-in process of the withering away of the state.”²⁰ Gandhi's *swadeshi* could never mean ethnocentrism. In such a scenario the relevance of Gandhi' s idea of *sarvodaya* as the goal of *swaraj* is something we need to re-examine. Certainly, a decentralised participative democratic and humane society, is a more attractive, and one may dare say, a more violable ideal today, than the kind of consumerism and iniquitous divisions that the new economic policy in our country seems to welcome.²¹

Relevance of Gandhian Philosophy Today

Gandhian philosophy has become much more relevant today than ever before. For “the kinds of questions Gandhi asked nearly eight decades ago are the ones which now face both the under- developed and the post-industrial societies caught up in a deep upsurge of confusion and disillusionment.”²² Many thinkers argue that Gandhi's thought and action are significant, relevant and urgently needed for addressing problems of the twenty-first century. In this era of religious, economic, environmental, social, and moral challenges, Gandhi's philosophy of non-violence, *satyagraha*, interreligious dialogue, religious ethics, communal unity, etc. assumes greater relevance and is not only significant but necessary. Gandhi provides us with a constructive philosophical framework for confronting the contemporary issues of terrorism, exploitation, violence, oppression, and injustice.²³ He was a fierce critique of the homogeneity, market economy, and uniform school curriculum under industrialization and had unconventional vision of a non-hierarchical society where otherness would be genuinely welcomed. Gandhi's conception of a healthy society focuses on the condition of the most disadvantaged. This society will be a place where “it would be possible for the people to set right non-violently any abuse of power by those elected.”²⁴ Emphasizing the relevance of Gandhi’s thoughts on human civilization Radhakrishnan says, "In the progress of societies three stages are marked, the first where the law of the jungle prevails, where we have violence and selfishness; the second where we have the rule of law and impartial justice with courts, police and prisons, and the third where we have non-violence and unselfishness, where love and law are one. The last is the goal of civilized humanity and it is brought nearer by the life and work of men like Gandhi.”²⁵ Today, thoughtful people, impelled by a genuine concern for the future of the human race amidst strife and conflicts, are groping for a new path. A new faith and a philosophy are being increasingly drawn towards the path of non-violence and truth shown by Mahatma Gandhi. Gandhian technique of non-violent resistance being increasingly pressed into service to combat various evil things in contemporary world such as the Vietnam war, manufacture of nuclear weapons, racial segregation and other forms of racial discrimination etc.²⁶ We witness, therefore, the spectacle of the late Martin Luther King leading a non-violent movement against the rampant racism of Whites in USA, Lord Russel leading a similar movement against



manufacture of nuclear weapons in Britain and Nelson Mandela fighting a long fight against a racist government in South Africa and so on. His philosophy will continue to influence the world for generations to come.

Gandhian Philosophy: A Modern-Postmodern Synthesis

The analysis thus far shows that Gandhi's teachings were given against the background of his critique of modernity. His understanding of truth, certainly, was in contrast to modern notion of truth. He was a kind of *anekantvadi* who believed in 'manyness' of truth and urged that all the aspects of truth be respected equally. He was a *syadvadi* who never claimed absoluteness to his version of truth. His principal teaching, ahimsa was a counter to the violence saturated modernity. Interesting comparison can be drawn between Gandhian theories and some of the Postmodern theories. Michel Foucault (1926-84), one of the key postmodern thinkers, talks of passive resistance in the context of biopolitical government in postmodernity. Like Gandhi Foucault sees passive resistance as a viable means to practice freedom. Since the modes of powers in postmodern era work in rather disguised way, combining sovereign and biopolitical power, passive and positive resistance is the way to freedom. One must refuse the biopolitical care and resist its governance over oneself. Though the British colonial power in India probably represented more of sovereign power than bio-power, yet, this method bore result in successfully claiming independence from colonial power and this can bear results much more in today's context of biopolitical government in India as well as in the world. Further, the reverberation of Gandhi's idea of *swaraj* can be found in Foucault's discussion of the government of the self and self-rule. Foucault proposed that while we refuse and resist the identities imposed on us by different power structures in the postmodern society, we should simultaneously create ourselves and rule ourselves. He makes a call for self-rule as the call for freedom. As for Gandhi the *swaraj* is the ultimate expression of freedom, for Foucault too, government of the self or self-rule is the practice of freedom.²⁷ Again, Gandhi's concept of *swadeshi*, which basically meant decentralization of power, finds its resonance in Jacques Derrida's (1930-2004) concept of deconstruction. Deconstruction was a tool to break away with modernity's celebrated binaries of 'center' and 'periphery,' whereby center always enjoyed the supremacy over the periphery. It was a call to decentralize the power and supremacy enjoyed by the center.²⁸ Though the immediate contexts and backgrounds in which Gandhi and those postmodernists engaged themselves were different, yet the underlying principles advanced by them were the same. The discussion so far in this section makes a strong case for categorizing Gandhi as a postmodernist. But his theory of subject and preference for its autonomy make him still a modernist. In contrast to the postmodern anti-essentialist view of subject the Gandhian subject was primarily a spirit. The uniqueness of Gandhi lies in the fact that he reaffirms faith in the human spirit and introduces spiritual values and techniques in mundane matters in the context of postmodern nihilism. It is in this context that Dr. Francis Neilson says of Gandhiji: "A Diogenes in action, a St. Francis in humility, a Socrates in wisdom, he reveals to the world the utter paltriness of the methods of the statesman who relies upon force to gain his end. In this contest, spiritual integrity triumphs over the physical opposition of the forces of the State."²⁹ Therefore, Gandhian philosophy cannot be reduced to either category rather it is the synthesis of both modern and postmodern philosophies.

Conclusion:

Mahatma Gandhi critiqued modernity and its methods like Economic liberalism and capitalism etc., which always deepened the gulf between rich and poor and impelled the social divide. He rejected postmodernist view of anti-essentialism as he says man is essentially a spirit. He condemns the ethical relativism and tries to give an ethics which embraces moral welfare of all in society. His critique of modernity and his concept of truth and



other principles give us the impression that he can be categorized as postmodernist. But his theory of subject and preference for autonomy makes him a modernist. Thus, we can say that he tries to synthesize the positive elements of modernity and postmodernity and therefore, his thoughts are much more relevant today than ever before. Gandhi was much more than a mere statesman or academic philosopher. He was a being, a liberated soul who grasped the law of the core of his philosophy. The basic concepts of his philosophy transcend the horizons of time and space and are as immortal as the teachings of Confucius and the Buddha, Lao-Tse and the Christ.

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RELEVANCE OF GANDHIAN THOUGHT IN THE AGE OF GLOBALISATION

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Abstract

M.K. Gandhi in the truest sense of the term was one of the first global citizens though deeply rooted in Indian tradition. The influence of *Isha Upanishad*, *Patanjali yoga Sutra* and *The Bhagavad Gita* as well as Ruskin's '*Unto This Lust*' gave base to the formation of his process.

Today we are the co-partner of the term Globalisation. Within a fraction of second we get all important news and information from the remotest corner of the world, But the most dolorous fact of human life today is the degradation of values. Men have lost their natural love, affection, loyalty and trust. This is definitely erosion of values. This is the age of globalization and we are heading towards a materialistic world. Though globalization is supposed to bring material comfort and prosperity to many, it has some negative aspects also. The most concerning fact is that globalization has affected the value system most. The modern society of 21st century has plunged in to intellectual confusion and spiritual chaos, emotional frustration. At this juncture, the thoughts and ideals of M.K. Gandhi are of great significance. If the universal brotherhood, social integration and amity is the goal of civilization, than Gandhian ethics is a means to achieve it.

Key Words: Globalisation, Sarvodaya, Trusteeship, Self-Sacrifice, Education system,, Bread labour.

Objectives

Therefore in this paper effort is being made to highlight the concept of sarvodaya ideology with some important philosophical ideas related to Sarvodaya such as the concept of trusteeship, bread labour, and education system in Gandhian thought in relevance to modern society.

Methodology

The study primarily based on the secondary sources. The methodology adapted in the study is descriptive and analytical, The information is collected from various books, journals, newspapers etc.

Discussion

The term Sarvodaya seems to have borrowed by Gandhi from "a Jain scripture written by Acarya Samantbhadra, who lived about thousand years ago"¹. Gandhi's attempt to formulate an ideal social order in which violence, exploitation, discrimination, and oppression would have no place can be summed up in one word "Sarvodaya", meaning 'Welfare of all'. Gandhi's principle of Sarvodaya originated out of his reading of Ruskin's book "*Unto This Last*". The word Sarvodaya literally means the welfare of all, but it implies as interpreted by Gandhi and his followers a balanced all round well being and development of all men. It means good life for all, not for majority. So, the ideal of Sarvodaya is implied in the word itself 'Sarva' means 'all' and 'Udaya' means 'uplift'. The key to this uplift for Gandhi is dedicated service to humanity. Sarvodaya is based on love, it proceeds on the faith that a Sarvodayi will also be prepared for maximum possible self-sacrifice for the good of others. Sacrifice according to Gandhi is an indispensable companion of love." The test of love is



tapasya and tapasya is self-suffering"². The end of all activities , social, or political, has to be nothing else but the upliftment of everybody. Sarvodaya, on the other hand , is based on the essential unity behind everything. Sarvodaya is a strong ideology for prevention of socio-economic ills of the society. It is based on Vedantic concept of spiritual unity of existence. This is in the life of an individual and in social life. He clearly says, "I believe in *Advaita*. I believe in the essential unity of man, and for that matter of all that lies"³. This belief in the essential spirituality and goodness of everyman leads Gandhi to believe in the essential unity of mankind. Its purpose is the socio –economic development of all .The base of philosophy is commonness ,i.e, what is done not for any particular individual or group but for all. The main purpose is to create moral atmosphere in the society. Truth, non-violence, and purity are the foundations of Sarvodaya . It aims at adopting self-sacrifice for the sake of others, taking and giving to others. It is concerned with Gandhi's social ideas and ideal of community. In the word of Gandhi, it is casteless and classless society. Because the upliftment of downtrodden poor was Gandhi's main concern and this he wanted to convey through his concept of Sarvodaya. Mahatma Gandhi , the pioneering votary of humanism, believed that man is the best fruit in the tree of evolution. For true humanism Gandhi wanted to cultivate and disseminate the education of the heart. He had profound love towards all the basic human values. *Vasudhaiva Kutumbakam* – everyone is my friend was the spirit which prompted Gandhi to fight for the establishment of human dignity. To Gandhi Sarvodaya means a liberated society , a Sarvodaya samaj . According to Gandhi , all the problems of faced by human beings are moral problems .The ideal of Sarvodaya insists upon the moral character as a solution to all evils , economic , social ,political . To realize others in oneself is the first lesson of Sarvodaya.

Behind Sarvodaya ideology there are some important philosophical ideas which are related with the concept of Sarvodaya philosophy as propounded by Gandhi are as follows:

Sarvodaya philosophy believes in God and this faith in God has a very important practical value. Firstly it implies brotherhood of man. Man's ultimate aim is the realization of God and all his activities , social ,political, religious have to be guided by the ultimate aim of the vision of God .The immediate service of all human beings becomes a necessary part of the endeavor simply because the only way to find God is to see him in His creation and be one with it. But identification with everything that lives is impossible without self-purification; without self-purification the observance of the law of ahimsa must remain an empty dream . God can never be realized by one who is not pure of heart .Gandhi very often calls god love. The full implication of this description of God will be clear only when Gandhi's conception of love and ahimsa is fully grasped. God is present in everyone of us, and therefore, by a gradual process of extending love we can love everybody and thereby God himself. This kind of self- sacrifice –a sacrifice of the egoistic and selfish ways for the love and the good of others. A sincere faith in God will make man see that all human beings are fellow-beings and essentially one. Thus the love of God would turn into a love of humanity.

It attaches impotence to the principle of trusteeship as implying the abolition of private ownership and the application of the principle of non-possession (*aparigraha*) to public institutions .Gandhi believes even the rich people- the so-called capitalists are after all human beings , and as such they also have in them an element of essential goodness that every man possess. If that element is aroused and if the capitalists are also won over by love, they would be persuaded to believe that wealth in their possession should be utilized for the good of the poor. Thus it is apparent that Gandhi's doctrine of Trusteeship is based on a sense of morality and love. This doctrine is nothing but a sincere working out of the theory of non-possession. , Material things are no doubt important ,but up to a point. A craze for multiplicity of goods cannot lead to contentment , peace and



tranquility. "It results in exploitation, enormous waste of nature's materials and human labour in and ever preparedness for war"⁴.

Sarvodaya envisages a new humanistic society. Unless man cultivates values like love, sincerity, truth, an abiding sympathy etc, the emergence of a new society would only mere dream. *Aparigraha* means contentment-being contented with the necessities of life and not to pine for more. According to Gandhi *aparigraha* is to be practiced to the best of one's capacity because this does away with the cause of rift in social life and provides a solid foundation for a universal love to flourish.

Gandhi is a man of masses and he believes in the principle of equality. So he envisaged education as an instrument for mass empowerment. As an idealist, he recommended free and compulsory education for children without considering their caste, creed, sex, etc. His education is also characterized with 'education for all'. To make a balanced, harmonious, classless, casteless society, all should get equal opportunity, equal freedom to take education. He even strongly supported the need of women education. Gandhi was not only a great leader or a philosopher but also a true social reformer. So he believed that any social reform must begin with the future generation and their education. His notable definition on education highlighted his educational philosophy. He says, "By education I mean an all round drawing out of the best in child and man-body, mind and spirit"⁵. The goal of education according to Gandhi should be moral education or character-building and the cultivation of a conviction that one should forget everything selfish in working towards great aims.

Another important aspect of Sarvodaya ideology is that in order to prevent social inequality is the one regarding quality of wages. This doctrine provides the basis of the economic structure of society. It is on account of wages that in-equality of all kinds result. Gandhi is aware that the equality of wages is a difficult ideal to realize. but he is confident that any step in this direction is a step in the right direction.

Another way of eradicating social inequality according to Gandhi is the doctrine Bread Labour. The writings of Tolstoy, Ruskin along with the suggestions made in the Bible and The Gita suggested this idea to Gandhi. The Bible says, "Earn thy bread by the sweat of thy brow"⁶. By, 'Bread Labour' Gandhi means that in order to live man must work. It is essential for every man to realize dignity of labour and to think that at least for earning his own bread one must do some manual work.

It stands for creating high moral character in the society. It is only possible by truth, non-violence, self-sacrifice and purity etc. In short it stands for the supremacy and absoluteness of moral values. It aims at adopting self-sacrifice for the sake of others. It is the best principle in Sarvodaya. Sarvodaya pleads for self-sufficient village communities.

According to Sarvodaya philosophy, the best way to arouse goodness in man and to strengthen the moral forces in him is to have faith in him. Such faith in man is the very basis of education, which presumes man's capacity for moral development. As a philosophy of 'humanism' Sarvodaya lays emphasis on the ethical aspect, because a moral life is essential for the attainment and maintenance of a spiritual life. Gandhi emphasizes on five important vows viz-Truth, Non-violence, Brahmacharya, Non-stealing, and Non-possession. These primary vows contain the essence for the correct working of a society. According to him the origin of society lies in man's realization that complete selfishness has no place in life. Therefore Sarvodaya is the all round consciousness of divinity. It awakens mankind to illuminate the differences of right and wrong.

Sarvodaya advocates a simple decentralized economy. According to Sarvodaya ideal the economic growth and development must be harmonized with human values. He feels that our aim should be to concentrate on the



means for bringing about a good, peaceful and happy state in which every individual would be able to get equal opportunities and comforts. In the Sarvodaya scheme decentralization takes place through the organization of small-scale, cottage and village industries. According to him, our economy should be based on **simple living, high thinking**. The problem such as rapid growth of population, production, and consumption pattern causing stress on natural systems, degradation and unemployment, poverty, economic inequality, social injustice. We can be achieved and find out solution of these problems best suited to our needs through the Gandhian ways today. According to Gandhi self-sufficiency of villages, promotion of small and cottage industries, control on the import of consumption goods, improved agriculture etc, are some of the ways to reach the ideal of Sarvodaya. Gandhi formulated economic order in the context of this design of an ideal social order, a non-violent, non-exploitative, humanistic and egalitarian society. Gandhi's concept of egalitarianism was centred on the preservation of human dignity rather than material development. Gandhian concept of development was very broad, encompassing not only economic but social and human development. Gandhi was of the opinion that human resources should be the focal point of planning and policies.

Sarvodaya insists on the conversion of the individual. Its intention is to bring about, what Gandhi calls, a change of heart. A good social structure can be established if and when there is an adequate moral development. Hence Sarvodaya gives priority to transformation of the individual.

Sarvodaya today, does not represent a mere vision of or utopian notion but makes an attempt to re-orienting human mind to reconstructed human society. Sarvodaya seeks to build a new society on the foundations of old, spiritual and moral values of India and attempt to meet the challenges of the contemporary problems.

Gandhi's educational thought as well as scheme of education is not free from criticism. This is the age of science and technology. Gandhi did not focus on technical education. But the relevance of Gandhi's concept of education cannot be denied even today. In identifying the aims and objectives all commissions and committees on education system followed literally his concept of all round development of the child. Gandhi's educational view based on the principle of dignity of labour is utmost relevant in 21st century in India. Now unemployment becomes a burning problem in India. Educated youngsters also prefer colour job. Lack of interest in manual work increases the rate of educated unemployment. If people have interest and respect to manual work, then problems of unemployment will be solved to a great extent.

In today's atomic age when human society is grievously endangered by excessive materialism, and individualism, Gandhi's concept of Sarvodaya is very much relevant. In the moment of crisis, to save humanity from intolerance and disintegration, selfishness, hatred, aggression, disharmony and to establish peace has become a matter of greatest importance for the survival of civilization. It also helps to inculcate value education in society which is one of the burning problems in the present scenario of society. As long as human beings have polluted minds there will be no peace on earth. The world today is in a state of turmoil. We see blood-baths all over the world. Each and every person in planning to swindle another person. At this stage the concept of Sarvodaya has a great role in moulding our present unstable society. It is a dynamic philosophy which can make possible the advent of a radically transformed humanity. It pleads for the replacement of class struggle by the more rational theory of social goods and harmony.

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GANDHI'S THOUGHT AND WORLD PEACE

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Abstract

We are now on the threshold of the 21st century. World has developed in many spheres such as science and technology, social and political, religion and literature, culture etc. Yet, today humanity has reached at such a critical point, where people cannot live peacefully, they live in funks. The many hazards of modern civilization, increasing violence around us and disrupted political and economic programme make us more and more helpless.

In the threshold of 21st century people only voice peace. This issue of peace does not mean only home peace but community peace, nation peace and world peace. The world peace as a matter of fact has been a necessary condition for progress. For establishment of world peace Gandhi's thought is the need of the hour. In the 21st century's people consider that the major conflict can be solved through peaceful methods like persuasion, negotiations, meditation, peaceful dialogue, love and any constructive way. All these methods were also accepted and practiced by Gandhi himself in his day to day experiments.

Mahatma Gandhi, the millennium man and a person of the 20th century, a man with the weapon of truth and non-violence, a messenger of peace, the real follower of non-violence, clearly proved that the only solution of peace lies only in non-violent ways and not in any preconceived notion that is basically misguided. In this paper my observation is if we want to save humanity and sustain peace Gandhi philosophy of thought is inescapable. Finally I think that his thought of non-violence seeks out the humanity in all persons; it upholds human unity, brotherhoods, tranquility, and concord even in the midst of conflict of interests. The 21st century so-called civilized world must think over it once again and there is no harm to seek the blessings of the *Mahatma—The Man of the Millennium*.

Keywords: *Different conflict, world crisis, World peace, 21st Century and Gandhi's Thought*

Introduction

In this world, all creatures want to live well and for this they spontaneously fight their obstacle. But their only purpose of being well is to get peace or pleasure. In this world, man is the best creature; they have reason for measuring good or bad, right or wrong, should be or should not be etc. Actually we are always searching for peace consciously and unconsciously. We know that without peace there can be no bliss. In Spite that, we do not genuinely work for peace. We profess to avoid conflicts but take to conflict like a duck to water. Today we see religion, science, technology and material progress that have been working for peace, but inevitably have all waged war. United Nations has Peace Corps and soldiers that are sent in different places to fight for peace. Iraqis are screaming peace as an alternative to war. So today peace is moving away from individual life, social life, nation and world life also.



In the threshold of 21st century people only voice peace, i.e. spreading harmony, universal brotherhood, love, compassion, equality and breeding solace in interpersonal and thereby in international relationships. This issue of peace does not mean only home peace but community peace, nation peace and world peace. The world peace as a matter of fact has been a necessary condition for progress.

In the 21st century people have realized that if we want to save humanity and sustain peace, Gandhi's thought is inescapable. His non-violence brings hope for the future of humanity. Everybody is looking forward for peace and dignified life and searching for the better alternative and way i.e. a possible way through non-violence. So, Gandhi becomes a global necessity for peace, prosperity, freedom, harmony and survival of the whole human race. Gandhi provides a new hope, new force and above all a new blueprint for human survival. He is a reminder of basic values which the modern world has forgotten, i.e. its basic culture of truth and non-violence. Some self-centered men have forgotten these basic values for their self-interest and they are crazy for guns, bombs and bloodshed. In such a situation, today people have become unscrupulous. We are spending more than one thousands billion dollars every week just to achieve the status of supreme power. But why are we all forgetting here that the war will neither abolish rather it will abolish us? Counter result of violence is always violence and it will give birth to hatred, anger, disrespect, bloodshed, revenge, jealousy, murder and constant fear. In this paper my ultimate aim is to establish how world peace is possible through Gandhi's non-violent way. Now we explain the significant of society in the basis of Gandhian perspectives.

Gandhi and Social Change

We are social beings and live in society. It is the training ground where people can try to learn the art of self development through disciplined, self sacrificing social participation. Gandhi thinks that people is the basis of all social progress. So he gave greater importance on individual than on any institutional devices. He believes in production by masses, do not belief mass-production. Gandhi's ideals society is based on the principle of *Sarvodaya*. *Sarvodaya* provides opportunity for the all round development of the individual and the society. According to him, society based must be on *dharma*, which should be free from the following seven evils:

‘Politics without Principles

Wealth without work

Pleasure without conscience

Knowledge without character

Commerce without morals

Science without humanity

Worship without sacrifice’.

Gandhi consider that we can never solve any problem through by violence way. So he invented a new weapon i.e. non-violence. His philosophy of non-violence based on truth, love, justice and equality. Where there is non-violence and selflessness, there are synonyms of love and rule. Gandhi's non-violence is the search for truth and his concept of truth is comprehensive, dynamic, all pervading and it is identical with love, God and non-violence. His thought resolves round his notion of truth. All his ideas become meaningful and understandable only through his concept of truth.



Gandhi realizes the fact that the exploitation of the masses can be extinguished by the exploited class itself, and therefore they put the burden of the programme of action on the shoulders of the exploited class. In this aspect, the non-violent resistance of Gandhi is based on the same sort of philosophical assumptions.

Gandhi believed that no social conflict can be resolved unless the sufferers realize their suffering and strength; constitute themselves into a class, or an organization; refuse to cooperate with the evil; demonstrate their power to the evil-doers, or exploiters. Thus arousing of consciousness, continuing education, maintaining the unity of the sufferers and providing him with a powerful organization and leadership are the most essential phenomena in Gandhi's techniques of social action. In both these techniques, the struggle could not be successful, unless the objective conditions are matured, and the subjective activity is strengthened and intensified. The organizers and the participants should be willing to sacrifice not only their material comforts, but also their life.

The basic aim of Gandhi's nonviolent revolution is to reform the individual at the moral level. He believes that most of the evils of modern economic system existed because we cooperated with them, or tolerated them. Cooperation with the good and non-cooperation with evil should be the duty of every citizen. Non-violence, for Gandhi, is not merely a personal virtue, but it is a social virtue. He believes that the only alternative to trusteeship would be bloody revolution, and put before the capitalist to make a choice between class war and trusteeship. He warns them: "A violent bloody revolution is certainly one day unless there is a voluntary abdication of riches and the power that riches give and sharing them for the common good."¹

The ideal society of Gandhi is based on the moral evolution of the individuals. Gandhi expresses the view that the ideal society may not be possible at the present stage of human development, but it may be possible in the course of human evolution. If people become genuinely non-violent, morally elevated, mutually affectionate, learn to cooperate voluntarily among them, and show aversion to anti-social activities, then the society will be elevated to a higher plane of culture. Gandhi's vision of ideal society is nothing but an expression of his striving for a just and perfect society, i.e., the Kingdom of righteousness on earth.

Gandhi firmly believed that social change could lead to social work. Gandhi's social work is basically concerned with the reconstruction of society based on truth and non-violence and welfare of all—the last and the lowliest as its end. Hence it cannot ignore the problems relating to social adjustment and maladjustment, to catastrophic situations such as fires, floods, epidemics, famine and even wars, to social welfare needs of the people, as also the problems relating to social injustice, economic exploitation and political subjugation as it recognizes the inter-relatedness of the problems. The effort of Gandhian social work would naturally be to find out the basic causes and conditions out of which arise all such problems. The method of social action will then be directed towards the removal of those causes and conditions so that truth, non-violence and social justice could be given a practical shape in the reconstruction of the society.

Gandhi's concept of *Ramarajya* also stands for an egalitarian, nonviolent democratic social order, wherein moral values pervade all spheres of human life. Politically, it is a form of stateless society, socially; it is a form of classless society, where all person are equally treated irrespective of caste, colour, religion, sex etc., and economically, it is form of socialist society, in which inequalities based on possession and non-possession vanish, because all wealth belongs to the society as a whole. We now explain the political problem that is the root cause of all problems.



Political Problem and Gandhian Solution

In the present world we see violence in all spheres of society. The foremost problem that afflicts our nation is that of corruption. Corruption has seeped into every pore of this country's life. From top to bottom, we are told by the media that they are soaked in corruption. It should be a matter of national shame to hear that India is rated as one of the countries in which corruption is all pervasive. Mr. T.N. Seshan rightly said that "there is not even an inch of land in this country that is not wet by corruption," and that the country had lost its character.²

Corruption breeds violence and so has become all pervasive phenomenon in India. It is widespread and is found spreading in a frightening manner. There is hardly any area of activity that has remained wholly free from the impact of corruption. In fact, corruption has now been institutionalized and has become a commonly accepted way of life. This is the state of corruption in India today, a bleeding sore in the body politic.

Today our nation is in great social disarray due to politics. During the vote every leaders strive to win and therefore, they follow some false expectancy policy for the voters and finally they follow unfair means. They do not think of people they just think of themselves. They promise to do many works for people before becoming leaders but after becoming leader they forgot all those promises and just search out for their profit only. We have seen that the vote bank politics divide the country. The greatest damage, however, has been done to social harmony by the valueless vote bank politics.

Vote banks are sought to be created through caste alliance, communal appeal and interest articulation of the peasantry, slum dwellers or sub-nationalist groups. People have now been taught to assert for separate caste and communal identities and rights. Appeasing different caste and communal groups for their votes by all political parties has greatly undermined social and communal harmony. Encouraged by search special treatments, more social, economic and political demands are being made by different groups at the cost of others. Caste and communal violence has become order of the day and it poses a great threat to national unity. Therefore, not ideality; caste, apartheid, religious discrimination or separation, communalism is the main aim of politics in our country. It seems that it is an occasion during the vote, the political leaders start campaigning for confusion and misleading the people for their gain of votes.

Thus, in this background Mahatma Gandhi's idea about the danger of corruption have assumed significance in the context of several issues facing Indian democracy today. Only four days before his assassination Mahatma Gandhi warned the country during his prayer meeting: "The subject of corruption referred to by the correspondent is not new. Only it has become much worse than before. Restraint from without has practically gone. Corruption will go when the large number of persons given to the unworthy practice realizes that the nation does not exist for them but they do for the nation. It requires a high code of morals, extreme vigilance on the part of those who are free from the corrupt practice and who have influence over corrupt servants. Indifference in such matter is criminal. If our evening prayers are genuine, they must play no mean part in removing from our midst the demon of corruption."³ Unfortunately the warning went unheeded. Gandhi's uninvolved and reverberating voice of truth and compassion can still help to galvanize the country if the common man asserts himself.

Gandhi saw clearly the moral degradation and cultural decay long back. His clear, firm and uncompromising stand on various issues should become guiding principles for us to save Indian democracy. Mahatma Gandhi's noble idea of a society based on the principles of truth and non-violence and which upholds ethical actions and moral conduct, is what one must strive for the betterment of our country. Gandhiji had once said that whenever



there was difficulty in solving a problem he had prescribed a talisman, which is at that particular moment thinks of the protest in the country and how his problems can be solved. It means that the administration will be fair and just in its action so that the people can have faith and trust in it. It is high time for the country to change the chemistry of politics, and work for the promotion of constitutional democracy on Gandhian lines. Otherwise, if the present state of affairs is allowed to continue unabated, then India will soon be entering a Dark Age of her own making.

In this position, how Gandhi will help us to mitigate our contemporary problems? For resolution of political conflict in the 21st century along with non-violence Gandhi's principles of Sarvodaya, *Satyagraha*, *Swadeshi* and *Swaraj* is also very necessary and utmost important in the present world. We know that Gandhi's democracy stands for *Sarvodaya* and it can be interpreted as the "awakening of ours and all." And *Sarvodaya* is related to achieving the highest level of self-realization in which one sees one's manifestation in all others. India should seek inspiration from the values enshrined in the idea of *Sarvodaya*. India can get rid of the problems of corruption, criminalization of politics and casteism by following the underlying principles of *Sarvodaya* Society.

Gandhi used satyagraha as a political weapon to fight injustice and exploitation and for redressal of grievances. According to Joan V. Bondurant, satyagraha provides key to an understanding of Gandhian political philosophy. Satyagraha is interpreted as non-violent direct action by the techniques such as non-cooperation, civil disobedience, fasting and other forms of nonviolent direct action, which do not exhaust the content of satyagraha. Satyagraha is the relentless pursuit of truthful ends by non-violent means. Satyagraha wins by resulting in the conflict resolution and attempts to find a higher truth and persuades the opponent not to triumph over him.⁴ By resorting to the techniques of Satyagraha as taught by Mahatma Gandhi individuals and groups can organize the people and draw the attention of the government and masses on issue of communalism, terrorism, nexus between politicians and criminals, poverty, population explosion, malpractices in election, misuse of government machinery etc. for the revival of democratic institution. At a personal level also lot of people can work and take up local issues along with national issues. To operationalize the 'Satyagraha for better polity,' it would be desirable to bring like-minded people and NGOs under one umbrella to fight against the wrong deeds of corrupt legislators and executive who are responsible for creating mess in Indian polity.

At the same time the spirit of *Swadeshi* should be the surest means for solving the economic problems of India. Today *Swaraj* means elimination of poverty and hunger, equality between classes and sexes, freedom from fear, and hope for a better future. The *Swaraj* of Gandhi's dream remains a dream unfulfilled. Today we can pledge to return to Gandhi's dream. If we do, we can say with utmost confidence and conviction that we would be on the road to achieving real *Swaraj*.

Today, we have entered the third millennium through a gate of fire. Today If we face the problems, like as before in the 20th century, such as religious, social, economic, communalism, and also innumerable conflicts, untold suffering, and unimaginable crimes, people turn to Gandhi. In the 21st century we consider that Gandhi as is peace maker, apostle in entire field and he is an internationalist in every turmoil situation and his principle of non-violence we can vouch-safe of peace.

World crisis and Gandhi

If we want to talk of non-violent resistance, we will have to find out appropriate methods of resistance. Gandhiji used such means as civil disobedience, Satyagraha, etc. for this purpose. Even today we sometimes hear about



their use. Gandhi had his own concept of the strategy of all types of warfare—ground, air, naval and nuclear threat—relative merits and demerits of non-violent and violent resistance, purity of means and the end of warfare, character of a soldier and his involvement and duties, essential training of army, the use of army in independent democratic India, the size of army, defense expenditure, non-violent resistance against aggression, terrorism and nuclear warfare etc. he had the broad views about all concerned of the armed forces. Today's nuclear weapons contain a lethal potential that will make even the atom-bombed Hiroshima and Nagasaki appear to mere shadows.

Sarvodaya Peace Movement demanded cessation of production of atomic weapons. It holds that production and possession of these weapons is a crime against humanity. It also demanded that all nuclear powers—USA, USSR, UK, France and China declare they will never be the first to use nuclear weapons. The movement commended China for having adopted this “no first use” policy. It also commended the then USSR which had adopted the same policy. Further, it appealed to the USA to declare that they would not be the first to use nuclear weapons. The movement welcomed the positive outcome of the Geneva Talks in which the Secretary of State of the United States, Mr. George P. Shultz and the Foreign Minister of the follow-up talks to be held in the future and hoped that they would produce concrete measures to speed up arms control.⁵

Gandhi was ideologically the champion of peace and non-violence. His entire framework of philosophy was basically guided by peace and non-violence. Defense and armed forces was also no exception. However, for Gandhi peace and non-violence was merely a means, though he believed in equality and purity of means and the end. But it does not mean that he wanted to sacrifice the end for the sake of means. No doubt, he preferred non-violent resistance but in case it is not workable he does not hesitate to accept even the violent means to achieve the goal. In any case he does not choose cowardliness against the violence. He never likes to surrender to the aggressor so as to avoid violence. He loved nonviolence not for the sake of it, but as a means to transform into a better world. Hence, ideologically Gandhi's thoughts on defence and armed forces have never been unpractical or outdated.

Gandhi was in favour of a neutral free India. That is why India has been following the policy of non-alignment without being aligned with either of the military blocs. This is the impact of Gandhi on today's defence. Besides, Indian army is basically a defensive force as it has never attacked any one so far. Hence, there is hardly any difference between Gandhian concept of “peace force” or “non-violent army” and the armed forces of today's India.

India has not yet signed the NPT. It does not mean that India wants to be an aggressive nuclear power. The way nuclear policy is being followed in the region and the world cannot be acceptable to any sensible country like India. Besides, nuclear weapons are not only offensive but also a tool of deference as it has been successfully preventing third World War so far. So, India's policy towards NPT is not anti-Gandhian.

It is sacrilegious to associate the names of Buddha or Gandhi is support of having an atom bomb. When the tests had occurred, the code word was “Buddha Smiles”. This is culturally reprehensible. Buddha or Gandhi is symbols of peace and compassion. Gandhi is on record to decry the manufacture of atom bomb. Hence to say that had Gandhi been alive, he would have blessed it, it is the greatest insult to Gandhi. Gandhi was against all teams of violence, what to speak of atom bomb. Science of war leads to dictatorship pure and simple. Gandhi had invented the ‘moral equivalent of war’ in the form of Satyagraha.⁶



Gandhi's idea of Peace-making is holistic and more practical. According to him life is rational and a unity. It cannot be divided into watertight compartments called spiritual and material. He was not a visionary but a practical idealist. To him, the religion of non-violence is not meant only for the *Rishis* and saints, it is meant for the common people as well. As we come close to the dawn of the 21st century, we come to realize that the Gandhian perspective peacemaking finds greater acceptance. His was the first experiment of systematic non-violent resistance in the social sphere.

Gandhi is not alive today but he lives in the hearts and minds of millions of Indians. His idea always inspired India which can be applied to each concrete situation in context of the changing scene in India and the world. Gandhism is not a doctrinaire or dogmatic creed but a dynamic philosophy that can be applied to complex and concrete problems including national defense, security and warfare.

Gandhi's Thought for Ending world Puzzle

Nobody can predict their future. Only we can create it with our thoughts. One thought can change the pattern our lives. Sometimes society, nation, the whole world can transform with just a thought. A happy mind creates a happy world; an ill-tempered person has an angry world. A small mind is focused on petty, insignificant things. A mature mind sees beauty and grandeur in the universe. If our environment is not conducive, we cannot go out into the world to change it. We cannot achieve greatness with a small mind or narrow minded. To achieve excellence, we do not need more degrees, better skills or enhanced connections. For this we need our better thoughts and this thought can bring prosperity, happiness, togetherness and unity among the peoples or nation or entire world.

Gandhi was a man whose thoughts inspire to all people for upgrading their thought. His thoughts can solve any puzzles or conflict in the 21st century's world. For ending world crisis he gave a great deal of thought to the masses. As for example,

- Act locally and think globally
- A calculating mind cannot attain self-realization
- A true pacifist is a true *Satyagrahi*
- Ahimsa and truth are as my two lungs
- Ahimsa is an attribute of the brave
- Ahimsa is not a policy with me, but a creed, a religion
- Ahimsa is the farthest limit of humanity
- As we approach our ideal, we became more truthful
- Better to die once than to die daily
- Character is more eloquent than speech
- Confession of error works like a broom, sweeps away filth. Confession does no less
- Cowards have no sense of justice
- Death is a friend, which bring deliverance from sufferings
- Education, which does not mould character, is absolutely worthless
- Fearlessness is the first requisite of spirituality, etc.⁷

There are so many thought that Gandhi can bring world peace. However, all these thoughts based on his philosophy of non-violence and truth. Gandhi himself says, "I have nothing new to teach the world. Truth and Non-violence are as old as the hills. All I have done is to try experiments erred and learnt by errors. Life and its



problems have thus become to me so many experiments in the practice of truth and non-violence . . . In fact it was in the course of my pursuit of truth that I discovered non-violence.”⁸ The philosophy of non-violence that has been developed through much of the 20th century has made an indispensable contribution to all theories of legitimate revolutionary social change. Gandhi himself says—if one lacked the courage to fight injustice through nonviolent means, then one should pick up a gun. He understood that a nonviolent world order is not only a spiritual commitment on the part of persons everywhere but must be institutionalized both politically and economically in the form of democratic world government and federated democratic government at all levels of governing. Gandhi made clear if you want real democracy on earth, real economic justice, and prosperity on earth we will have to institutionalize nonviolence. With today's system of militarized sovereign nations state and vast disparities between extreme wealth and extreme poverty, we have pervasive institutionalized violence. This violence requires the military to enforce its global system of injustice and exploitation.

Gandhi offers four pillars for the sustenance of Ahimsa. Such as—*Sarvodaya*, *Swaraj*, *Swadeshi* and *Satyagraha*. *Sarvodaya* is the core among these pillars i.e. the practice of economic, political, moral justice for all. It based on the idea that the earth is having sufficient to satisfy the need of all but when it comes of satisfying the greed of a single man it complains of paucity. *Swaraj*, the idea of self-rule celebrates the freedoms born of the self-discipline necessary for *Sarvodaya*. *Swaraj* demands maximum power for self-organization and self-rule by people within their—families, neighborhoods, villages and bioregions. We assume full responsibility for our own behavior and for our communities. *Swaraj* celebrates personal freedom from poverty and all forms of domination. At the heart of *Swadeshi* is honoring and celebrating local economy, with people enjoying a right livelihood from the gifts of the natural resources. *Swadeshi* is people-centered economics—the soul of “Small is Beautiful.” *Satyagraha* is a compound of two Sanskrit nouns, *satya* (Truth), *Agraha* (Firm Grasping). *Satyagraha* means ‘Truth Force’, ‘Soul Force’ or as Martin Luther king Jr. would call it ‘love in action.’ *Satyagraha* has often been defined as the philosophy of nonviolent resistance most prominently employed by Mahatma Gandhi, in forcing an end to the British domination. It is not a preconceived plan for Gandhi. Even in his life culminating in his “*Brahmacharya Vow*”, prepared him for it. *Satyagraha* is a moral weapon and the stress is on the soul force over the physical force. It aims at winning the enemy through love and patient suffering. It deals with an unjust law, not by crushing, preventing or thinking revenge against the authority by adopting coercive measures, but to convert and heal it. It is an ornament of those people who are strong in spirit. A person not having doubts regarding his convictions or a timid person cannot do it. *Satyagraha* teaches the art of living as well as dying. Love is unshakable i.e. firmness are its indistinguishable countries. It is uniformly apply to all, irrespective of age and sex. The most important training in *Satyagraha* is mental, not physical. According to me these four pillars of nonviolence are enough to resolve any conflict.

And yet the question of Gandhi’s relevance remains controversial. There have always been critics, who have viewed and continue to view Gandhi’s approach as naïve, utopian, escapist, negative and completely irrelevant. There are even Gandhi admirers who submit that he was relevant to what was happening in South Africa and India in the late nineteenth and first half of the twentieth century, but has limited or no relevance for a 21st century of shrinking decentralized villages and new, interconnected, global structures of corporate economic, military, and media power relations. By way of contrast, the authors in this volume, while not romanticizing Gandhi or the past and while cognizant of changing contemporary contexts, submit that Gandhi’s thought and action are significant, relevant, and urgently needed for addressing problems of the 21st century.



In fact, Mahatma Gandhi lives, worked, fought and died for peace, equality and respect for all human beings, tolerance and respect for all religious faiths and ethnic groups and settlements of differences (whether personal, national and international) by dialogue and discussion.

The ongoing discussion and analysis can be concluded with a remarkable observation about Gandhi’s non-violence and its efficacy made by Mr. Terry Michael Tracy, a prominent thinker, a Gandhian follower and author of world famous work ‘The Meaning of life’. His remarks must be taken in the right spirit. He says that we all believe on planet Earth. However, everyone steps to a different drummer. The beat many of us hear is certainly one of non-violence, but that is what we want and like. In tune with this statement, we find *Pope Francis*, who delivers the traditional Easter Speech in the Vatican City on Sunday, 21 April, 2019. He highlighted conflict in the West Asia, Africa and the Americans and demanded that political leaders put aside their differences and work instead for peace.

However, the question arises that how can people practicing violence become the part of a nonviolent world? How can they be changed and brought in a world without violence? Can they be changed with the same methods which they have been adopting and following? Like Gandhi, Mr. Terry Michael also believes that they must be having the burning desire to cross their line in their inner hearts. Accordingly, we know a world without violence but we dare to embrace the same serenity, humanity, patience, religious tolerance, faith in truth and non-violence which Gandhi had embraced for a peaceful world? And if we can understand this message of Tracy, there should be no doubt in our minds about the application and efficacy of Gandhi’s non-violence in the present or even future contexts. In this respect, Gandhi himself used to say that the music was already in the flute but only those could bring out the music who knew how to play the flute. His message is simple but loud and clear, meaningful and wonderful. Accordingly, the choice is between existence and non-existence. The 21st century so-called civilized world must think over it once again and there is no harm to seek the blessings of the *Mahatma—The Man of the Millennium*.

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MANAGEMENT GURU : THE GANDHIAN MODEL

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Shakespeare has said, "Some people are born great, some people achieve greatness and some are greatness thrust upon them". To give examples ; the incarnations in Hindu mythology are born great like Rama, Krishna, Buddha etc., Some people achieve greatness by their effort like Karna, Bhishma, Gandhi, Vinoba, Martin Luther King, Nelson Mandela etc., while in some cases greatness is thrust upon them e.g., J. Krishnamurti, Dalai Lama, kings and queens etc.,

Gandhi was one who achieved greatness through his efforts. The three facets of his life shaped his management qualities.

1. His family life:-

- (a) Gandhi was brought up in a Joint family and learnt to stay with the people of different likings and temperament from childhood.
- (b) In London he tried to form the club of vegetarians, discussing the benefits of vegetarianism. The three vows taken at the request of his mother were abstaining from wine, woman and meat which saved him from any bad company and form the company of the people of his liking.
- (c) In South Africa, he went on widening his family. He went there for a legal work of a Muslim entrepreneur. He came in contact of other entrepreneurs. Not only that, but he started living with his co-workers who were Jews and Christians. A British Jew Mr. Henry Pollack lived with him learning about his religious and revolutionary ideas.
- (d) He enlarged his family so much that from South Africa, he wrote a letter to his brother that he has sent Rs.60000/- so far. Now, he will spend his Income for his larger family here in South Africa. His larger family in South Africa consisted of Phoenix Ashram and Tolstoy Farm.

Gandhi was to come back to India as his legal work was over but in the farewell Meeting he saw a newspaper where it was reported that only Christian marriages were to be considered legally valid. Non-Christian and non-registered marriages stood null and void. Consequently, many Indian wives and Children were turned illegitimate. Gandhi discussed the far-reaching impact of this law in the meeting; and the people gathered there requested him to extend his stay to solve this problem. Thus, started the movement of civil disobedience. He managed it successfully because the purpose of his civil disobedience was to abolish an institution or a system that worked against human values and humans. He did not charge a single pie for this because this was a social service for human values. Deeply aggrieved over the order passed by the cape Union Supreme Court undermining the sanctity of Indian customs based marriages, Gandhi organized in protest a large-scale civil disobedience across the provinces of Transvaal and Natal. He inspired women also, including his own (so-called) uneducated wife with the explanation of this law and it's far reaching effect over a cup of tea. Mass mobilization was witnessed on an unprecedented scale. On November 6, 1913, Gandhi was the first to be arrested. In early 1914, negotiation between General Smuts and Gandhi started and an agreement was soon reached under the Indian Relief Bill. This was first mass- movement led and managed by Gandhi.



(e) His concept of larger family did not allow him to settle with his own family at one place in India. He started with Sabarmati Ashram and then Sevagram Ashram involving the lovers of Non-violence having social service and independence of India as their mission.

2. The second factor which influenced his leadership and management power is **Legal Profession**.

(a) Deep interest in legal profession helps one to understand human nature thoroughly. It opens up good as well as bad facets of human nature before the advocate. Gandhi had deep faith in God revealing good facets of human nature. His faith is restated in our motto. '*Satyameva Jayate*' - Truth only triumphs.

(b) Moreover, legal profession is not mechanical; it gives scope for intellectual development learning about the complexes of human problems. He tried and managed to solve the quarrels outside the Courts rather than fighting in the court wasting time, money and energy. He settled majority of cases outside the court. He was convinced that the settlement of a dispute by mediation, reconciliation and / or arbitration outside the jurisdiction of court is less time consuming, less expensive for both the parties and less burdensome to the one liable to pay compensation.

(c) He considered facts to be very important because facts are 2/3 laws.

The mass movements led by him in Champaran (Bihar), Millworkers at Ahmedabad, Dandi-march for salt. Himalayan blunder for Chauri-Chaura mishap--l all these were managed after studying facts and evaluating them.

His motto was "we must not think of starting mass civil disobedience unless we are sure of peace being retained." Gandhi focused on a holistic approach; he viewed management as a synthesis and not analysis.

Gandhi tried all means and methods to persuade the Government to review the salt law, to no avail. So he embarked upon civil-disobedience to register his protest and solicit the co-operation of millions of people across the world. It was small step for man, but a giant leap for mankind."

His holistic view of management made him to develop the idea of production by masses rather than mass-production. For supplementing the meagre earnings of the workers on agricultural land, he provided them the spinning wheel an indigenous piece of equipment for weaving yarn and making cloth.

3. **Journalism** was the third factor in shaping Gandhi's personality as a Management-Guru.

Gandhi was a fervent thinker, a prolific writer, an eloquent speaker and an excellent communicator. He edited his journals of Indian Opinion in South Africa in 1904, Young India (1919 to 1931 with Gujarati edition, *Navjeevan*), *Harijan* for 45 years in 3 languages. He did it in a hostile regime but did it in all earnestness. He was a powerful mass communicator and a fearless journalist. Through these journals, he had dialogue with his readers. Communication has unique place in the practice of good management. Gandhi well- informed people of his ideas, programmes and plans.

(i) His writing was simple, direct and forthright. He was economical and effective in his choice of words and studiously precise in his expressions. His communication- oral or written--- was clear, concise and crisp, hence effective. His friends, followers and even critics and adversaries were his messengers.

(ii) He has stated, "My newspapers became for me a training ground in self-restraint and a means for studying human nature in all its shades and variations. Without the newspapers a movement like *Satyagraha* could not have been possible."¹

(iii) In addition to reaching people through mass-media which was possible, he went on touring, meeting people and talking face to face with as many as possible undertaking journeys by road, train and walks. *Satyagraha*, *Padayatras*, Fasts and Prayer Meetings were impactful means of communication for him. The examples of *Satyagraha* were Champaran, Kheda, Bardoli, and Quit India. The *Padayataras* of



Transval and another Dandi for salt are well known. He took up fasts to open the temples for Harijans in 1932 and one man boundary force in 1947 in West Bengal. His everyday prayer meetings were quite inspiring. On 3rd Feb 1946 half a million people were present in his Prayer Meeting.

- (i) With economy of words, **his messages** contained soul searching questions and heart wining answers. Prof. Ram Pratap remarks that Gandhi succeeded in reaching close to the people by combating all barriers to communication viz, language, distance, ego, perception, motive and hierarchy. Even the most sequestered and deprived communicates of that time were netted close to him since they felt blessed and protected beside him.²

He firmly believed that the management must solicit workers' consent on the issues and matters that concern them directly or even indirectly since they stake their fate in the success and failure of business. This is amply proved through his initiatives for mediation and arbitration in disputes of workers and mill-owners in Mumbai and Ahmedabad.

All these factors led to synthetic personality in his case. It shaped him as a good manager. He led 3 mass movements in India of 1920-22 Non-cooperation, 1930-32 salt march and 1942 of Quit India movement. He managed to balance on two wings (1) Constructive work for the rearrangement of Indian Economic programme and to rejuvenate the village Industries. It gave the work to the empty hands and food to their bellies. (2) Political movements for the independence of India. He also managed to build a second rank of leadership from different parts of India and the world. Dr. Martin Luther King remarkably said about Gandhi, "If humanity is to progress, Gandhi is inescapable we may ignore him at our own peril."³

It is true that Gandhian leadership and the Gandhian thought, techniques and vision are inseparable.

The impact of his persona was so deep and irresistible that it changed the mind sets of the people not only of this country, but of the world at large. He showed them a new method of non-violent and non-invasive management and how to settle difference and grievances through dialogue, persuasion and passive resistance."⁴

Management Skills:

Gandhi had developed management skills of his own due to a different vision. One of the components of his management skills is transparency. He wrote a letter to Viceroy Lord Irwin before his salt march in 1932. He was very much methodical. He led Champaran *Satyagraha* in April 1917, pleading of an unknown, illiterate, indigo peasant. He developed humane approach and insisted on ethical means to achieve objective. The objective of all non-violent struggles is to arrive at a mutually acceptable agreement and never the defeat, much less the humiliation of the opponent." By adding honesty and transparency to his strategic management and treating his adversary with deference, Gandhi made a confluence of two divergent views, and thus ushered in a new domain of management artifact- ethical strategy.⁵ .He had firm belief that only just and non-violent means would lead to a just and harmonious society". The world rests on the bed rock of *Satya* (Truth) and peace will come when Truth is pushed and Truth implies justice." In him, there was a confluence of many loves, non-violence on one hand and courage, action, determination, transparency and sacrifice on the other.

Prof. Ram Pratap writes in his introduction of the book about his management power that without any official position and power, Gandhi remained an unchallenged and unmatched leader who controlled the psyche of millions of people from all rungs of the Society, soliciting their unflinching support for about half a Century."⁶ The learned leaders like Jawahar Nehru, Sardar Patel, Rajgopalchari, Rajendra Bahu were amazed by the mass movements led by Gandhi. Shaukat Ali Zinnah was also amazed and therefore somewhat afraid of Gandhi's leadership. In short time, Gandhi had become the undisputed king of congress having generated a mass popular following and sidelined traditional politicians."



Though the field of his operation was complex and vast, he still demonstrated an exceptional managerial prowess and a unique managerial finesse.⁷

Prof. Pascal Alanin his book on 'Gandhi's outstanding Leadership Indispensable qualities of a leader counted by Johan Maxwell⁸

1. Character
2. Charisma
3. Commitment
4. Communication
5. Competence
6. Courage
7. Discernment
8. Focus
9. Generosity
10. Initiative
11. Listening
12. Passion
13. Positive attitude
14. Problem solving
15. Relationships
16. Responsibility
17. Security
18. Self-discipline
19. Servant hood
20. Teachability
21. Vision is the first in order of importance

Gandhi's Vision was very clear where he accepts Ahimsa as a Creed. By combining Truth, non-violence and self-suffering, he fashioned his innovative *Satyagraha* Strategy. Non-violence is the weapon of the strongest and the bravest.

"Physical force is transitory even as the body is transitory. But the power of the spirit is permanent, even as the spirit is everlasting."

The components of Gandhi's leadership

"A leader of his people, unsupported by any outward authority: a victorious fighter who always scorned the use of force: a man of wisdom and humility who has confronted the brutality of Europe with the dignity of the simple human being and thus at all times risen superior". - Albert Einstein (Pascal's book).

Johan Galtung writes, "Gandhi has a future all over the world. That future should not only be seen in terms of what happens or what might happen in countries and the world."

Qualities of leadership with examples of Gandhi's life:

- Compassion, dedication and determination: Due to his compassion, Gandhi gave a talisman in one of the last notes left behind by him in 1948 expressing his deepest social thought. He was dedicated to India's unity and preservation of its partition so much that for this purpose he had 14 meetings with Jinnah. His determination made him to fast unto death in Sept 1932 over the British grant of a separate electorate for untouchables.⁹



All the three qualities were seen when he visited Calcutta to stop communal killings on 15th August 1947

Organizational skills and Charisma:

- A British Lord Murray has said about Gandhi "He is a man whom guns cannot frighten, whom money cannot buy, whom woman cannot seduce."

The main reason for Gandhi as a management Guru is self-management. As prof. Ram Pratap points out.

- (i) A person unable to understand and analyze the self and unable to exercise self-management, is invariably seen failing to appreciate the importance of the human factor in management. Precept not preaching and action not acting, makes a real impact on the people's minds.
- (ii) A thermodynamic function called entropy (physics/ chemistry) of a system is inversely related to the orderliness in the system and it has a natural tendency to increase. What logically follows is that if a system were left to itself without any managing or controlling force, it would per se degenerate into a state of increasing randomness and disorderliness.¹⁰

Before managing the Ashramites, community or society, Gandhi managed himself. The first management started with the Vows taken by him before his mother. He has said in his book, 'Ashram observances' that the Vows keep one free. Once you have decided to observe a particular vow, you are free to move within that circle.

As body is an integrated whole along with mind so is the society. If body is governed by an enlightened state of mind i.e., conscience which is endowed with justness and reasoning combined with kindness, sacrifice and compassion, it keeps checks and balances to the functioning of mind and body's activities and actions. The factors which influence self-management are self-introduction, self-actualization, self-abnegation, self-repentance and self-confession.

Self-analysis is necessary for self-management and for Self-analysis we need to examine ourselves critically and objectively. Edward Thompson remarked very correctly about Gandhi, "Not since Socrates has world seen his equal for absolute self-control."¹¹

Confession is an age-old method of self-inspection and self-management which Gandhi practiced from his childhood by confessing to his father for the theft committed.

Gandhian Management: The Paragon of Higher Order Management by Ram Pratap

And as I went in deeper, I got convinced more and more of his eminently high managerial calibre and global management values, which he applied in human resource management and organizational development for constructing a new society of higher order, where ethics and human values find respectable place in interactions and business transactions.¹²

The importance of the human factor in contemporary management can be seen in its finest form in Gandhian management. His humanitarian canvas was so global, and clarion call for natural justice was so intense, that he became an institution by himself much before the world discovered this reality.

The three cardinals of Gandhian philosophy, truth, love and non-violence, are so coherent, cohesive and co-focal, that all together they stand like a solid rock. The absence of even one breaches the wholesomeness of the structure.¹³



We need to transform our mind-set from passion to compassion, from antipathy to empathy and from individuality to plurality in order to understand the expounded meaning of love.¹⁴

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SPIRITUAL GLIMPSES OF EDUCATIONAL WISDOM IN GANDHIAN NAI TALIM

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Abstract

Mahatma Gandhi being a greatest thinker, philosopher, and one of the greatest teachers of mankind emphasized education is for an all round development of the best in students life mentally and spiritually. According to him the development of child's personality is more important than mere factual knowledge. He believes in life-centered as well as child - centered education. Knowledge of God, self-realization, spiritualization and oneness with God are the ultimate aims of education and our emphasize should be upon all those subjects which consider our own country, our people, our life and our physical and social environment. For that the methodology of co-relation, teaching through crafts, learning by doing, learning by living and learning through self-experience should be the part of learning process. His education philosophy, especially the concept of Nai Talim is more practical as well as spiritual in its core. This article is the reflection of spiritual wisdom in Mahatma Gandhi's education philosophy.

Gandhiji introduce education as the most important thing in our life. Education is the concentration of mind and it also seeks from the real knowledge. When we analyze we can understand that the word education derived from the Latin word 'Educare' which means to bring up or to nourish. This fact is stressed by Gandhiji by .According to him, it is a dynamic process which can bring comprehensive changes in a person. Ie., the Knowledge which can leads to man's physical as well as spiritual development. Most important educational quest according to Gandhiji is to seek truth within oneself. Gandhi has attached prime importance to the vow of truthfulness. He has identified truth with God and it is not mere static but a dynamic principle. In Gandhiji's opinion, Truth can be known by every person by means of his inner voice. Everyone, even the wicked, knows what truth is and what is untruth. Truth is hidden within us. There is an inmost centre in us all, where truth abides in fullness. Every wrong does knows within himself that he is doing wrong, for untruth cannot be mistaken for truth. Truth should be the very breath of our life. Role of right education is to reach this stage of reality.

Non-violence Truth is inseparably bound up with Truth. According to Gandhiji Truth is the end and non-violence is the means. They are so intertwined and are impossible to disentangle and separate them. They are like the two side of a coin. Means to be means must always be within our reach, and so ahimsa is our supreme duty. Non-violence is not a garment to be put on and off at will. The abode of non violence is in the heart and it must be inseparable part of our very being. Factual education system always gives Non-violence a literally meaning that is non-killing. Gandhi has, however, taken non-violence in a broad sense. Truth is synonymous with non-violence as it is through ahimsa only that one can see and reach the truth. The search for truth cannot be carried out without the observance of non-violence. Non-violence is very natural to man as it is the law of the human species. It is this law of non-violence which distinguishes man from beasts. Spiritual the role of education is to create human beings with these ideals of truth and non violence.

As Gandhi's political system is based on the consideration that there is an element of goodness



essentially present in every man, there is the need of a proper education which would be able to bring out this element of goodness.. Therefore, individuals have to be trained and educated in such a manner that this goodness has to articulate in them. Therefore, the goal of education, according to Gandhi, should be moral education or character-building and the cultivation characters based on truth, compassion and love.

Gandhiji's Nai Talim realized the peripheral reality of education and its goal in order to help individuals to find an identity in the society. Education to a larger extent gives a constructive social relationship for increasing the standard of life and enabling a good living system. The essence of the educational process, as we conceive it to be in our democracy, is to make the young adult aware of the opportunities that are open to him or her and to enable him to make intelligent choice between them as well as to fit himself for life and work in one or other of the established roles. It is hoped that he will accept enough of the culture of preceding generation to give his society continuity and stability. However, it is also necessary that he should reject enough of it, and create sufficient of his own instead of shaping it and in his own way, to preserve the element of spontaneity that gives it life. We sometimes feel alarmed by the spectacle of the circular process of self-perpetuation which our educational system has established. Knowledge is power, it is true that knowledge gives power, the possession of power adds to one's moral responsibility. There are educationists who do not seek to explain the whole nature of man in terms of the structure, social or economic, of societies he builds, neither do they devote themselves to the erection of vast edifices of concept and thought, the application of which to the world around is highly dubious, save as providing a framework of beliefs amounting to a pseudo-science or religion, explaining away rather than truly explaining the dilemma of the contemporary social life. Nonetheless, one finds that these possibilities, evident as they appear to be are, often, strangely neglected today. Gandhi. Education must be shaped and fashioned as a potent force to reverse the process from seeking pleasure, acquisition and violence of self-control, sharing and caring and compassion.

Gandhiji's Nai Talim is the way for refining the best out from a student. Body and mind is interrelated. True education of the intellect can only come through a proper exercise and training of the bodily organs. An intelligent use of the bodily organs in a child provides the best and quickest way of developing his intellect. By spiritual training Gandhi mean education of the intellect. Proper and all-round development of mind, can take place only when physical and spiritual faculties of the child is educated with practical wisdom. Spiritually, the ultimate aim of Gandhiji's philosophy of Nai Talim is to seek the pursuit of happiness by leading a life based on Truth and Non violence. The purpose of education is to seek full potentiality physically, mentally and spiritually relying on two cardinal virtues of Truth and Non Violence. It provides a dignity of labour by a total transformation. The transformation which create a person fearless one. Spiritually he will be Lokasangraha, who will be working for the welfare of the humanity. So education does not means mere accumulation of knowledge but it is a mean for character



formation as well as inner goodness.

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MAHATMA GANDHI'S CONTRIBUTION TO WOMEN'S EMPOWERMENT IN INDIA

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The weak can never forgive. Forgiveness is an attribute of the strong.

~ Mahatma Gandhi

As India and the world celebrate the sesquicentenary birth anniversary of Mahatma Gandhi, one of India's noblest son and a great inspirational and transformative figure revered world wide, the remarkable contribution of Gandhi in India's freedom struggle, his relentless struggle to protect the lives, honour and dignity of his countrymen in the face of terrible oppression, his advocacy of truthful and non-violent ways of achieving socio-political objectives through the unique method of Satyagraha must be revisited to keep alive the priceless legacy of Gandhi. Among his myriad contribution to the regeneration of India, special mention should be made of his contribution to the empowerment of its women folk, who had long been victim of a highly patriarchal, misogynist society which had kept women confined within the boundaries of domesticity, made them get smothered under oppressive social and cultural mores, and had denied them any scope of making their presence felt in the outer world. Gandhi through his thoughts and praxis changed the social status of women considerably, urging society to accord them due respect and recognition of their qualities and abilities, which have fundamentally transmogrified their lives and have paved the way towards further empowerment of Indian women. This paper takes note of the steady evolution of Gandhi's views about women from a regressive patriarchal mode to a more liberal, progressive one, his deep seated respect for his mother and wife who were responsible for this transformation of Gandhi's views about women to a great extent, Gandhi's propagation of an unique approach to political struggle which according to many analysts, is intrinsically feminist in nature and Gandhi's active role in facilitating women's participation in various social movements and political struggle aimed at India's freedom and rejuvenation.

At a very tender age, Gandhi was deeply impressed and stimulated by his mother, Putli Bai's kind, compassionate nature and her unwavering piety. He wrote in his Autobiography, 'The outstanding impression my mother has left on my memory is that of saintliness. She was deeply religious. She would not think of taking her meals without daily prayer. She would take the hardest of vows and keep them without flinching. Illness was no excuse for relaxing them.' This moral strength and absolute devotion to one's belief left an indelible mark on the impressionable



mind of young Gandhi and taught him the lesson of being focused on one's mission and staunch in adhering to one's chosen path.

Gandhi married at the age of thirteen. Initially, he assumed the role of a domineering husband, in tune with prevalent social practice then. However, as the years passed, she became his active partner and supporter in all his activities and Gandhi started respecting her abilities, her indomitable spirit, her fortitude, her patience, optimism and other significant qualities. Gandhi himself admitted that he learnt the technique of non-violent passive resistance from women, especially from his wife. It was Kasturba's passive resistance against Gandhi's unreasonable actions and attitudes, both as a man and husband that compelled him to change himself from a domineering husband to an understanding one; thereby realizing the spirit of equality and acting upon the principle of mutual consideration. In his autobiography, *My Experiments with Truth*, he has discussed at length his inner transformation from an authoritarian husband to an understanding companion. Gandhi, in several of his other writings, admitted that the transformation was an arduous process. He exercised authority on Ba (as Kasturba was affectionately referred to) not only physically but mentally as well. But Ba's passive resistance and firm admonition of Gandhi's immoral action brought Bapu to his senses and made him realize his fault. (Sinha: 1994) Thus, by his own admission, his immense faith in women's Shakti (power) came from his experience of his mother and his wife. Over the years, in his social and political endeavours, he came to accord women the status of equal partner of men. He became deeply aware of the unjust treatment of women by their men folks across caste and communal divide, and urged for the restoration of their honour and dignity. In a letter written to Raj Kumari Amrit Kaur from Wardha on 20-10-1936, Gandhi wrote: 'If you women would only realize your dignity and privilege, and make full use of it for mankind, you will make it much better than it is. But man has delighted in enslaving you and you have proved willing slaves till the slave and the slave holders have become one in the crime of degrading humanity. My special function from childhood, you might say, has been to make women realize her dignity. I was once slave-holder myself but Ba proved an unwilling slave and thus opened my eyes to my mission.' (Gandhi:1936)

It took several years for Gandhi to overcome the forms of sexism, classicism, and racism that he internalized as a young man, but being open to new ideas and experiences, he made enormous progress. While considering women as equal partners of men, endowed with similar mental qualities, he nevertheless, was initially in favour of only basic education for women, as in his estimation, they were to reign supreme in their own domain, the home. Not only did Gandhi automatically accept the secondary status of the woman vis-a-vis the social identity of her husband or father but he went on to say, "I do not envisage the wife, as a rule, following an avocation independently of her husband." But Gandhi was not a bigot, but a true leader who understood the changing dynamics of Indian society, was quick to unlearn things taught to him by a rigidly orthodox society and adopt new ideas which kept emerging under the influence of western education, like equal status of men and women. In one of his later day writings, Gandhi



postulated, "Men and women need to be educated equally in housework because the home belongs to both". By 1940, he had provided modifications to his earlier more generalized approach to women's contribution to public life. In an issue of the *Harijan* of that year, a reader asked a very pertinent question about the rising participation of women in activities outside the home. The question was: The awakening of civil and political consciousness among Indian women has created a conflict between their traditional domestic duties and their duty towards society. If a woman engages in public work, she may have to neglect her children or her household. How is this dilemma to be solved?

Gandhi replied that 'more often than not a woman's time is taken up, not by the performance of essential domestic duties, but in catering for the egoistic pleasure of her lord and master and for her own vanities. To me this domestic slavery of the kitchen is a remnant of barbarism mainly. It is high time that our women kind was freed from this incubus. Domestic work ought not to take the whole of a woman's time.' This was definitely a departure from his earlier position and shows that Gandhi was taking a more compassionate, just approach towards Indian women's desire to be a part of India's historic battle for freedom and socio-political rejuvenation, while not frontally challenging the basic normative structure of Indian society and the institution of family. The late Kamaladevi Chattopadhyay, a well known freedom fighter, political and social activist, an effective constructive worker, and motivator of India's cultural renaissance asserted that while the progressive status of women in the freedom movement was amply propelled by male social reformers and Gandhi, it was actually the advocacy of women and their increasing assertiveness which influenced leaders like Gandhi to be more open and accommodative towards women's greater participation in public life.

Gandhi was also deeply concerned about the miserable lives of poor, ignorant village women, and he urged them to participate in the activities of local Panchayat so as to learn the tricks of collective decision making and get acquainted with the conduct of public affairs. Gandhi's vision of *Sarvodaya*, the welfare of all through cooperation and trusteeship in the economic sphere, equal participation in the political sphere, and mutual aid in the social sphere without regard to caste, class or gender, naturally incorporated the welfare of Harijans, women and all marginalised sections of society. Thus, empowerment of women was part of Gandhi's larger vision and mission of ushering in a new society based on justice and equality.

Through his advocacy of women's equal rights and attempt to reach out to the poorest segments of India's women population, Gandhi came to develop a bond of empathy with these women. Poor women understood what he was saying because he spoke in the religious pantheon and referred to the facts of caste and gender. Rajkumari Amrit Kaur echoing this aspect of Gandhiji's personality observed: 'We found him not a "Bapu" - wise father, but what is more precious, a mother, whose all embracing and understanding love makes all fear and restraint vanish.'

According to many analysts, carefully crafted, subtle and complicated doctrine of political resistance in the form of Ahimsa and Satyagraha, developed and actually applied by Gandhi in



India's freedom struggle and thereafter replicated by many great activists fighting for civil liberties in different part of the world, from Martin Luther King, Nelson Mandela, to Aung Sung Suu Chi, actually present a unique, feminist approach to politics. Politics and social life has always been associated with masculinity. It is concerned with power struggle, coercion, war, greed, selfishness, domination, bloodshed, hatred, deceit, cruelty and above all violence. They are masculine values and incapacitate women to participate in it as they are against the feminine character. In modern times, capitalism and imperialism became great sources of dehumanizing colonial people. A vivid description of this had been given by R.P. Dutt in India Today showing how industrial-capitalist-imperialism of Britain destroyed the Indian economy. Gandhi's magnum opus Hind Swaraj echoed the same sentiment. He called modern civilization as "Satanic civilization." Fascism and Nazism, the twin most devastating phenomenon of modern times have created immense havoc for human kind by creating jingoist militaristic politics of masculine culture which eclipsed all that has been soft, humane, subtle, or can be characterised as feminine. The communist regimes promised a world free from exploitation, but built on bloodshed and regimentation, the new system was destined to collapse like a house of cards. Gandhi offered alternative approach to social and political resuscitation through his concepts of Ahimsa (non-violence) and Satyagraha (steadfast adherence to truth) He made the profound observation that the woman is the incarnation of Ahimsa: ahimsa means not just non-violence but infinite love, which again means infinite capacity for suffering. Gandhi further noted that only woman, the mother of man, shows this capacity in the largest measure, she shows it as she carries the infant and feeds it during nine months and derives joys in the suffering involved, and nothing can beat the suffering caused by the pangs of labour. Hence, Gandhi had the strong conviction that women could become the leaders in Satyagraha which required the stout heart that comes from suffering and faith. (Iyer:2000) Gandhi sometimes inflated the term *ahimsa* to include all the moral virtues, he equated it with humility, forgiveness, love, charity, selflessness, strength, nonattachment and innocence. Similarly, he stretched *himsa* or violence far beyond its ordinary usage to include trickery, falsehood, intrigue, chicanery, and deceitfulness, in short, all unfair and foul means. Gandhi's long time follower and disciple, CC F Andrews also posited that Gandhi's concept of *ahimsa* was the defining feature of his thoughts and actions. Gandhi believed that the truth of all life on this planet and of God himself is to be found in the principle of sacredness of life and refusal to use violence. Influenced by the sublime tenets of ancient Hindu scriptures, Jainism, Buddhism, Christianity and other religions, Gandhi held on to the strong belief that violence is not the attribute of God. And Gandhi firmly advocated that women, as creators of new lives, were embodiments of *Ahimsa* and most suited to pursue non-violent way of political struggle.(Andrews:2013) Though Gandhi used the word passive resistance and *satyagraha* interchangeably, he felt strongly about significant differences between the two, expressing his preference for *satyagraha*. He noted that passive resistance may be offered by the emotionally weak people, but *satyagraha* is offered from a position of moral strength and hence there is lesser possibility of abandoning it before the objective is fulfilled. There is no place of love in passive resistance, but a *satyagrahi* has unwavering faith in and love for the moral self of



the opponent, hoping for its eventual victory over the evil tendencies. *Satyagraha* forbids use of violence even in a situation when those practising it have decided advantage in using force. *Satyagraha* may be offered to one's nearest and dearest to facilitate a change of heart. Besides, in passive resistance, an idea of harassing the other party is always present, while in *satyagraha*, there is not the remotest idea of injuring the opponent. Gandhi affirmed that *satyagraha*, unlike passive resistance, 'postulates the conquest of the adversary by suffering in one's own person'. Gandhi was firm in believe that women are capable of resisting evil without any feeling of hatred and retribution towards evil doer and hence were most suitable not only to practice *Satyagraha* but also of leading their menfolk in practising this unique approach to political struggle. For Gandhi, *Satyagraha* was also a creative force, which would lead to a new society, as it would liberate both the oppressed of their bondages and the oppressors of their need to behave inhumanly with others and women, as creators could effectively carry it through. (Suhrud: 2008)

Gandhi had admitted that he had designed his strategy and chosen his particular forms of struggle very consciously and deliberately, so as to encourage women's participation in them. He wrote: 'My contribution to the great problem (of women's role in society) lies in my presenting the acceptance of truth and *ahimsa* in every walk of life, whether for individuals or nations. I have hugged the hope that in this, woman will be the unquestioned leader and having thus found her place in human evolution, will shed her inferiority complex.' Indeed Gandhi's advocacy of nonviolence created favourable condition for mass participation of women in all the movements he launched. They came out from home instead of hiding in fear, as they usually did when the movements were violent. Nevertheless, there were some occasions when Gandhi suggested women to play a supportive role in political movements. The case in point is the famous Dandi March of 1930. Gandhi wanted to keep women out from the core group of 79 *Satyagrahis* to break the salt law. The women however resented it. Gandhi pleaded with the women that there were other reasons to exclude the women from the movement than their frailty, that he did not want to give opportunity to the British administration to accuse the *Satyagrahis* that they used women as a shield to protect themselves. Women did agree with Gandhi's plea and Mrs. Sarojini Naidu did participate in the Dandi March, and large number of women also associated themselves with Gandhi's civil disobedience movement by breaking the Salt Law. In Andhra, bands of village women walked miles to carry away a handful of salt. During the Civil Disobedience Movement, Gandhi asked women to play a leading role in his call for boycotting foreign cloth and liquor shops and women whole heartedly responded to this call. Women who had never stepped unescorted out of their homes, who had till then stayed in *purdah*, became a familiar sight as they stood from morning to night outside liquor shops and opium dens and stores selling foreign cloth, quietly but firmly persuading the customers and shopkeepers to change their ways.(Chandra: 1989) In Quit India movement also, as well as in Gandhi's myriad activities for the upliftment of the down trodden, women participated enthusiastically, shedding the prejudices of patriarchal mores, and exhibiting enterprise, grit and determination.



Conclusion:

Though some critics like Ketu Katrak maintains that like other Indian social reformers, Gandhi reinforced British liberal and imperial policies since he did not challenge women's subordinate position in the patriarchal family structure, one must appreciate that given the highly orthodox social milieu prevailing in India during freedom struggle, what Gandhi achieved was almost revolutionary as he legitimised women's right to be out in the public space in their own capacity as active agents of social and political struggle and gave them honour and dignity, thereby tremendously facilitating Indian women's journey towards further empowerment through acquiring right to education, work, right to take independent decisions and the freedom to act upon them. Women of contemporary India are much indebted to Gandhi for giving them the chance to become the arbiters of their own destiny.

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NON-VIOLENCE AND SATYAGRAHA: GANDHIAN APPRAISAL

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ABSTRACT

The concept of non-violence gets its present import due to the teachings and movement of M. K. Gandhi. In a narrow sense Gandhi's non-violent movement can be seen as a strategic war against the British rule. However, Gandhi's non-violence is something more than this. Non-violence, for Gandhi, is the ethical principal that should guide a human being in all aspects of his or her life. On the other hand, Gandhi's philosophy of truth is a guiding principle of every walk of life and which is very intimately related with non-violence. The seeker of truth is satyagrahi and Satyagraha is a process in which someone can attain goal through non-violence resistance. Author, in this article tries to clear the exact meaning of violence and satyagraha and later on discuss the relation between non-violence and satyagraha following Gandhi and make out his own conclusion.

The principle of non-violence is not a new concept. It has been preached from times immemorial. In the history of man we come across many sages like Socrates, Jesus, and Buddha who preached and practiced non-violence. Gandhi had been inspired by their life and teachings and tries to apply the technique of non-violence to every walk of life.

Etymologically *ahimsā* is composed of three words: a (not) *hims* (to kill or injure) and a (nominal suffix). So the literal meaning of *ahimsā* would be non-killing of living beings. In ancient times it also means refraining from inflicting physical injury even though mere injury does not cause death except in extreme cases. It's original meaning not to injure. This is more general than the literal meaning of non-killing.

Negative aspects of non-violence: The usual meaning of *ahimsā* is non-killing. Most often its meaning is made broader by emphasising that non-killing is merely one example of *ahimsā*. *Ahimsā*, then, is conceived as non-injury. In any case, *ahimsā* is conceived as the opposite of *himsā*. Gandhi accepts this and adds much more to its content. He also accepts that *himsā* means causing pain or killing any life out of anger, or from a selfish purpose, or with the intention of injuring it. Refraining from doing all this is *ahimsā*.



Violence, according to Gandhi, was committed not only by actions but by thought also. In this world, all living beings are equal, to hurt anyone of them is violence even a thought of hurting them is an act of violence. Most of the people believe that not harming anyone is *ahimsā* but according to Gandhi, it is only an apparent meaning of it, *ahimsā* is much more comprehensive principle. Malicious thought is violence, hastiness is violence, and false speech is violence and so is hoarding an object request by the majority. The root meaning of violence comes from the Latin word 'violentia', meaning vehemence, a passionate and uncontrolled force, the opposite of a calculated exercise of power. Traditionally the word meant "to prevent some object, natural or human, from its natural cause of development" and "to exceed some limit or norms". Political theories of eighteenth century- like Locke, Rousseau, and Montesquieu--agreed that violence could not regenerate people or society and unlike later political philosophers, set limits to the justifiable province of violence.

Violence can be of many types such as: technological, economic, business, political, radical and police violence. Sexist, racial, ethnic, personal, anomic, and psychogenic, assassination, terrorism and political murder are some of the different kinds of violence.

Men committed violence on the basis of some reasons. First of all personal interest: the violence committed in the process of eating etc. has personal interest because it provides strength to our body. And the second is violence committed for the betterment of an individual of if wound is aggravated, then doctor will operate it to cure the infected part. This cannot be termed as violence as the doctor has operated the infected part so that this infection does not spread to other part of the body.

Positive aspects of non-violence: Besides these negative aspects of *ahimsā*, Gandhi describes it as active love and extensive pity. Romain Rolland has described it as infinite patience and unlimited love. From this point of view anger, hatred, revenge etc. are alien with the concept of *ahimsā* because all these are indirect form of violence. Together *ahimsā* and hatred cannot find place in our heart. In this emotional interpretation of *ahimsā* which incorporates Buddha's pity and compassion, Mahāvīra's compassion and happiness and Hinduism's stress on mercy towards creations. Every religion accepts the existence of soul in all living beings, this any type of violence is irreligious. Love in the form of *ahimsā* is genesis of all virtues. The arisen of compassion, sympathy, benevolence, tolerance, pity etc., lies in love only. So *ahimsā* is a positive state of love, of doing well even to the evil-doers. But it does not mean helping the evil-doer to continue the wrong or tolerating it by passive acquiescence. On the contrary, love-the active state of *ahimsā* requires you resist the wrong-doer by dissociating yourself from him, even though it may offend him or injure him physically.

Gandhi does not approve of non-violence in the sense of non-killing merely. Hatred, he affirms, is wrong at anytime and anywhere. He repudiates the principle of clinging to life in all circumstances. This implies a stranger sense of hierarchy of the life than is demonstrated by the Jainism. Gandhi's non-violence is not essentially regard for all biological life; it is rather the non-exploitation of sentient creatures. The concept of 'creature' is thus a rule limited to those beings



who are able to suffer and thus have a complex enough nervous system.

The method of non-violence is not a passive or inactive method. It is an active force, much more active and powerful than the use of deadly weapons. A person who wields deadly weapons gets tired after some time and he long for rest so he will be inactive for some time in a day. Whereas a person who uses the method of non-violence will never reties since non-violence is not an eternal weapon.

Non-violence leads to *Sarvodaya* type of society. Non-violence is opposed to the philosophy of utilitarianism. Utilitarianism is a theory of the greatest happiness of the greatest number. According to this theory some people are bound to be neglected. Even the least man in society should be given utmost care. Non-violence leads from *Antyodaya* to *Sarvodaya*. So the final goal of non-violent society is *Sarvodaya*.

Non-violence and Satyagraha: The word ‘Satyagraha’ was coined for use in the South Africa campaign in 1908, and is made up *Satya* and *Agraha*. But what does Satyagraha mean? *Satya* means truth, which is very similar to love. Both truth and love are elements of the soul. *Agraha* means firmness or force. This implies the activity of resistance of struggling against. Satyagraha may therefore be characterized as Soul Force, Love Force or Truth Force. It is a clinging to truth, no matter what. Under no circumstances can the Satyagrahi hide or keep truth from the opponent. Such a one is obligated at all times to be honest, open, and frank in dealing with opponents. One can demonstrate the power or force of truth only if she indicated herself to truth. No matter the cost, one must follow the truth, even as he endeavours to be truthful.

The Gandhian technique of Satyagraha which inculcates *Agraha* or moral pressure for the sake of truth is a natural outcome of the supreme concept of truth. If truth is the ultimate reality, it is imperative for a votary of it to resist all encroachment against it, and it is his duty to make endless endeavours for the realization of truth through non-violence. A votary of God, that is the highest Truth and the highest reality, must be utterly selfless and gentle and should have an unconquerable determination to suffer for asserting the supremacy of spiritual and moral values. Thus alone can he vindicate his sense of devotion and loyalty to truth. Satyagraha also implies an assertion of the power of the human soul against political and economic domination, because domination amounts to a denial of truth since he takes recourse of falsehood and manipulation for maintaining itself. Thus, Satyagraha is the indication of the glory of human conscience. Conscience reinforces the non-violent battle for the victory of truth. Gandhi said: “Satyagraha is essentially a weapon of the truthful. A Satyagrahi is pledged to non-violence and unless people observe it in thought, word and deed, I cannot offer mass Satyagraha”¹

His campaigns of non-violent resistance or Satyagraha as he preferred to call them, were effective weapons in his hands, and have been emulated elsewhere. In order to essence the usefulness and limitations of Satyagraha it will be helpful to examine the degree of acceptance which Satyagraha received among Gandhi’s supporters; the way in which the concept of Satyagraha developed, and the theoretical and the practical basis of Satyagraha. This will



indicate the significant connections between 'Western and Christian' sources and Satyagraha, and the interaction of Hindu and Christian ideas which was involved in the technique.

Gandhi had been immensely influenced by the story of King Harischandra enshrined in Indian legends. Harischandra's absolute and perfect loyalty to truth was accepted by him as the vindication of a great norm. Prahlada is a great example of perfect Satyagraha. Socrates and Jesus Christ also practised this law of suffering for truth.

Gandhi, in his writings, often used the words 'Satyagraha' and '*ahimsā*' interchangeably, presumably because it appeared to him that Satyagraha was simply the application of the ancient idea of non-violence which is *ahimsā*. In what follows the Gandhian was of using these two terms is continued. Strictly, however, *ahimsā* should be used to refer to the Hindu, Jaina and Buddhist concepts of non-violence; whilst Satyagraha, a word coined by Gandhi, should be used for the technique of non-violent action applied to social and political situations.

The technique of Satyagraha was moulded by Gandhi in South Africa, where he went as a remarkably raw and untried barrister to represent the interests of an Indian business concern in 1893. It came as a shock to Gandhi to realise how disadvantaged Indians were in the South Africa at that time. When the initial case for which he had gone to Africa was over, Gandhi stayed to organise Indians in opposition first to the Bill which sought to deprive Indians of the right to elect members to the Natal Legislative Assembly, and later to other disabilities under which they laboured. This work kept Gandhi in South Africa for the most of the intervening period until 1914, and it was during this time that the word Satyagraha was invented and the technique it described began to evolve. Satyagraha campaigns can be dated from 1906, when Gandhi and his fellow Satyagrahis began a campaign against an Ordinance of the Transvaal Legislative Council.

On returning to India after his long exile Gandhi quickly became involved in Indian Congress politics and campaigns to secure better conditions for peasant-farmers, mill-workers and others. Through these activities his national reputation grew. His concept of Satyagraha continued to develop, and his ideas on this and other subjects became increasingly well-known. His Satyagraha campaigns included that against the Salt Tax in 1930, which was perhaps the most trenchant example of the combination of Satyagraha and civil-disobedience on an issue carefully selected to achieve maximum publicity, embarrassment to the Government, and national interest and support for the movement as a whole.

Sometimes Gandhi's Satyagraha is confused with the Passive Resistance advocated by Quakers. Passive resistance also, generally includes the movement of the suffragettes and the resistance of the Non-conformist. Gandhi has cited three examples of Passive resistance in his Satyagraha in South Africa. (i) The opposition offered by the Non-conformists against the Education Act passed by British Parliament; (ii) the opposition offered by the suffragist movement; and (iii) the techniques of confrontation of the spirit fighters of Russia. But there are three vital differences between the western theory and practice of passive resistance and



Gandhi's Satyagraha. To begin with Satyagraha is a more dynamic force than passive resistance because it contemplates prolonged mass action in resistance for injustice.

Secondly, passive resistance may be compatible with internal violence towards the enemy. But Satyagraha stresses continuous cleansing of the mind and has no place for hatred. It emphasizes even inner purity. In the chapter "Satyagraha vs. Passive Resistance", in his *Satyagraha in South Africa*, Gandhi points out that passive resistance may be offered alongside of arms. But Satyagraha and physical violent resistance are absolute antagonists.

Satyagraha goes beyond passive resistance in its stress on a spiritual and moral teleology because the final source of hope and consolation of the Satyagrahi is God. Hence Gandhi wrote: "Satyagraha differs from Passive resistance as the North Pole from the South. The latter has been conceived as a weapon of the weak and does not exclude the use of physical force or violence for the purpose of gaining one's end, whereas the former has been conceived as a weapon of the strongest and excluded the use of violence in any shape of form."ⁱⁱ It must, however, be maintained here that in the early days Gandhi himself called his movement as 'passive resistance' and his workers as 'passive resisters'.

The ethics of Gandhi's non-violence requires a different response. If the victim is a Satyagrahi, and thus has been trained in the discipline of non-violence, he should willingly and lovingly submit, and endure the vicious attack with Soul-force and be willing to forgive his attacker, even as Jesus forgave his persecutors. The faith of the disciple of non-violence should be in God, who will provide the power and strength needed to endure the unearned suffering.

Satyagraha is the opposite of passive resistance. It involves direct, non-violent action by an individual or group. The Satyagrahi wishes to rid society and the world of its social evils by way of Love-force rather than by violent means. Proponents depend upon God for their power and strength. Once they catch the spirit of Satyagraha they are willing to die at the hands of opponents rather than defend themselves. Non-violence is active and not passive, in the sense that it directly confronts evil-doers and evil social structures. It is also dynamic in the sense that the disciple of non-violence is always engaging in mental and spiritual training in order to be prepared to do what Soul-force requires.

In addition, non-violence has redemptive qualities. Gandhi himself made this point. "The man who adopts the weapon has to direct it against the evil, not the evil-doer, a very difficult thing to do without a continuous process of self-purification. At the same time, he has to see that it does not inflict violence on the other side, but is content to invite suffering on himself. Suffering, deliberately invited in support of a cause which one considers righteous, naturally purges the mind of the Satyagrahi of ill-will and removes the element of bitterness from the antagonist."ⁱⁱⁱ

As a spiritual and ethical idealist, Gandhi believed in the moralization of public administration to make it patterned, more and more, on the basis of non-violence. He wanted to



reform the structure of modern political life. If *Swaraj* could be achieved by non-violence then the *Swaraj*-policy had to be increasingly based on the principle of *ahimsā*.

Gandhi was sure that eventually, the force of violence would be replaced by the overpowering authority of justice, truth and peace. To this extent, his view is analogous to the views of Kant, Spencer, Cobden and Bright who generally believed that the progress of reason, individuality and right will lead to the nullification of power politics and the realization of the ethical state based on peace. But the failure of the hopes of the eighteenth and nineteenth century optimists of liberal humanism, peace, progress and cosmopolitanism makes the sceptical of those plans and formulas which wants the battle of peace to be won in the hearts of human individuals. The human heart is not an isolated factor in the world but is one variable in a complex web of several mutually related factors. The role of objective social, economic and political forces is immense. Hence, I think that the battle of peace has to be fought not only in the individual human soul but deliberate attempts have also to be made to transform that defiled and polluted political structure which exploits the human heart by means of domination, constraint and propaganda. The ending of poverty and the imperialism is imperative. The change of human heart has to proceed simultaneously with the change of the social and political structure.

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THE PHILOSOPHY OF MAHATMA GANDHI

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Abstract

Gandhi is famous as the leader of the movement for Indian independence, which he was based on his philosophy of non-violence. The influence of Gandhi's ideas and his leadership influences the world and its leaders. What was the philosophical basis of these ideas? Is non-violence a strategy for a certain purpose, or the basis for a way of life? Although Gandhi was not a traditional philosopher, it could better talk to him than of traditional philosophers. Gandhi's philosophy changed history dramatically, though, despite his resistance to claiming the monopoly on truth, more than inspirational action than intellectual investigation. This summary will try to attempt to describe Gandhi's philosophy as simply as possible. Essentially this should be a personal explanation, but I hope it has some merit. Then what is Gandhian philosophy?

Key words: Mahatma Gandhi, Philosophy, Truth, Non-violence, Love, Satya, Ahimsa, Sarvodaya, Satyagraha.

Introduction

The concept of man occupies an important position in Mahatma Gandhi's thought. Philosophy is the complete study of life and the universe. Man is the central problem of philosophy whose life is a mixture of good and evil. Mahatma Gandhi has a unique place in the history of India as a leader of the people. The concept of man holds an important place in the mind of Mahatma Gandhi.

Mahatma Gandhi was not an academic philosopher, because he never claimed to be a philosophical and original thinker. His ideas cannot be classified in a well-known school of Indian philosophy.

He did not formulate any philosophical principle of his own. "I do not claim to have originated any new principle. One has simply tried in my own way to apply the eternal truths of our daily life and problems."

Although Gandhi has not proposed any philosophical system in academic terms, yet in the depths of his writings and speeches, beliefs and works, we find a constant world view or philosophy of life. If "philosophy" is a comprehensive study of life, understanding deeper problems and



objectives of life, evaluating the essential principles governing life and their organization, and practical applications in both individual and social spheres, then Gandhi was undoubtedly authentic Indian philosopher in the best of Indian tradition

Gandhi has a unique place among philosophers. His philosophy is primarily related to the individual who will live for ideals and die and take it in a non-violent way. Like any other philosopher of civilization and culture, Gandhi tried to understand the nature of hosting human, society, civilization, religion and other important concepts. Gandhi was alone who made sincere efforts to make a fruitful combination of theory and practice. He was not only a thinker, but a dedicated worker. He tried to practice whatever he preached.

Truth- Nonviolence

The dual cardinal principles of Gandhi's ideas are truth and non-violence. It should be remembered that the English word "truth" is an incomplete translation of Sanskrit, "Satya", and "Nonviolence" and even more incomplete translations of "Ahimsa". Derived from "sat" - "that which is in existence" - "truth" has a meaning, which is not usually associated with the word "truth" by the English speakers. There are other varieties, which we do not need to go here. For Gandhi, there is the relative truth of truth in truthfulness in word and action, and the ultimate truth - ultimate reality. This ultimate truth is God and morality – moral law and code - its basis. Ahimsa, far from meaning mere peacefulness or the absence of overt violence, is understood by Gandhi to denote active love - opposite to violence, or "Himsa," is understood in every sense.

The highest station Gandhi has assign non-violence from two main points. First, all life is one if according to Divine Reality, then all violence towards others is towards oneself, towards the collective, violence towards the whole self, and thus "self-destructive and universal rule of life" Which is love. Second, Gandhi believed that non-violence was the most powerful force in existence.

To him, "Ahimsa and Truth are so intertwined that it is practically impossible to disentangle and separate them." They are the two sides of a coin, or rather a smooth metallic disc, where it is not possible to say "which is the obverse and which is the reverse"? Nonviolence is not a negative attitude; it is a positive attitude to stand out from tolerance, patience, perseverance, self-sacrifice, self-reliance, humility, charity, forbearance, attachment and hatred.

Truth and religion- Basant Kumar Lal writes: "Gandhi did not have any training in academic philosophy, for him, the distinction between pantheism and Theism was not even relevant". This means that they believed that Gandhi was not a trained philosopher. Therefore, no one can take Gandhi's self-proclaimed belief in particular religions or sects, or explain some of his ideas in a particular context as his testimony for his belief in that particular religion or philosophy.



The broad view of Mahatma Gandhi, the progressive interpretations of different ideas and concepts in the field of religion made it possible to facilitate the study of comparative religion. Gandhi refers to 'God' as 'truth' and it has very important bearings in it. The word 'Truth' has a much wider connotation than the term 'God'. There may be non-believers in God. But no one can deny 'truth' for even the atheist must accept the power of 'Truth'.

Truth and society: untouchability and the status of women

Undoubtedly, Gandhi was a karma yogi who conscientiously sought to translate what he knew into the concrete discipline of moral conduct. Gandhi wanted to build a society based on the cardinal virtues of justice, peace, and equality. He stood as a great political and social reformer and felt that India has to be strengthened from its very roots. He paid special attention to the position of untouchables. The wretched position of women in Indian society also drew his attention. Gandhi always included a woman in his discussion of 'human being'. He held that woman is a companion of the man gifted with equal mental and moral potential. Gandhi brought Indian women out of their homes and made them participate in social and political activities. Gandhi, however, remained mostly within the traditional patriarchal framework. Women, Gandhi felt, have the primary task of a homemaker. She may take up other work only as a subsidiary. Gandhi had an immense faith in the inner strength of women. He held that women by nature are endowed with the qualities of love, non-violence, forgiveness and a remarkable capacity for sacrifice.

Truth and society:

Education

Education plays an important role which helps to equip individuals with the skills and attitudes that are necessary in order to adapt to changing situations and to add the creative spirit in the task of social change. 'Work and knowledge should go together' is the Gandhian principle of education. The educational systems try to develop the individual soul and mind, courage and self-reliance, cultivate the highest intellectual, scientific, moral and ethical accomplishments.

Gandhi's concept of education is of quite a significance in the contemporary situation. His philosophical concept of education is entirely based on the development of human personality, to maintain the discipline, to create manual work with learning and to develop the culture of the peace. He was a great educationist and an individualist par excellence. He knew that education is the most important means in the society which can be used as an instrument of socio-economic progress, material advancement, political evolution and moral development of an individual. Gandhi's whole philosophy and work were based on ethics and morality. His concept of education is also founded on ethics and morality. It may be said that his concept of education has full of religious ideas. His idea of religion is different from the common concept. His concept of religion is 'service of humanity'. For the spirit of religions, he propounded 'Nai Talim' or 'basic education'. This new education system, Archarya Kriplani says, '... is the coping stone of



Gandhi's social and political edifice'. His philosophical thought on education is highly pedestal that creates the socio-economic development of the society.

We can draw a conclusion that his concept of education is not only the eradication of illiteracy but learning by doing. He preaches the doctrine of simple living and high thinking. His education system are greatly emphasizing the culture of peace, sincere work, dedication of the cause of the nation, social-minded, friendliness, right feelings, economic advancement, physical improvement and socio-cultural progress. It is based on work-center education which can provide the necessary economic self-sufficiency and self-reliance.

Peace

Mahatma Gandhi is the greatest apostle of peace the world has seen after Buddha and Christ. His notion of peace is centered on nonviolence, individualism, soul force and forgiveness. At first glance, global peace initiatives might be perceived as far-flung methodologies that have wholly diverged from his ideologies. Many modern researchers and philosophers feel that today's conflicts are far more complex, so as their solutions. Global peace, global citizen, neo-modern trends and global issues have placed Gandhi at the backseat of the global forum.

But, there exists a fundamental correlation of what Gandhi had said and what the world is doing these days to combat violence and bring peace. This paper tries to find the relevance of Gandhi's dictum and how his ideologies can be put in current day's global peace initiatives. It also traverses through various dimensions of peace one could think of in upholding global peace at micro, individualistic levels.

Fearlessness

Fearlessness is a sine qua non for the growth of the other noble qualities. How can one seek truth or cherish Love without fearlessness? Perfect fearlessness can be attained only by him who has realized the Supreme, as it implies the height of freedom from delusions. But one can always progress towards this goal by determined and constant endeavour and by increasing confidence in oneself.

As for the internal foes, we must ever walk in their fear. We are rightly afraid of Animal Passion, Anger and the like. External fears cease of their own accord when once we have conquered these traitors within the camp. All fears revolve around the body as the center, and would, therefore, disappear as soon as one got rid of the attachment for the body.

The Upanishad, therefore, directs us 'to give up attachment for things while we enjoy them'. That is to say, we must be interested in them not as proprietors but only as trustees. He on whose behalf we hold them will give us the strength and the weapons requisite for defending them against all comers.



Love

In the atmosphere of mutual respect for each other's feelings, Gandhi's stress of moving forward on the path to love highlighted his desire for the certainty of ego, prejudice and love free of selfishness. He further said, 'an atmosphere of mutual respect [of each-other's sentiments and trust is the first step in this direction.'

Hence, making equality and mutual respect of one another's sentiments the basis of love, Mahatma Gandhi added a new dimension to its practical aspect, it doesn't matter if we agree to his viewpoint of love or not, or if it seems us significant and important in current perspective or not. Also, it doesn't matter if Gandhi's views are considered relevant by us partly only, but, they undoubtedly remind us of their minutely study and analysis.

Further, the first aspect of the Gandhian concept of love could be traced in its indivisible association with the truth. In other words, truth unconditionally pervades in love; therefore, it becomes boundless. He said that it is only through love that one can attain truth. To see the universal and all-prevailing spirit of truth face to face, one must be able to love the nearest of creation as oneself. One can conquer the enemies and brutal evil forces not by becoming evil but through love. Just as God is truth, God is also Love. We love and serve God when we love and serve His creatures.

Satyagraha

Satyagraha is itself a whole philosophy of nonviolence. Defined most narrowly, it is a technique or tool of nonviolent action. Because of the intention here to keep this discussion as simple as possible, Satyagraha will be described here in its latter guise. As a technique, Satyagraha was developed by Gandhi in South Africa to give the Indian population there a weapon with which to resist the injustices being perpetrated upon it by the colonial government. But Satyagraha can be practiced in any cultural environment - provided the necessary ingredients are present, not least Satyagrahis (those capable of Satyagraha). A Satyagraha campaign is undertaken only after all other peaceful means have proven ineffective. At its heart is nonviolence. An attempt is made to convert, persuade or win over the opponent. It involves applying the forces of both reason and conscience simultaneously. While holding aloft the indisputable truth of his or her position, the Satyagrahi also engages in acts of voluntary self-suffering. Any violence inflicted by the opponent is accepted without retaliation. But precisely because there is no retaliation (which can make the opponent feel his violence is justified), the opponent can only become morally bankrupt if violence continues to be inflicted indefinitely.

Several methods can be applied in a Satyagraha campaign, primarily non-cooperation and fasting. The action is undertaken in the belief in the underlying goodness of the opponent, and in his or her ability to acknowledge the injustice of the action and to cease the injustice, or at least to compromise. Satyagraha in this sense is highly creative. It creates no enemies, hatred or lasting bitterness, but ultimately only mutual regard. After a successful campaign there is not the



least hint of gloating, nor is there any desire to embarrass the opponent. The former opponent becomes a friend. There are no losers, only winners. A truthful Satyagraha campaign, though it demands courage, self-discipline and humility on the part of the Satyagrahi, brings to bear tremendous moral pressure on the opponent and can bring about remarkable transformations.

Two factors are absolutely crucial to understand. There can be no Satyagraha in a cause which is not indisputably just and truthful. Nor can there be any element of violence or bitterness in a Satyagraha campaign - it must be conducted in a spirit of genuine nonviolence. Any campaign which is insincere in its spirit of nonviolence, or is not undertaken in a clearly just cause is not Satyagraha as Gandhi meant it.

Sarvodaya

A theory closely linked to the concept of Sarvodaya, also developed by Gandhi, is that of Trusteeship. Its fundamental objective is to create nonviolent and non-exploitative property relationships. Gandhi believed that the concepts of possession and private property were sources of violence, and in contradiction with the Divine reality that all wealth belongs to all people. However, he recognized that the concept of ownership would not wither easily, nor would the wealthy be easily persuaded to share their wealth. Therefore a compromise was to encourage the wealthy to hold their wealth in trust, to use themselves only what was necessary and to allow the remainder to be utilized for the benefit of the whole society.

It is apparent that Gandhi's philosophy has much in common with several Western philosophies which uphold the ideal of a more just and equitable society. For example, the Gandhian social order has been described as "communism minus violence". (However, Marxists have traditionally rejected Gandhi because of what they regard as his "bourgeois" outlook. Gandhi rejected violent class conflict and the centralization of political and economic power in the hands of the State as counterproductive to the development of a nonviolent society.) Nevertheless, Gandhian philosophy, particularly in the Sarvodaya ideal, does contain many socialist sentiments. In fact, such an entity as Gandhian Socialism emerged in theoretical literature during the 1970s and 1980s. Gandhi's thought has been likened also to Utopian Socialism and Philosophical Anarchism, and can be compared with strands of Maoist thought (though not a Western philosophy), and even Western liberal thought. However, Gandhi is incompatible with many aspects of Liberalism and is virtually entirely incompatible with the modern, intensely competitive, ecologically destructive and materialistic capitalism of the West.

Conclusion

To sum up, Gandhian philosophy is not only political, ethical and religious together; It is also traditional and modern, simple and complicated. It is a symbol of many Western influences in which Gandhi was exposed, but lies in ancient Indian culture and by exploiting eternal and universal moral and religious principles, there is a lot that is not new at all. That is why Gandhi could say: "I have nothing new to teach the world. Truth and nonviolence are as old as the hills."



Gandhi was concerned even more with the spirit than with the form. If the spirit is consistent with truth and nonviolence, the truthful and nonviolent form will automatically result. Despite its anti-Westernism, many people consider their approach to be highly modern, in fact, ahead of its time - even further. Perhaps philosophy is seen as a harmonious mix of traditional and modern. The multifaceted nature of Gandhi's idea can easily give birth to this view that it is very complex. Perhaps in one sense, it is. One could easily write volumes in describing it! Yet Gandhi described much of his thoughts as mere commonsense. Dr. Diwakar sums up Gandhi's thoughts in a few words: "The four words, truth, nonviolence, Sarvodaya and Satyagraha and their significance constitute Gandhi and his teaching." These are indeed the four pillars of Gandhian thought.

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LANGUAGE AND EDUCATION: A CRITICAL APPROACH TO GANDHI AND WITTGENSTEIN

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Abstract

This paper examines the function of language in the domain of education and its vice versa. As we are aware of the fact that language and education are endemic elements of human development and evolution. According to Gandhi, education is the recognition of mind-body, soul and spirit. It is the attainment of the values through morality and ethics. Gandhi accepts communicative aspect of language where as Wittgenstein accepts analytical and conceptual aspect of language. Wittgenstein realized that education is the constituent of what we know, believe and learn. Gandhi asserts on Mother tongue, primary- secondary languages and national languages whereas Wittgenstein emphasis on the natural languages, meta-languages and ideal languages. In this paper I shall demonstrate the problems of language which becomes hurdles in the process of education. For both Gandhi and Wittgenstein, there are problems not in language but in its ordinary usage, speaking, writing, meaning and communication.

Key Words: Gandhi, Wittgenstein, education, Knowledge, and Language,

Introduction

Gandhi and Wittgenstein were contemporaries but neither Gandhi wrote anything about Wittgenstein, nor did Wittgenstein write anything about Gandhi. However both worked were lovers of philosophy, language and education and were known for their consistent search after truth. Gandhi gave the concept of Basic Education (Nai Talim) which implies that the pupil should develop productive skills in learning and by these skills they would secure three basic principles of food, shelter and clothing. The basic aim of basic education was to earn while learn. Though this was not the case in Wittgenstein philosophy, he gave concepts of experimental philosophy only to learn. Gandhi's Basic Education has changed the scenario of educational system and it has developed skills, cooperation, management, intellectual attainment and



practicality among students. It has been described that children in English Medium schools were less active than the children in Basic schools. Basic education has encouraged the quality of experience, rationality, self-restraint, cooperation and social attitude. Basic education should be the centre around which the different subjects can be covered. Gandhi envisaged seven years free, compulsory and universal primary education up to matriculation minus English.

Education and language

Gandhi assumed that there should be harmonious development of all capacities and faculties which is the chief goal of his scheme of education. Gandhi emphasized this type of development as the child could adjust himself to self, his occupation and his environment adequately. Education should be free because India is a poor country and all the parents cannot afford the cost of education. By education Gandhi meant, 'An all round drawing out of the best in child, mind, body and spirit. Education is real when it encompasses three aspects of personality-physical, mental and spiritual. Wittgensteinian and Gandhian notion of culture is not a rigid model, rather is a continuous process. Gandhi and Wittgenstein have displayed an acute perception of the aspiration of the people and their worldview. Man cannot be taken out of the context of society. They brought mutations in our image of the world including ourselves by their immensely creative capacity to provide us with a new image of life. This novelty is an enrichment whereby we are expected to achieve value excellence. Thus the continuity stops nowhere in human history. Gandhi as an experimental social scientist was engaged in making experiments and threading his discoveries into his worldview. In order to know and realize truth, one must cease to identify oneself with the separate ego shut up within the walls of the body. The inner perfection and outer conduct are two sides of same life. Gandhi drew a distinction between Absolute truth and relative truths. Truth as comprehended by the individual human being from time to time was what he called relative truth; it was truth according to one's own light. What one must do is to act on the basis of his comprehension of truth. Gandhi reminded us that relative truths were sparks of the Absolute truth. So the relative truth of Gandhi was concerned with the truth of being. Here we can recall Wittgenstein, 'it is what human beings say that is true and false; and they agree in the language they use. That is not agreement in opinion but in form of life.

Gandhi stated that education is through craft. Craft is the nucleus of education. Education in a sense should be centered on same productive craft. It is this education through which all round development of the child can be possible.

Gandhi said, "It was his wish that the whole process of education should be imparted through some handicraft or solidarity. For example, by teaching Spinning, knowledge of different varieties of cotton, the different soils in different pockets of India, the history of the decay of handicrafts, a knowledge of Arithmetic etc., should be imparted. The craft should not be taught merely for production work but for development the intellect of the pupils.



He wanted that stress should be laid on the principles of co-operative activity, planning, accuracy, initiative, and individual responsibility in learning. He further argued that stress should be laid down on mother tongue. He further realized that the greatest handicap of the prevailing system of education was that learning was being imparted through the medium of English. This affected the development of understanding, precision of thought and clarity of ideas. Mother tongue, on the other, would enable the children to understand clearly the rich heritage of people's ideas, emotions and inspirations, to express freely, clearly and lucidly in speaking and writing, to use the list of contents and the indices, and to consult dictionaries and reference books. Gandhi's emphasis should be on all round development; reading, writing and arithmetic.

Gandhi's principle of co-relation should be explained with Wittgenstein's principle of family resemblance. The Later Wittgenstein claims that language is an activity because speaking is something that we do in everyday life.

Gandhi and Wittgenstein stressed on culture where Gandhi regards culture as a quality of mind which may be reflected in his daily conduct whereas Wittgenstein regards cultures as a culture of atomic facts and propositions. Language mirrors culture. It gives man an immense power of creating a new world, of dominating others, of expressing himself, and of communicating with himself and other selves. Man pours himself out first in language; language derives its delicacy, moving power and all from the very nature of man. But the rule gives us a neat workable notion of social contexts and its meaning. It lets us express systematically those images which are so appealing - that the world is a stage, that roles form a stock, that interaction is a game, that worldview is negotiated. This idea leads to some kind of cultural symbiosis. It would be mutually fulfilling in a world that has shrunk. Gandhi had honored the moral and imperative way of treating individual as a source in the recovery of a humane order. Gandhian teachings drew inspiration from modes of political radicalism wedded to the promotion of social justice and freedom. Man is the archetype of society. Co-operative social relationships contribute to develop individual potentialities. This supposition makes him declare that willing submission to social restraint for the sake of the well-being of the whole society enriches both the individual and the society of which one is a member. Quest for freedom and search for truth constitute the basic urge of human progress. Truth is the content of knowledge. The search for truth is a corollary thereof. In his autobiography, Gandhi wrote, 'Morality is the basis of things, and Truth is the substance of morality. Increasing knowledge of nature enables man to be progressively free from the tyranny of physical and social phenomena. In such a situation, Gandhi's ideas have relevance to us, especially to those who wants to continue the unfinished task of Gandhi for cultural awakening and creative upsurge of the masses. Gandhi did not want to defend tradition; he lived with them. Gandhi's frame was traditional, but he was willing to criticize some tradition violently. Gandhi's legacy for the future of developing societies is spelt out with eloquence in his concept of *Swaraj*. Endless dichotomies are created thereby, which project our lack of integration onto all societies that do not share our sense of worldview and meaning. Our presentation in these pages will highlight the philosophy of culture and some related problems



with this particular concept. For present purpose we shall focus on two philosophers of the twentieth century: Ludwig Wittgenstein and M.K. Gandhi. Following a review of some of their main works, we shall try to assess their contribution in the light of our contemporary global cultural context on education and language.

Wittgenstein claimed that 'Nothing is hidden' (PI, p. 263). Wittgenstein's philosophy is essentially pedagogical: he provides pictures, drawings, analogous similes, jokes, equations, dialogues himself. Wittgenstein, the school boy believes his teachers and his text books, (Wittgenstein 1969, 263).

He wrote that "What we believe depends on what we learn" (Wittgenstein 1969, p. 286).

Language is not explanation but training as per Wittgenstein. He describes an association in the mind of the child between the word and object. Wittgenstein describes this process by which a child learns its native language as a language-game and notes that for most words (though not all, the meaning of a word is its use in the language, Wittgenstein, 1953).

Wittgenstein describes it "uttering a word is like striking a note on the keyboard of the imagination (Wittgenstein, 1953, p.6).

Conclusion

Wittgenstein and Mahatma Gandhi are contemporaries. They have not mentioned one another into their works but it is significant that there are many prospects on which we can compare them. However there are many issues and philosophical problem which needs consideration. The most important among is education and language. It purports to me that Wittgenstein and Gandhi can be best related on the issues of linguistic problems and problems in education and their solution. It has been shown from this research that Gandhi's acceptance of mother tongue is very much related to language game and picture theory of language. Wittgenstein is broadly corresponds to the Gandhi's vision on language. Gandhi in regards to language said that language can be used while crafting and spinning because the concepts and things which are available in India is not necessary that these things and objects have names in English. Things can be best understood in mother tongue i.e. in primary language. Consequently, Wittgenstein has the same vision to language that language should be clear and definite without ambiguity and equivocation. One more important thing on which we can compare Wittgenstein and Gandhi is their concept of education. Education is drawing out in body, mind and soul which imply that education is the process of sensation and reflection and we can say that education is the practical activity which can be achieved in morality. Thus we can describe that education is the amalgam of inner and outer, mind and mind, morality and spirituality.

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WORLD PEACE AND ENVIRONMENT: GANDHIAN PERSPECTIVE

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Mahatma Gandhi is well known for peace and nation building. His philosophy was based on human ethics for development of environment. Gandhi's concept of peace is also a broad one. For him peace emerged from a way of life and it's closely linked up with justice, development and environment.

We all know that we are in an environmentally endangered period, like Pesticides in the ground water, ozone holes and soaring extinction rates. When we think that we are distinct from the world, we also open up the possibility of its exploitation and destruction. Thus, we are the causes of destroying our environment. Humans must live in response to nature in encounter with their natural environment. Humans have a responsibility towards nature, is among the more recent philosophical discoveries, although not without precedent in the past.

Gandhi had insightful concern for nature and all living beings along with plants and animal kingdom. Gandhi's philosophy of *Sarvodaya* is based on the principle of well-being of all human as well as sentient beings. He led a life which was basically non-violent giving due respect to nature and its creations. Trusteeship is a socio-economic philosophy that was advocated by Mahatma Gandhi. It offers a means by which the rich people would be the trustees of trusts that looked after the welfare of the people in general. This concept was convicted by socialists as being in favor of the landlords, feudal princes and the capitalists. Gandhi's philosophy of life provides a sustainable development paradigm which is symbiotic with nature and ecosystem. In Gandhian edge of reference economy, ecology and spirituality are interrelated. That is why Gandhian economy is often referred to as 'economy of environment'.

The pattern of development has to be eco-development so far as Gandhi's philosophy is concerned. According Gandhi, such development is economic development based on ecological principles like environmental harmony, economic efficiency, resource (including energy) conservation, local self-reliance and equity with social justice. Natural resources have to be protected and sustained not only for humankind, but also for other species; and not only for this generation, but also for generations to follow. To manage and sustain the earth's resources, the approach must not be centred on any one species like the human being, but should encompass the entire life-support system. Thus, people will have to work with nature, and aims at not wasting resources unnecessarily, nor interfering with other species. Gandhi was concerned about



sustainability, both in his individual life and for all humankind. He wrote, "We cannot have ecological movement designed to prevent violence against Nature, unless the principle of non-violence becomes central to the ethos of human culture"ⁱ.

Gandhi himself believed that non-violence is definitely superior to violence; forgiveness is manlier than punishment. He imagined a peaceful society free from any sort of violence which is built on the principle of violence. Non-violence is defined in some modern discourses as a philosophy and strategy for social change that rejects the use of physical violence. As such, non-violence is an alternative to passive acceptance of oppression and armed struggle against it. Practitioners of non-violence may use diverse methods in their campaigns for social change, including critical forms of education and persuasion, aggressive civil disobedience and non-violent direct action and targeted manipulation of mass media. With the rise of systematic philosophy and religious concept, the concept of non-violence gradually came into existence. Non-violent movements, leaders and advocates have at times referred to, drawn from and utilized many diverse religious bases for non-violence within their respective struggle. However the concept of non-violence is not same in all its sources. For example, the Buddhist theory of non-violence is not categorical as its counterpart in Jainism. The present notion of non-violence is closely associated with the great Indian, political, social activist and thinker M K Gandhi. For his theory, Gandhi acknowledged his debt to Hinduism, Buddhism, Christianity, Thoreau, Tolstoy and many other sources. Neither was he the first activist who practiced non-violence. In the 1830s a 'Non-Resistance Society' was founded by William Lloyd Garrison and his friends to fight slavery by non-violent means in Boston. But Gandhi was the inventor of a radically new form of non-violent struggle which is to be distinguished from 'passive resistance'. The notion of *Satya* or truth is central to Gandhian concept of non-violence and to signal the difference from other notion of non-violence, he forged the term *Satyagraha* which is the logical outcome of his own theory of non-violence. The clarification and explanation of all the above are of course come into the purview of my proposed thesis but our main concern is how to realize a non-violent society.

Non-violent action generally comprises three categories, The first, Acts of Protest and Persuasion, which include protest marches, vigils, public-meetings and tools such a banners, placards, candles, flowers and the like; secondly, Non-cooperation, the deliberate and strategic refusal to co-operate with an injustice; and thirdly, Non-violent Intervention, the deliberate and often physical intervention into a perceived unjust event, such as blockades, occupations, sit-ins, tree sittings, truck cavalcades to name a few.

India is a unique in its religious, linguistic and cultural diversity. It is really difficult to produce unity and harmony in such a country by non- violent means where the inherent tendency of groups is to dominate over the other (there may be some exceptions). Moreover, complete non-violence cannot be realized until and unless a harmony in the world as a whole is produced. It's a



difficult task is to see whether and how such a non-violent society can be established. However, it is fundamentally irrational to use violence to achieve a peaceful society. A non-violent society cannot be brought into existence by violent means.

We all know that the thought of Hobbes, Locke and Rousseau's are on unity, fellow-feeling, friendship and above all, non-violence are the ways to form a good society. Non-violence is the demand of a society to be formed. From the Vedic period to the period of Jaina and Buddha, non-violence was the guiding principle that was practiced and closely related to the everyday life of the people of India. The Indian religious traditions have given utmost importance to the principle 'do not harm' and '*Shanti*'. Buddhism and Jainism have been the greatest challenge in this regard. Both these religious tenets uphold the principle of non-violence. Hinduism also in its later period, tried to accommodate this principle. The whole Christian message is of love, peace and compassion. In modern times, Gandhi's principle of non-violence is the soul force that has influenced so many societies and countries. His concept of non-violence is our inspiration and weapon to fight against violence.

A recent study of Gandhi, which describes him as "a practicing ecological yogi," makes the point that Gandhi bound himself to the observance of a certain set of rules of conduct. Some of these rules prescribe what a human being should do. T.N.Khoshoo suggests that it is from these environmental and ethical principles, which variously counsel us to practice austerity, introspect on the self, cultivate contentment, learn self-reliance, renounce possessions beyond our needs, and always keep in mind the interests of the weakest and the poor, that Gandhi derived his political movement, and it is in these same principles, argues Khoshoo, that Gandhi worked to develop his ideas of 'sustainable development'.ⁱⁱ Even Gandhi deplored the idea of waste, and fasting was a sure means of ascertaining the true needs of the body and preserving its ecological equanimity. One instance, among numerous, indicates the eco-sensitivity of Gandhi. One occasion, a cobra would come into Gandhi's room. There were clear instructions that it was not to be killed even if it bit Gandhi, though Gandhi did not prevent others from killing snakes. Gandhi says, "I do not want to live at the cost of the life even of a snake."ⁱⁱⁱ As a proponent of deep ecologist, Gandhi treats animals, insects, and plants as persons. His theory of non-violence actually helps him to realise the harmonious relationship with nature.

We all know that the Chipko movement of Chandi Prasad and Vandana Shiva provides the best insight into the structural dimension of Gandhian ecology: its steadfast adherence to a nonviolent and self-reliant ecological philosophy. In fact, the Chipko movement stresses harmonious and sustainable relations between humans and nature. Human must respect nature as an extension of themselves and, therefore, interact with the natural 'communities' with respect and compassion. Chandi Prasad reveals the inner logic of Gandhian non-violent ecology when he says: "Our movement goes beyond the erosion of land, to the erosion of human values.... The centre of all of this is humankind. If we are not in a good relationship with the environment, the environment



will be destroyed, and we will lose our ground. But if we halt the erosion of humankind, humankind will halt the erosion of the soil.”^{iv} Whatever else a Gandhian ecology may be, it will begin with individual and collective self-rule (*swaraj*) promised upon truth (*satya*) , non-violence (*ahimsa*), and self-sacrificial actions (*tapas*). It will, therefore, insist upon respect and compassion for all creatures and for nature itself. Moreover, Gandhian ecology will interweave religious, economic, and political dimensions of life on both the personal and corporate levels. As the Chipko movement reveals, a Gandhian ecology is both an economic and a political mode of living that is expressed in practical environmental actions that are grounded in ultimate values and truth-seeking. This is said to be the inner logic of Gandhian ecology that addresses the practical environment.

Gandhi was a visionary environmentalist who realised environmental crisis from his unfathomable heart. We can conceive Gandhi as an ecological day-tripper. He says, “I need no inspiration other than nature. She has never failed me yet. She mystifies me, bewilders me, send me into ecstasies.” Man’s capacity to destroy both nature and the man had side-traced *Gandhian ideology of simple living and high thinking*. Even today Sorokin like Gandhi, named the modern Western civilisation as *Sensate Civilisation* where masses would have no future and would be completely lost if they do not abandon the utterly ego-centric and homo-centric stance. Man can save himself only if he persists with his altruistic attitude, engages him with other regarding activities, ecologically conscious. He has to realise that ‘small is beautiful rather than big’. “I do not want my house to be walled in on all sides and my windows to be stuffed. I want the winds of all countries to blow about my house as freely as possible. But I refuse to be blown off my feet by any.”^v

Gandhi believed that the rich people could be persuaded to part with their wealth to help the poor. Putting it in Gandhiji’s words “Supposing I have come by a fair amount of wealth either by way of legacy, or by means of trade and industry I must know that all that wealth does not belong to me; what belongs to me is the right to an honourable livelihood, no better than that enjoyed by millions of others. The rest of my wealth belongs to the community and must be used for the welfare of the community.”^{vi} The resource is provided for humanity as a whole in space and for all times and not for this generation but also for future generation. It is totally incompatible with this notion that any one generation adopts such a lifestyle that it causes the loss or reduction in the quality or quantity of the resources that nature provides. Indeed this would almost amount to sacrilege and also theft from future generations of their rightful inheritance.

Therefore, World peace in true sense can only be sustained within the parameter of eco-philosophy where diversity, holism, interdependencies and relations among all species are sought for. Eco-philosophy deals with metaphysical ecology where questions like what is human nature, what is the relation of humans to the rest of nature and what is reality are examined. Eco-



philosophy thus gives rise to an ethical analysis where a better understanding of the world relies on ecology can be realized. Eco-philosophy through ecological realization has pleaded for an all-encompassing world-view by universalizing ecological concepts. It holds that humans are inseparable from the rest of the nature, i.e. humans are fundamentally a part of their surroundings. The inseparability between humans and the rest of the natural species actually hinges on two norms, i.e., self-realization and biocentric equality. Self-realization is a process through which people come to understand themselves as existing in a through interconnectedness with the rest of nature. Biocentric equality, on the other hand, is the recognition that all biotic species as well as abiotic environment are equally parts of an interrelated whole and therefore has equal intrinsic worth. World peace as such hinges on the self-examination, self-evaluation of individuals through which individuals can realize that deeper, more central and lasting or sustainable interests are more worthy than trivial, superficial and temporary interests. Self-realization is a process of self-examination, self-evaluation where humans can conceive themselves as part of a greater whole. It is a process where an individual can realize that there underlies no ontological gap between humans and non-humans., between self and other. Such process of realization actually adheres to Gandhi's notion of enlightened being where 'he who sees the same, the over soul or self in everything and hence is not alienated from anything'. So realization of one self with other through transition is a relational whole where every citizen of the biotic as well as a biotic are inter-related with each other and this inter-relation is made possible with mutual trust, cooperation, care and love.

The concept of 'ahimsa' as used by Gandhi brings the message of love and care. Gandhi emphasized the interconnectedness of all life forms which are organically unified. The individual good and flourishing is to be realized in the good of the whole whose balance and stability deserve the sacrifice of the individual. More succinctly, it can be said that self-realization is a thought process where one can conceive that his own flourishing actually hinges on the flourishing of others. Thus, by pleading an organic and holistic conception of reality, Gandhi conceives a deeper support to morality and religious concern for the environment which will definitely bring and sustain world peace.

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CHRIST'S INFLUENCE ON THE POLITICAL PHILOSOPHY OF GANDHI

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Abstract:

Mahatma Gandhi was a political philosopher whose politics and philosophy was very much influenced by many great people. One such a person was Jesus Christ from whom he drew inspiration in his philosophy and politics. Various aspects of his philosophy and political movements such as Ahimsa, *satyāgraha*, non-cooperation movement, the doctrine of trusteeship, the problem of means and ends were directly and indirectly influenced by Christ. Thus he calls him as one of the great teachers of the world.

Both politics and religions are systems of governance. Politics influences people to abide by non-spiritual or secular laws and customs, whereas religion is a belief in metaphysical or spiritual force and has its own set of laws and customs. Politics is about power and religion is about faith. If both are mixed then one becomes more biased towards one's religion. In the present context, one can find how politics is mixed with religion. It is suggested that politics should never be mixed with religion. For many, religions based politics is harmful, because it divides the citizens. However, many political leaders were inspired by various religions and they used them in their politics for a good cause. Mahatma Gandhi is one amongst them, whose politics was very much influenced by various religions. Gandhi's truth-force or *satyāgraha* or soul-force movement, which compelled the British to leave the country in 1947, was also grounded on strong religious beliefs. The present work would bring to light how the teachings of Jesus Christ influenced Gandhi's political philosophy.

Gandhi was born a Hindu but his interpretation of Hinduism was his own. He always welcomed other religions, but he kept firm roots in the ancient Hinduism. That is why he says, "I prefer to retain the label of my forefathers so long as it does not cramp my growth and does not debar me from assimilating all that is good anywhere else".¹ Further, he also says, "If we are to respect other's religion as we would have them to respect our own, a friendly study of the world's religions is a sacred duty. My respectful study of other's religion has not abated my reverence for, or my faith in, the Hindu scriptures. They have indeed left their deep mark upon my understanding of the Hindu scriptures. They have broadened my view of life".²

Though he had respect for all the religions, he had bitter experiences with Christians and he had developed some kind of hatred towards them in his childhood, but it was totally different later on when he went to England, there he read the Bible. Nevertheless, it was in South Africa where he



lived and enjoyed his first extensive contacts with Christians. The sermon on the mount and the way of the cross were the meeting points between Gandhi and Christianity. E. Stanley Jones even called him as 'a deeply Christianized Hindu, more Christianized than most Christians'.³

He had studied and reflected upon almost all aspects of Christianity and formed his views on them. He discussed the Bible, Christ, Sermon on the Mount and various doctrines of Christianity. Talking of Jesus he said, "Jesus expressed, as no other could, the spirit and will of God... I believe that he belongs not solely to Christianity, but to the entire world".⁴ He even said, "...I have not read as many books on Hinduism as I have about Christianity".⁵ He was highly influenced by many aspects of Christianity especially the teachings of Christ in the sermon on the mount which was based on non-violence, the kingdom of God, social service, charity, love, etc.⁶ Furthermore, many of his Christian friends wanted him to be a Christian and called him a 'Christian' in different contexts. However, Gandhi said, I am not a Christian in the following words "just because I respect... Christianity I do not become... a Christian."⁷ Because Hinduism appealed to him more than Christianity so he declared over and again that he is a Sanātani Hindu.⁸ For Gandhi, Christianity is a way of life in the pattern of the Sermon on the Mount. He said: "...where there is boundless love and no idea of retaliation whatsoever, it is Christianity that lives".⁹

When Gandhi encountered Christianity in the West he realized that there is a huge gap between Christ's teaching and Christianity which was being practised. Because Gandhi was looking for the spirit of the Sermon on the Mount in modern Christianity and he found that it was absent amongst modern Christians. Thus, it has been said that Gandhi embraced Christ but rejected Christianity.¹⁰

According to Gandhi, Jesus was an Asiatic.¹¹ And Jesus came from the East but Christianity became disfigured when it went to the West. Thus for Gandhi, Christianity is essentially an Eastern religion, but somehow or other, it became synonymous with Western culture.¹² For Gandhi Jesus was the greatest teacher thus Christ affected his life and occupied a special place in his heart.¹³ He was profoundly fascinated by Christ that he even said to Hindus, "...your lives will be incomplete unless you reverently study the teachings of Jesus".¹⁴

Further, for Gandhi Christ was the greatest source of spiritual strength that is why Jesus' life inspired many for generations. According to him, "to be a good Hindu also meant a good Christian".¹⁵ Though he accepted Christ he did not accept many of the Christian doctrines such as immaculate conception, miracles of Jesus because it was against the natural laws.¹⁶ However, he also did not believe in the second coming of Christ and he interpreted Christ's resurrection in a symbolic and metaphorical language. He says, "God did not bear the Cross only 1,900 years ago, but He bears it today, and He dies and is resurrected from day today. It would be poor comfort to the world if it had to depend upon a historical God who died 2,000 years ago. Do not then preach the God of history, but show Him as He lives today through you".¹⁷ Further, he also



did not consider him as God or son of God as Christians do. For him, he was an *avatāra* or incarnated one as we read in this text of his, "I consider him as an incarnation in the Hindu sense of the term. I do not believe him to be the World Saviour in the sense which orthodox Christianity understands the expression, but he was a saviour in the same sense as Buddha, Zoroaster, Mohammed, and many other teachers were. In other words, I do not believe in the exclusive divinity of Jesus".¹⁸

Moreover, Gandhi was able to carry out the spirit of Christ to the thought and feelings of Indian people by his various political movements. Because many aspects of Gandhian thought drew inspiration from Christ's teachings. It is generally believed that Gandhi's teaching on ahimsa was derived from Jainism but one can find that it is not so. As much as he was influenced by Jainism equally from the teachings of Christ, precisely from the texts on the sermon on the mount and Christ's journey of the cross.

For Gandhi Christ was the principal agent of ahimsa and that is very much found in his doctrine of *satyāgraha* or soul force or truth force. Because according to Gandhi Jesus was a brave individual who resisted various evil practices that were prevalent in the society. Therefore, Gandhi calls Christ a "Heroic *Satyāgrahi*",¹⁹ and "a prince among politicians".²⁰ Thus one can say that Christ inspired Gandhi to fight against the British raj through *satyāgraha*.

Even one can draw an idea that the non-cooperation movement of Gandhi was influenced by Christ, as Christ was against the corrupt authorities of the society of his time. Christ fought against the pride and hypocrisy of the Pharisees and Sadducees. Further, he also stood against the corrupt practices of the temple. What inspired Gandhi was the uncompromising challenge of Christ against Pharisees, Sadducees and the Roman Empire.²¹ Gandhi believed that Christ overcame evil with good, hatred by love, punishment by forgiveness, vengeance by gentleness, etc. Thus he says, "He who when being killed bears no anger against his murderer and even asks God to forgive him is truly non-violent. History relates this of Jesus Christ. With his dying breath on the cross, he is reported to have said: 'Father, forgive them for they know not what they do'".²²

Further, Gandhi saw the death of Christ as a victory over many things. He defines the concept of non-violence as follows, "...the example of Jesus' suffering is a factor in the composition of my undying faith in non-violence which rules all my actions, worldly and temporal... Jesus lived and died in vain if he did not teach us to regulate the whole of life by the eternal law of love",²³ and "...if I raise resistances of a non-violent character, I simply and humbly follow in the footsteps of the great teachers" like Christ.²⁴ Through these, one can truly find out how Gandhi gave importance to the cross experience of Christ and from which he also drew inspiration and strength to his philosophy of *satyāgraha*. He says, "Living Christ means a living cross, without it life is a living death".²⁵ One must also always remember that though Indians were ruled and suppressed for a long time by the British who practised Christianity, Gandhi never left Christ.



One can perhaps say that the doctrine of trusteeship of Gandhi was partly inclined by the teachings of Christ because he gives reference to the gospel of St. Mark where Jesus encounters a rich young man, when he was criticized about his doctrine of trusteeship being too idealized.

In conclusion, one can say that everyone needs to rediscover Gandhi in this age of nuclear conflict, who is as relevant as Buddha, Jesus, Rama, Krishna, and Mohammed. Except for Gandhi, no other leader in the world tried socio-political transformation with the tools of non-violence and truth. Gandhi did not just mean to achieve the ends but also ensured that the means employed were sanctified and holy. He considered Jesus as 'one of the great teachers of mankind' this is very clearly found in his letter addressed to Milton Newberry Frantz an American Christian Religious elder which was sold last year for \$50,000. Gandhi was selective in the understanding of Christ and he reinterpreted Christ in an Indian way. He was very much influenced by Christ and these things were clearly seen in his day-to-day life whether be it personal or political. In this way, Gandhi made Christ experience central to his thinking.

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THE RELIGIOUS PHILOSOPHY OF MAHATMA GANDHI

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Abstract:

Mohandas Karamchand Gandhi (1869-1948) is known throughout the world as the fighter for an independent India and the father of our nation. His practical aspects of Philosophy influenced young and old alike. As a religious man, Gandhi was influenced by the great religions of the world. He was advocated the gospel of peace and non-violence not only in his personal life but also in political action. The impact of the teaching of the Bhagavad-Gita was quite evident in his actions. For Gandhi, non-violence, compassion and love are the three great pillars of any human society. Gandhi was more acted in the field of religion and he gave more important to religion and God. According to Gandhi religion is a strong faith in some supernatural Spirit and God and every religion has its own ideals. This article is look at the religious perspective by Mahatma Gandhi.

Key Words: Gandhi, Religion, God, Human harmony, Non-violence, Compassion and Love.

The spiritual country of India is following the humanitarian values. In Indian history, different philosophies are molded in different periods and each one left some impression respectively. In addition to this, religion also plays a vital role in influencing the life of the people. It evolves and grows with the development of human experience. In the contemporary world, religion inspires the individual's life and becomes a guiding principle of social action. In this context, in this research paper is exploring to "The Religious Philosophy of Mahatma Gandhi". Religion has a special place in Gandian Philosophy. Basically his views about religion are the results of his insights and inspiration which are completely internal. Gandhi was a staunch believer of God and has a deep faith in Him. His religious ideas are centered round the concept of God. He frames his notion of God in his own way based on his practical revelations and also by past traditions. His favorite song... Raghuati Raghava raja Ram shows the invocation of the Hindu God under his various name and incarnations. God has different meaning in different religions, according to Gandhiji." I don't care for God if he is anything but Truth, anything but the undeniable Reality revealed in man and outside."

Gandhiji gave supreme consideration to human being. He believed that there cannot be any prosperity or growth in any institution whether it is a family or society or state, if the individual is neglected. According to Gandhiji, "The individual is real and unique spark. The presence of God in man shows itself in many ways like reason, conscience, love and free-will. Man can



make his own destiny through proper channelization. Basically an individual is a combination of both physical and spiritual qualities. They are interrelated in man success. Man aspires for spiritual immortality which means-release from egoism, selfishness and all types of narrow attitudes. This kind of spatiality manifests itself in the service of humanity. In this context he said that, "the only way to see God is to see Him in His creation and to be one with it". Thus Gandhiji did not advise can live in the world of spirit of detachment. It gives the opportunity for spiritual advancement. He said that to be religious means one has to be righteous in his actions. Religion has higher goals like participating in God's plan which is projected in the human society. Subsequently in Gandhian Philosophy, the concepts of world and institutions are real. Because without these institution the individuals can't realize the kingdom of God and which is nothing bit inner goodness. In different religions, the relation of God to man has described as different designations given to God. For the sake of peace, happiness and comfort man is driven towards God. He can experience these emotional feelings provided he is truthful to his conscience. According to Gandhiji... My experience has convinced me that there is no other God than truth". It implies the meaning that God can be found where truth exists. Truth is the object of highest worship. Whether a man is Hindu, Muslim, Christian, Buddhist, Theist or Atheist...he should worship the truth. The right way of worshipping God and the direct approach to God-realization is through relentless pursuit of Truth through our righteous living.

Religion has been the root of Indian Culture over the centuries till now. Gandhiji believed that religion is the expression of the permanent nature of man. It has the character of purifying and elevating one nature. The religious aspiration is bases on a desire and a cognitive urge to know the beyond. It involves a conscious and sincere love and striving truth. Gandhiji revealed that his religion must transform the nature of the individual and elevated him into the inward awakening. This awakening must give a new meaning to the whole personality of a man. It should give him a sense of freedom and joy. True religion is not a narrow dogma. It is not the external observance. It is faith in God and living in the presence of God.

Gandhiji's Religious Views

- a. Gandhiji did not know any religions apart from human activity.
- b. He expressed that, 'I am endeavoring to see God through service of humanity, for i know that God is neither in heaven, nor in down below, but in every one'.
- c. The highest moral law is that we should unremittingly work for the food of the mankind.
- d. Love is the strongest force the world possesses.
- e. He also said that 'A reformer can't wait till others are converted. He takes the lead and venture even in the worst case of opposition. Therefore whenever the opportunity presents I do not evade or run away from it. On the contrary, I deem it as my duty, dharma to face and find out where I stand'.
- f. And the last one is 'The conception of his patriotism aims at, in every ease without any exception, consistent with the broadest good of the humanity at large'.



Gandhiji expressed his religious views while encountering the challenging situations of life. In such struggles, he finds an inward change, which is the real essence of religion. He believed that religion is the expression of love which is present alike in man and nature. Religion means, not the blind worship of Gods or Goddesses for some profit. It is not limited to churches, mosques and temples. In fact these places are becoming the centers of dogmatism and sectarianism. The very basic idea of religion is not teaching is not teaching but awakening. It is the inseparable constituent of man's inner experiences. It is to be felt, enjoyed and experienced. It should bring the permanent enrichment of the whole personality. Language gives rise to forms and symbols in religion. Originally these forms are used to suggest the omnipotence of the highest reality. But later on, these teachings are developed by the followers into dogmas, doctrines and creed. So, the truth and reality experienced in the religious attitude are formulated in these degenerated forms. It results in the destruction of religion. The intolerant use of religious dogmas has destroyed their real utility and purpose. So no religion can claim to be absolute. The pundits, priests and the priests destroyed their real utility and purpose. They become useless and fruitless. Religion is the individual's feeling, willing and thinking. Religion is what the individual does with his solitariness. Ethics has central place in religion. Religion consists in the moral performance of one's duties. It should aim at removal of service to mankind. That why he joined politics for the sake of social service. His main emphasis is on social work and takes the activities on religious doctrines' of live and service. His goal of life is to regenerate moral and social values in the masses and through them, in regenerated moral and social values in the masses and through them in the world at large. Non-violence for him is a religious creed. He suggested this new orientation with an extraordinary vision. He combined the ancient Hindu religion with and cultures with the modern revolutionary ideas of politics and society from his view point, perhaps it is strange combination of perceptions and values.

Gandhiji believes not only in the equality of men but also in the equality of the principles of religions of the world. For him all world religions are equal. No single religion can satisfy all the people of the world because no religion has achieved perfection. Each needs the help and support of values elements found in others, to make it more satisfying of valuable elements found in others, to make it more satisfying. Gandhiji aimed to establish inter-religious fellowship. To attain this all sorts of contempt and apathy toward other religions should be guarded against. In addition to this, values in other religion can never be denied. One should see the opportunities of fellowship with other religions. Gandhiji emphasizes the eternal religious values. His desire is to establish the inter-religious harmony by sharing the best in their faith other. Religions can't stand in isolation to each other. In fact all religion is enlightened like this, whether it is Buddhism or Jainism or Hinduism or Christianity or Zoroastrianism or Islam, they join together and work for the glory of God. In addition to this the concept of live must be highlighted. Spirituality is the basis of every religion. It is the force which activates and



elevates the inner life of a man. So the task of each religion is to awaken the spiritual consciousness of the humanity and establishing the good life for all. There should not be any back biting. Gandhiji said that, unless we realize this fundamental unity, wars in the name of religion will not cease. In the history of the fended by the purity of its adherents and good deeds, but never by quarrels. In most of the case the class among the religions or within the followers of the same religion will be on unimportant, and on simple matters. The true purpose of religion is to radiate the spiritual counsels and truths that fulfill the true end of man.

Gandhiji's Views on Hinduism

Hindu religion has a special place in Gandhian Philosophy. Gandhiji has great influence and faith on Hinduism. He believed it as a part of socio-cultural environment. He has special attitude towards Hinduism. He regards Hinduism with special attitude and love. He believed that Hinduism in not a religion, it is a way of life.

- a) The first noticeable point is tolerance towards other religions and faiths. He found Hinduism to be the most tolerant of all religions. It respects and assimilates the good faith present in all other world religions.
- b) Hinduism recognizes value of other ways and paths to attain the goal of every human being, It is represent in the Gita, one of the important texts of the Hindu religion.
- c) There is no tradition of conversion in Hinduism especially no forced conversion to missionaries like in Christianity. There is no tradition of propagation of the faith also.
- d) He was influenced by the expression of God in Hinduism. In Hinduism, it is explained that God is needed not for the intellectual satisfaction of the human begin, but to provide strength and solace to any individual to be in peace. Therefore the interpersonal relationship between God and the individual is needed and God has to be conceived a person.
- e) The concept of non-violence is common to all religions. But it has found the highest expression and application in Hinduism.

Inspire of his special attitude towards Hinduism, he opposed certain social evils and attitudes in it. The concept of untouchability is one of the greatest evils of Indian society. Indeed, the case system prebaking in Indian society coming from Hinduism categorized some people, according to their professions and social origin, as not worthy of being touched by higher caste people. He considered it as discriminations of that part of population. He fought against theses discriminations of all kinds, as a lawyer and also as a humanist while he stayed in South Africa also. He condemned the untouchability and fought again the existing case system. In his fight against social evils, Gandhiji first refused the term untouchable, obviously connoted negatively and proposed the term 'Harijan', a word for untouchable, which means the



‘Sons of God’. He also called for reformation in social laws, travelled all over India to educate the Hindus about the evils brought by that discrimination towards the lower castes, touching the masses by those campaigns. He protested the animal sacrifices, which are the common practice in the Hindu religion rites. Indeed this rite is found in Vedas and is practiced for devotions to the Goddess. It is contrary to Gandhiji’s principles of non-violence. However, these points did not suppress the large influence of Hinduism on Gandhiji’s religious views.

Conclusion

Gandhiji considered religion as an awakened life. There is no religion higher than truth and righteousness. It is the light which brings awakening to the human spirit. By the transformation of individual self the social disabilities can be removed. Practically speaking in the individual’s life, there is no such thing named as religion, but it is a dharma or duty. As a political thinker his vision to change the society and bringing new social order is based on religion. All his ideas are based on morality. The roots of his economic ideas are found in the religious scriptures. Therefore in Gandhian Philosophy all aspects of human life are inter-related. Each can’t exist without the support of the other. In this sense he viewed religion is one if the aspects which helps in establishing the good society.

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THE *BHAGAVADGĪTĀ*'S INFLUENCE ON GANDHI'S NOTION OF *AHIMSĀ*: SOME REFLECTIONS

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Abstract:

Gandhi has referred to the *Bhagavadgītā* as his guide book at many places. He writes that *Gītā* used to be his companion whenever he was in any problem or dilemma. There is no doubt that this old scripture exerted a very deep and profound influence on him. The text contains many pivotal ideas which were central to Gandhi's Philosophy. As for example, the idea of armed warfare, the need for fighting a battle has been taken up exhaustively in the *Gītā*. But Gandhi has his own view regarding physical warfare. The article tries to examine how compatible was the idea of Gandhi's non – violence with *Gītā*'s concept of warfare. An attempt has been made to see how far was Gandhian idea acceptable in the larger context of Indian Philosophical traditions with reference to this particular text; which Gandhi himself has admitted to have been influenced a lot by. Apart from that, the idea of caste – system which can be associated with the eligibility of an individual to fight a battle, without probably making it a violent act, has also been taken up. The write-up reflects on the coherence of the concepts of violence and caste – system as has been described by Gandhi with reference to the texts of the *Gītā*. Can we really say that Arjuna engaged in violence with reference to Gandhi's interpretation the *Gītā*. Subsequently is Gandhi's position on non – violence tenable with respect to his own interpretation of caste – system and the conditions of India under British rule?

Key words: non – violence, warfare, justice, self – defence, ethics.

Introduction

English dictionary has various meanings of the word 'violence', but Gandhi talks innovatively about the concept of non – violence in his Philosophy. He maintains that Truth is the goal of life and non – violence is a means to realise the same and therefore notes, "I have nothing new to teach the world. Truth and non – violence is as old as the hills. All I have done is to try experiments in both on as vast a scales as I could. In doing so, I have sometimes erred and learn by my errors. Life and its problems have thus become to me so many experiments in the practice of Truth and non – violence...in fact it was in the course of my pursuit of truth that I discovered non – violence."¹ And adds, "*Ahimsā* and Truth are so intertwined that it is practically impossible to disentangle and separate them. They are like two sides of a coin or rather a smooth unstamped metallic disc. Who can say which is obverse and which the reverse. *Ahimsā* is the



means, Truth is the end. Means to be means must always be within our reach, and so *ahimsā* is our supreme duty. If we take care of the means we are bound to reach the end sooner or later.”² Extending the concept, he maintains that non – violence is not simply non – killing but it goes to oral and mental level as well. It is abstinence from all forms of hurting. Further Gandhi says it has two aspects – positive and negative. In the positive sense it means love for everything, including one’s enemy.

Love is a kind of feeling of oneness. In an act of love one identifies himself with the object of love. For Gandhi, this love is based on the spiritual unity of mankind. The omnipresence of God is the substratum of this love and non – violence. Here the love for God is converted to the love for humanity and the subsequent behaviour is called *ahimsā*. Gandhi has been mainly influenced by Jainism in developing his idea of non – violence. But he has referred to The *Gītā* as ‘Universal mother’ and his guide book at many places. He writes that *Gītā* used to be his companion whenever he was in any problem or dilemma. There is no doubt that this old scripture exerted a very deep and profound influence on him. Interestingly, the text deals with many pivotal ideas which were central to Gandhi’s Philosophy. As for instance, the idea of armed warfare, the need for fighting a battle has been taken up exhaustively in *Gītā*. Thus, this article attempts to evaluate Gandhi’s idea of *ahimsā* from the textual standpoint of the *Gītā*.

Part I

The *Bhagavadgītā* proposes a philosophy of physical warfare without making it a ‘violent act’; if violence means an unjust or unwarranted exertion of force or power as against rights or laws. To realise the value of *Gītā*’s philosophy one also needs to look at the background of The Mahābhārata. Krishna, the exponent of the text, went to the *kauravas* with a peace – proposal as the last attempt to avoid the battle. He sought five villages instead of Indraprastha, the legitimate kingdom of the Pāndavas. Mahābhārata reads that Duryodhana, the son of Dhṛtarāstra, refused to give even an inch of land without battle. On the backdrop of this denial, Krishna prompted Arjuna to fight and engage in that act.

We find that in the first chapter of the *Gītā*, Arjuna refuses to engage in the battle saying that he does not want fight since this would give him only a blood tainted throne of his own near and dear ones. The text reads,

“Also I see contrary portents. In killing one’s kin in a war, I can see no good at all”
(*Bhagavadgītā*, 1.31)

“I don’t seek victory, O Kṛṣṇa! I want neither kingdom nor pleasures, O Govinda! How can kingdom, enjoyment or even life profit us?” (1.32)

And it further adds,

“Blinded by greed, though they do not see the evil that threatens our family with decay, or the sin in treacherous to relations” (1.38)



“How can we fail to turn away from sin – we who recognise the evil that threatens our family with down fall O Kṛṣṇa?” (1.39)

But Krishna argues in various ways in order to engage him in the battle. First of all he argue that Arjuna should rise above the thoughts of his personal losses and benefits and should fight for the Universal principles of *Dharma* or righteousness. It goes like, “Arjuna, as the unwise act with attachment, so should the wise man, with a view to maintain the world order, act without attachment.”³ If one involves in physical warfare in order to establish certain Universal values of humanity; that would not be called as violence in the spirit of *Gītā*’s Philosophy. Therefore, according to *Gītā*, for the sake of *Dharma*, one can even engage in physical warfare with one’s own kith and kin.

Secondly, while responding to Arjuna’s plea like –

“Indeed it were better for me to live on the alms in the world and avoid slaying my honoured elders. Killing these people who seek to gain the ends of their own, I should be tasting blood – stained enjoyments” (2.05)

Gītā allows a class of people called *kṣatriyas* or warriors to engage in physical warfare because that class is supposed to protect the country with physical might. That is not considered as violence by the text. Since Arjuna also belonged to the same class, Krishna prompted him to do his duty. He says, “Besides, considering your own duty too you should not waver, for there is nothing more welcome for the man of the warrior class than a righteous war”⁴ and adds, “Nay people will also pour undying infamy on you; and infamy brought on a man enjoying popular esteem is worse than death.”⁵

Thirdly, for a *kṣatriya*, the attainment of highest spiritual wealth is assured in *Gītā* through physical warfare as well. Krishna says, “Therefore dedicating all actions to Me, with your mind fixed on Me, the Self of all, freed from desire and the feeling of me and cured of mental agitations, fight”⁶ and adds, “If you are unequal even to the pursuit of such practice, be intent to work for Me; you shall attain perfection even by performing actions for my sake”⁷ Since Arjuna himself had maintained –

“I shall observe them who have massed here and are about to commence the war, eager to please the wicked Duryodhana in this enterprise of the war” (1.23)

In the larger context of the Mahābhārata, it appears that ‘eye for an eye’ treatment is advocated by *Gītā*. Almost all the cases exhibit that unfair means were used by Krishna against warriors of *kauravas*.

Part II

Now, in this frame Gandhi’s definition of non – violence needs an evaluation. It seems that though Gandhi directly does not ascribe his principle of non – violence to *Gītā*, there is a lot that



he has taken from the text. He is of the opinion that killing or injury to life can be act of violence only under certain conditions. These conditions are anger, pride, hatred selfish considerations, bad intention and similar other considerations. Any injury to life done under these motives is *himsā*. Thus the negative meaning of *ahimsā* is non – killing or non – injury. This presupposes that a non – violent act is free from hatred, anger, malice and the like. Therefore, we may say that fighting for the sake of a principle like *Dharma* is not exactly a violent act; where the fighter is able to rise above his personal considerations. As *Gītā* puts it, “having subdued his mind and body, and given up all objects of enjoyment, and free from craving, he who performs sheer bodily action does not incur sin”⁸

Further Krishna’s attitude of entertaining ‘war as the last option’ also seems to be present in him. He says, “Taking life may be a duty. We do destroy as much as much life as we think necessary for sustaining our body. Thus for food we take life, vegetable and other, and for health we destroy mosquitoes and the like by the use of disinfectants etc. and we do not think that we are guilty of irreligion in doing so...for the benefit of the species we kill carnivorous beasts... even man slaughter may be necessary in certain cases. Suppose a man runs amuck and goes furiously about sword in hand, and killing anyone that comes in his way, and no one dares to capture him alive. Anyone who despatches this lunatic, will earn the gratitude of the community and be regarded as a benevolent man”⁹ So ‘eye for an eye’ is not ruled out altogether.

Again, Gandhi openly recommends killing under certain circumstances. He writes, “I see that there is an instinctive horror of killing living beings under any circumstance whatever. For instance, an alternative has been suggested in the shape of confining even rabid dogs in a certain place and allow them to die a slow death. Now my idea of compassion makes this thing impossible for me. I cannot for a moment bear to see a dog or for that matter any other living being, helplessly suffering the torture for a slow death. I do not kill a human being thus circumstanced because I have more hopeful remedies. I should kill a dog similarly situated because, in its case I am without a remedy. Should my child be attacked with rabies and there was no helpful remedy to relieve his agonies, I should consider it my duty to take his life. Fatalism has its limits. We leave things to fate after exhausting all the remedies. One of the remedies and the final one to relieve the agony of a tortured child is to take his life”¹⁰ These excerpts give us an impression that Gandhi had a very balanced view of non – violence and was more or less in conformity with *Gītā*’s position. But a further reading reveals few more facets of his position.

Gandhi seems to be very conscious about the means adopted in order to attain some end. We find some problem and shift in his position on *ahimsā* when it comes to the question of end and means for him. Gandhi opines that ‘Means’ and ‘End’ are two convertible terms in his philosophy of life. It should not be taken too literally because it only asserts inseparable character of the two. Gandhi himself writes, “The means may be likened to a seed, the end to a tree; and there is the same inviolable connection between the means and the end as there is between the seed and the tree.”¹¹ But this raises the question regarding the justification of end



and means in terms of each other. Are we permitted to attain good ends by whatever means we can? Or should the means be also essentially good if a good end has to be realised?

Part III

In answering this question Gandhi is essentially driven by his basic metaphysical conviction regarding 'spiritual unity of the universe'. A spiritual end cannot be attained by non – spiritual means. He writes, "They say 'means are after all means' I would say 'means are after all everything' as the means so the end. Indeed the creator has given us control (and that too very limited) over the means, none over the end. Realisation of the goal is in exact proportion to that of the means. This is a proportion that admits of no exception"¹² and further adds, "Though you have emphasised the necessity of a clear statement of the goal, but having once determined it, I have never attached importance to its repetition. The clearest possible definition of the goal and its appreciation would fail to take us there, if we do not know and utilise the means of achieving it. I have therefore concerned myself principally with the conservation of means and their progressive use. I know if we can take care of them attainment of the goal is assured. I feel too that our progress towards the goal will be in exact proportion to the purity of our means"¹³ This philosophy of means and end was extended by Gandhi to Truth and Non – violence. For him Truth is the goal of life and Non – violence is the end. We don't have much problem with this philosophical stand. But the problem that we find is with the kind of rigidity that is present in Gandhi in assimilating Physical warfare kind of activity that could well be a part of the Independence movement on certain occasions.

Gandhi maintains "Let there be no manner of doubt that *swarāj* established by non – violent means will be different in kind from the *swarāj* that can be established by arm rebellion."¹⁴ He adds, "Violent means will give violent *swarāj*. That would be a menace to the world and India itself"¹⁵ Gandhi did not move from this stand though he theoretically advocated physical war – like activity at many places. Chauri – Chaura's of 1922 case might be the best example of his rigidity.

One needs to know that physical warfare has been advocated and justified when necessary by even modern day advaitins. This may not go against the spiritual unity of the universe. This is seen what has been called as 'clinical violence' by modern day management experts. We allow doctors to chop off our organs when they suffer from incurable diseases. For the sustenance of the body sometime we, if not very happily, allow our organs to go. Similarly some people have to be killed in order to protect *Dharma*. That is well within the ambit of *Dharma*.

But in order to evaluate Gandhi, we must go beyond Chauri-Chaura to August-Kranti. Initially, though he seemed to be totally opposed to the extremist group which advocated physical war against inhuman domination of the British; yet he realised, beyond 1942, that it is not always advisable to die in order to show one's inner strength. At times, one needs to kill in order to show bravery. Gandhi, a strong believer in *varna – system*, might have been influenced by that



thought to allow a class of people, given their natural tendencies, to go for that option against extremism of the rulers. The practice of *ahimsā* or love in a mass scale, when it involves the destiny of a nation, need not always be as fruitful as it proves to be at the individual level.

Conclusion

Before drawing any conclusion, we must note that for Gandhi, non – violence was not merely a form of philosophical activity. He used it as a tool in order to carry forward a movement against mighty British. Instead of opting for the path shown by Gandhi, had India resorted to the course of complete violence; it is difficult to imagine how much feasible that would have been. Theoretically he is very close to *Gītā* as we can see through his writings, but one might argue that practically he is closer to Jainism, a religion which does not stand for any kind of physical or armed warfare and do not justify any such act as ‘non – violent’ whatever might the details be. But, to my mind, Gandhi was both theoretically and practically more akin to the *Bhagavadgītā*'s position. As a matter of fact, we find that he almost behaved like Lord Krishna of the *Gītā* who moved from peace proposal to battle; when we proceed from his initial articles in the *Young India* to his speeches beyond Quit India movement. The *Gītā* shaped not only his idea of *ahimsā*, but many other notions like that of trusteeship and *sarvodaya*. This could be the simple reason why, at one place, he compared Hinduism with his wife. He openly admitted that Hinduism has influenced him as much as his wife. Just as he felt a deep bonding with wife in spite of knowing her drawbacks and limitations; so was his relation, in his own opinion, with Hinduism. He just could not rule out the deep impact of texts like the *Gītā* and *Rāmāyana* on himself. Thus one can perhaps imagine why the *Bhagavadgītā* was ‘universal mother’ for him.

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THE PHILOSOPHICAL SIGNIFICANCE OF GANDHI

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Introduction

Gandhi is obviously not an ordinary mortal. Within five years of his return from South Africa, Gandhi became the dominant figure in Indian public life. By 1920, most of the front rank politicians had joined his banner and the others had practically ceased to matter. Rarely had a political conquest been more spectacular or more complete.

The struggle in South Africa had matured him; he had outgrown the diffidence which had dogged him as a student in England and a young lawyer in India, and had taught him to combine tremendous Confidence with a disarming humility. Those who came under his spell and changed the very texture of their lives included men and women of vastly dissimilar talents and temperaments: great lawyers and parliamentarians like C.R. Das and Motilal Nehru, humanists like Madan Mohan Malaviya and Rajendra Prasad, realists like Vallabhbhai Patel and Rajagopalachari, idealists like Jawaharlal Nehru and Jayaprakash Narayan.

They did not share all his ideas on Politics and economics; few of them shared his religious outlook, but they were tied to him by a deeply emotional bond. He was not only the leader, but the Bapu, the father 'Who deserved affection and respect.

Gandhi's critics were too prone to apply to his non-violent campaigns yardsticks, suitable to violent warfare. Satyagraha was not designed to seize any particular objectives or to 'crush' the opponent, but to set in motion forces which could lead to his conversion. In such a strategy it was perfectly possible to lose all the battles and win the war.

Gandhi explained that participation in politics was only an extension of his social activity "I could not be leading a religious life unless I identified myself with the whole of mankind, and that I could not do so unless I took part in politics. The whole gamut of human activities today constitutes an indivisible whole.

His interest in politics was derived from the fact that he had developed a technique Satyagraha which sought to introduce the spirit of religion into politics. This sacrifice galvanized the people for a determined struggle.



The Thought process of Gandhi

Gandhi is one of the most widely known figures of last century but perhaps the least understood. Ever since his advent on the Indian political scene, he has remained a central figure to a wide variety of people like scholars, politicians, religious missionaries, and laymen. Every section has to say something either about his personality and practices or about his theory. As a matter of fact, he drew the attention of the world around." A n African American leader like Martin Luther King became so impressed that he chose the Gandhian nonviolent method of struggle against racism based on the colour of the skin.

The British Prime Minister Churchill described him as a 'naked fakir'. For his role in getting independence for India, he was called as 'the Father of the Nation'. Whereas, his admirers described him as a political saint' or a visionary', his adversaries tried to dismiss him. Intellectuals of all shades like historians, politicians, sociologists and economists are trying to analyse and understand his Views.

Thus people from of walk of life and all corners of the world have something say about him intellectuals of all shades of like historians, politician, sociologists and economist are trying to analyze and understand his Despite the numerous studies of been paid to uncover the conceptual foundation or what one may, call the metaphysical foundations of his thought. By metaphysical foundation or conceptual framework, meaning the identification of central concepts of his thought.

The glorification accorded to him by calling him 'Mahatma' (The Great Soul), 'Saint' or a 'Prophet' is one such reason' for the failure on the part of the intelligentsia to study his writings and take note of his insights. His nearness in time made his contemporaries sentimental; hence no serious attempts were made to understand his thought. Without the help of a conceptual frame, it is difficult even to understand his personality.

Gandhi was not an academic philosopher or intellectual in the conventional sense of the term. He was not a man with attractive Academic qualifications or trained in the use of sophisticated, philosophical methods. Not only this, he himself contributed towards this feeling by saying that "I am not built academic writings, a ction is my domain he even did not hesitate to saying that he does not bother much about consistency, which is undoubtedly a fascinating thing for philosophers and academicians.

Gandhi's view on politics may seem to be similar to that of Kant but it would be to wrong think that Gandhi was influenced by Kant. In fact; Gandhi derived his position from Bhagavad-Gita. In his attempt to make politics religious and religion practical, he choose the path of Karma Yoga; as enunciated in the Gita. The Karma yoga of the Gita suggests' a way of spiritual realization through social action. This concept of politics base" on religion / morality or ultimately on Truth and Nonviolence distinguishes Gandhi from some of his important contemporaries like Vivekananda, Tagore and Tilak. The most Interesting point is his differences with Tilak.



Men live in accordance with their philosophy of life, their conception of the world. This true even of the most thoughtless. It is impossible to live without a metaphysic. The choice that gives us is not between some kind of metaphysic and no metaphysic it is always between a good metaphysic and a bad metaphysic.

Gandhism

The evolution of Mohandas Karamchand Gandhi into the 'Mahatma' of our times very much hinges on the principles that were the guiding light of his life. Till his last breath, Gandhiji unflinchingly adhered to these philosophies often referred by the collective term 'Gandhism'. Over the years the thoughts and the philosophy of Mahatma Gandhi have inspired generations across the world and they have often been the bedrock of civil rights movements waged against oppressive regimes.

Truth

Truth or 'Satya' was the sovereign principle of Mahatma Gandhi's life. The Mahatma's life was an eternal conquest to discover the truth and his journey to that end was marked by experiments on himself and learning from his own mistakes. Fittingly his autobiography was titled 'My Experiments with Truth'.

Satyagraha

Gandhiji pioneered the term Satyagraha which literally translates to 'an endeavor for truth.' In the context of Indian freedom movement, Satyagraha meant the resistance to the British oppression through mass civil obedience.

Nonviolence

The principle of non-violence or Ahimsa has been integral to many Indian religions and Mahatma Gandhi espoused for total nonviolence in the Indian freedom struggle. He was determined to purge the Satyagraha movement of any violent elements and incidents of violence by Satyagrahis in Chauri Chaura, Uttar Pradesh led him to call off the civil disobedience movement.

In the history of human thought most of the metaphysicians have only attempted 'present a picture of reality. There was hardly any attempt by them to change the world. Perhaps in this respect Gandhi and Man are closer to each other. Because they believed in one necessity of change the world. Marx, himself, of course did not do much to change world. He maintained that philosophers have tried only to understand the world. The need of the hour is that philosophers should not only; provide theoretical abstractions but also should work for the change the world. Gandhi too would accept this but the difference between; and Gandhi is this: For Marx a change in the economic basis of the society would bring the other desired changes automatically. However, for Gandhi, change means a moral change and it has to' begin with individuals. Only



then a change in the structure of society is possible. Marx, switch-over to an altogether different type of socio-economic order holds the key to the remedy of all ills. For Gandhi socio-economic change supposes a moral change. Thought leads to action. Pure thought leads to pure action. Gandhi believed in the necessary connection between knowledge and action. Hence he tried his best to bring out a necessary connection between, theory and practice.

Therefore, in order to understand and evaluate various practices also it is imperative that the theoretical basis of his thought is brought to light. Gandhi tried establishing the interrelationship between pure thought and pure action both in theory as well as practice.

Gandhi never lived in isolation. He did not insulate his mind from the views and influences from others. Ruskin, Tolstoy, Romain Rolland and several others had deeply influenced his life. Ruskin wrote his famous work 'Unto this last' and Gandhi admitted: "I derived great inspiration from 'Unto this last' by Ruskin and his that good individual is contained in the good of all". The concept of Sarvodaya and Antyodaya were the products of this influence.

Though this may point to an assumption that his was a Christian interpretation of the Gita, this is an unjustifiable step. If you grant him the initial bold leap in which Kurukshetra becomes the human heart, all the rest of his interpretation is within the framework of the Upanishads and the text of the Gita.

Sarvodaya

Sarvodaya is the principle that guided Sevagram. The word Sarvodaya was coined by Gandhi is a compound of two Sanskrit words: Sarva which means 'All,' and udaya which means 'Upliftment or Welfare or Prosperity'. Therefore Sarvodaya means the upliftment or Welfare or Prosperity of All.'

Gandhi used the word Sarvodaya to describe the principles he felt should guide us in our efforts to build ourselves, our families, our communities, and nations He had arrived at these principles of a Sarvodaya society on the basis of his studies, his observations and his experiments with truth and non-violence. He felt very strongly that the soundest foundation on which societies should be built were the qualities of truth, love, and compassion in both our personal and our public lives.

The emphasis of Ruskin's essay, as interpreted by Gandhi, is certainly that the ideal society is one in which there is concern for the welfare of all: 'unto this last', that is the neediest or the poorest of the poor.

The ashram was a laboratory in which Gandhi experimented with himself and others. It was also a military academy, if the term may be used, for training men and Women for a war without violence. Early in 1915, he had told C. F. Andrews that he did not anticipate an occasion for Satyagraha for five years.



The Ashram has wider significance for the life of the individuals. It looks after the Physical, psychological, intellectual and spiritual needs of the people. Gandhi speaks of the ashram ideal of education. For Gandhi, Sevagram was a place for all, and political transformation was the main nerve of his ashram life, It was totally united with the life and aspirations of the ordinary people It was in no way a secluded place where people tried to reach God through individual penance and ascetic meditation It was the center of India's freedom struggle and pulsated with the mood of the ordinary people of India.

We must be able to close the gates of unfairness, racism, untruthfulness and selfishness. To think that we are equal in every respect is indeed a misguided thought! But we must find a system to give every person the right initiative and opportunity to perform to the fullest in his or her capacity B a system to make us seek out and discover new attitudes in which we could move to transform our selfish talents into usefulness, and eventually a progressive nation.

Sarvodaya, then, is the application of the principle of non-violence in the transformation of societies from their present forms which are mostly exploitative of an unfavorable to the disadvantaged, toward more balanced, inclusive and egalitarian forms in which can be enshrined the principle of social justice for all.

Those who speak casually of 'adopting Gandhi's methods' would do well to Study these exacting conditions, for they alone make the policy of ahimsa-Universal compassionate love, mercy and harmlessness possible and effective. For until self has been conquered, the interests of this self will self delude us into imagining truth to be what it is' not. As an instance of Gandhi gave the case in the article just quoted, of how in name of truth and science inhuman cruelties are West are to follow him, if his methods are to be adopted as an alternative to the violence from which humanity needs so urgently to be saved, they must be prepared to accept those disciplines of Brahmacharya and Satyagraha from which alone can emerge an effectual demonstration of ahimsa.

There is a tendency in the West to imagine that one can practice non-violent resistance merely as a technique, an alternative policy to armed resistance by following the actions of Gandhi without becoming what Gandhi inwardly was.

This is the true significance of Gandhi-the exemplary of this age. And those who see him as anything less, as a mere patriot,' pacifist or humanitarian have not begun to understand the real greatness of the man.

In Truth is God he reminds us that in the Hindu scriptures it is said that God alone is and not else existing', and that the Sanskrit word for truth is one which literally means 'that which exists'. He goes on to say: 'And when you want to find the truth as God the only inevitable means is love, i.e., non-violence, and since I believe that ultimately the means and the ends are convertible, terms should not hesitate to say that God is love'. No student of the New Testament could fail to recognize in this argument the presence of the mind of Christ".



True Significance of Gandhi

There is always a risk when assessing the value of a man of such exalted stature as Gandhi to concentrate on this or that feature of his life-work until the sight of the whole is lost through placing too much emphasis on the parts. This has happened in the case of man's great men, and there is a danger of it happening to Bapu.

There is an illuminating work Correspondence between Romain Rolland and Mahatma Gandhi. The original book is in French. The beautiful correspondence is translated into English. Gandhi wrote his autobiography in 1931 and to that autobiography (Romain Rolland wrote a preface in French) which was translated into English.

Mahadev Desai knew it well that this time Gandhi was determined to die behind the bars. So he went to Jawaharlal. Jawaharlal was against: the fast. He went to Maulana Azad He said: "That can be the last choice He went to Satyamurthi. He said: It will create anarchy and violence if he dies in jail. Govind Ballabh Pant feared violence.

In order to ensure the welfare of all, money is needed. This money must be legitimately earned in tune with moral and spiritual considerations. The money earned without these considerations leads to animalism. According to the concept of Sarvodaya when a man becomes materialistic or money minded he does not care for anything good or bad it leads to social imbalance.

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GANDHI'S VISION OF DEVELOPMENT: RELEVANCE FOR 21ST CENTURY

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Abstract

The objective of the research paper is to focus on the vision of Gandhiji and its relevance in the present discourse of development. Development through the use of state apparatus is integral to the notion of freedom, and poverty becomes a problem of politics and power. This process confers rationality and acceptability of practices and techniques of the government (and its agents) among the individuals in society. Mahatma Gandhi was deeply suspicious of the power of state to influence growth, and hence relied on the self-control of an individual as the force that could transform the society. He believed that there was no need to have a society based on the Western notions of greed and wealth but on moral individuals who cared for each other and followed their spiritual goals. This translated, in his vision, to a more equal society based on different religious groups showing tolerance towards each other, use the path of non-violence and engaged in small-scale economic activities.

Objectives

- To find out the facts and findings proving the relevance of Gandhiji in Contemporary period.
- To promote activities related to community services, social welfare and also Indian heritage and culture.
- To inculcate the culture of non-violence and truthfulness through vipassanna meditation and Gandhian Philosophy.
- To develop the culture of simple living and high thinking and inclusive growth.

Introduction

To say that the state exists to help the poor is a statement that is often considered to be self-explanatory. However, this notion of state action has a historical basis even before India's Independence. Even though it is reflected in post-Independence era, certain governmental institutions and practices. It was not without contestation between the competing visions of architects of modern India: Gandhiji and Nehru.

State of Action

The evolution of ideas of development is traced here in the sense of objectives of state action during the nationalist struggle for Independence. The role of Gandhi and Nehru, and reasons for



eventual triumph of Nehruvian idea of rational planning with the bureaucracy as the agent of pro-poor growth in Independent India. It is relevant to note here that while development has failed to reduce poverty in India, it has also led to expanding the state power because it has become self-perpetuating.

Third World

The genesis of pro-poor development can be found in the social reality of the so called ‘Third World’ which had a vast majority of poor, who needed to be assisted by the state through specific interventions and development agencies, reports, surveys, schemes and programmes. One can find this idea resonating during the freedom struggle in what Nehru saw in India’s image as ‘naked, starving, crushed and utterly miserable’. Without exception, all political leaders promised to change in the lives of ordinary people as they challenged the colonial rule. It translated into expectations of relief from poverty and hunger, medical care, education and advanced standards of life once India gained Independence.

Historical Backlash

There was a broad understanding that British rule had led to drain of wealth due to transfer of profits to Britain besides taxes, expenditure of government, killing of Indian industry and continuance of poverty and famine. The British, on the other hand, blamed the continuance of poverty to Indian people, its hot climate, and lack of modern attitudes. The Karachi session of the Indian National Congress (1931) spelt out in detail the concept of Swaraj that could provide economic freedom to the ‘Starving Millions’ towards a more egalitarian society. While there was a consensus on the ultimate objective of Swaraj; how it was supposed to be achieved was an area polarized between the visions of Gandhi and Nehru.

Roles of Gandhi and Nehru in Development Discourse in India

It would not be inappropriate to concentrate on Gandhi and Nehru, the two most important leaders, who articulated their visions of independent India in contradictory ways. As described later, Gandhi and Nehru had very different ideas of development though both agreed, in their own ways, that the Swaraj meant moral, social and political regeneration of the country. While Gandhi was a traditionalist, Nehru was a Western in his beliefs. What were the alternatives available to both of them and why did Nehru’s vision finally prevailed as the dominant rationality of state action? Was there any resistance to this vision? Was it only because as Prime Minister, Nehru had the opportunity to create Institutions and impose his vision of planned development or was it deriving its legitimacy from the contemporary world view? Why the Gandhian vision of development got marginalized in Independent India? These are some of the issues that are examined in their historical context.

Racial Discrimination



That Gandhi and Nehru were different personalities could be one obvious explanation. They were separated by almost a generation and their origins and political experiences were different. Gandhi was older and compared to Nehru, had a commoner background, having braved the racial discrimination in South Africa. Nehru had an elitist background and had no personal experience of discrimination besides having, unlike Gandhi, no pronounced religious beliefs. What brought them together was their mutual need. While a broad-based nationalist movement was unthinkable without Gandhi, Nehru was the articulate and suave new generation for Gandhi. And, both desired independence and change in the lives of Indians.

Hind Swaraj

While their respective personalities and experiences did shape their visions of development, it would, nonetheless, be instructive to underline the difference between Gandhi and Nehru in the way they articulated their visions of the new India. In 'Hind Swaraj' (1910) and also after his return to India in 1915, Gandhi made it clear that true self-rule was not merely political independence by Indians. It meant a change in the economic pattern and political power through moral revolution of the individual upwards through society as a whole. He believed that there was no need to have a society based on the Western notions of greed and wealth but on moral individuals who cared for each other and followed their spiritual goals. This translated, in his vision, to a more equal society based on different religious groups showing tolerance towards each other, and engaged in small-scale economic activities. He distrusted large-scale means of production since it led to an increase in inequality and non-harmonious relations between the members of society.

Transforming the Society

Furthermore, Gandhi was deeply suspicious of the power of state to influence growth, and hence relied on the self-control of an individual as the force that could transform the society. To formulate his theory, he delved not only into Hindu and other Indian religions but also the contrarian Western thoughts which asserted that industrialization had led to spiritual and social decline of the Western society.

Gandhian Ideals is Nehru's Vision

In sharp contrast to Gandhian ideals is Nehru's vision. These have been attributed to his education in England, travels in Europe, visit to Soviet Union (1927) and imprint of prevailing Western socialist ideologies. His proximity to Gandhi did not prevent him from advocating, in his pamphlet entitled 'Whither India?' (1933) and Autobiography (1936), a powerful modern state to redistribute resources more equitably and to manage the modern economy once India gains Independence. He harboured little belief in the Gandhian route to radical change through moral change of heart.



Reforms

Gandhi was openly critical of the manner in which the provincial governments before Independence had abandoned his constructive programmes to renew the nation. He blamed them of functioning just like the British. It was not surprising, then, that after his assassination; the Indian state merely abolished untouchability and allowed encouragement of cottage industries alongside large-scale industrialisation. Nehru remained India's Prime Minister till 1964 and despite having followed planned development genuine land reforms could not be achieved that could have redistributed resources and altered the economic situation, which was otherwise marked by scarcity of food and poverty. The Congress political party remained a predominantly upper-caste party with vested interests of landed elites and professionals to protect. While this ideological compromise kept the party intact, it was not suited for radical socio-economic changes. The instrument of planned development, bureaucracy, too remained status-quoists and resistant to change. While Nehru's socialist ideology of development eventually dominated, it was not without contestation, even after he had been prime minister for some years.

Unity, Identity and Self-Sustainability

Gandhi considered the state as essentially an instrument of violence as it destroyed individuality 'which lies at the root of all progress.' He also felt that the voter was too distanced to take an informed interest in issues pertaining to the nation. Hence, he conceived of successive layers of communities, which could be self-governing. The country could be organized like 'oceanic circles' marked by unity, identity and self-sustainability.

Spirit of Scientific Enquiry

It would be incorrect to infer that Gandhi did not admire the spirit of scientific enquiry. He questioned its refusal to recognize the limits of reason and the excesses it promoted. Unlike Nehru, Gandhi had no desire to see India as a replica of Britain, which for all its concepts of progress and modernity signified "the exploitation of the weaker races of the earth [which]...is to dethrone God and enthrone Materialism".

It is not, therefore, surprising that Gandhi found the modern civilisation, for all its achievements, fundamentally rooted in the pursuits of ever-increasing wants with its harmful consequences. He was forewarning the imbalance that modern civilisation causes between human beings and the environment. "It may be considered a heresy, but it may be bound to say that it were better for us to send money to Manchester and to use flimsy Manchester cloth than to multiply mills in India. By using Manchester cloth we only waste our money; but by reproducing Manchester in India, we shall keep our money at the cost of our blood, because our very moral being will be sapped, and I call in support of my statement the very mill-hands as witnesses"



Marginalisation of Gandhian Discourse

While Gandhi's thoughts on development were clairvoyant more so in hindsight, these were rejected paradoxically for the same reason. What tilted the balance was Nehru's invocation of 'modernity' that appealed to the imagination of a country unshackling itself. Gandhi's vision were seen to appeal too much to the moral and spiritual side rather than to 'modernity', and hence growth. Gandhi's thoughts on economy were intertwined with his views on morality, which were not 'elegantly structured' and lacked 'theoretical rigour'; and 'Gandhi's insistence on pure theory was not always translatable into action'. He was further seen as against technology even though he was more concerned with technology that was appropriate to the context and which did not come in the way of self-development. Gandhi has been further criticized for his ideas of trusteeship to mean that he was not in favour of change on the class relations and for this reason, he sympathised with the capitalist ideology. Even Nehru was not so comfortable with Gandhi's use of religion and religious idioms either.

Non-Religious and Empirical World-View

Nehru, with age and charisma on his side, widely read and armed with Western education, had a non-religious and empirical world-view. As the longest-serving Prime Minister of Independent India, he could exercise the imagination of the country. However, it was not without contestation by the elites. We must also realise that the elites often buy into the dominant discourse in order to serve their strategic interests even if they are not fully convinced. This may be the reason for the perpetuation of poverty and the further expansion of state action towards development.

Despite having a close relationship with Gandhi (he was chosen as his heir), Nehru was enamoured with the idea of planning and industrialisation for development and removal of poverty. He viewed planning as 'a living, moving process' that enabled 'all the People of India to build up economy by solving problems of poverty and unemployment in a democratic way'. More significantly, from his nation-making ideal, he endowed central planning with a virtue of dealing with 'fissiparous tendencies and parochial outlook'.

Green Revolution and Redistribution

The idea of a powerful nation state grew the idea of top-down state-sponsored planned development exercise conducted by technical persons leading to industrialization, Green Revolution and redistribution in a democratic manner. Very soon the idea of planning leading to development and removal of poverty and unemployment became the rationality of post-independence India. It is another matter that planning went through ups and downs, that it lacked instruments and specialized agencies for effective planning and that it had to encounter the obstacle related to federal structure since many fundamental changes required action by the state governments.



Tracing on Planning in India

It would not be correct, however, to credit Nehru alone with the idea of planning for economic and social transformation because it had gained prominence in India from the early 30's. The All India Congress Committee had resolved in 1929 that “in order to remove the poverty and misery of the Indian people and to ameliorate the conditions of the masses, it is essential to make revolutionary changes in the present economic and social structures of society and to remove inequalities”. During the “1931 Karachi session, Congress resolved that the state needs to control key industries and services, a resolution which Nehru drafted in consultation with Gandhi.

During this time, Nehru was also critiquing Gandhian ideas of development which is particularly revealing in his views on Khadi. He invests Khadi with the traditional life of India with its peasant structures, though having a role in the national movement, as “an out of date form of production, not possible to raise the standards of living of masses.” This was to underline his belief that only industrialization can improve the standard of living of Indians. He was also moving towards socialism. In his address to Lucknow session (1936), Nehru said: “Socialism not in a vague humanitarian way but in the scientific economic sense. He sees no way of ending the poverty, the vast unemployment, the degradation and subjection of the Indian people except through socialism.”

Thus, from the very beginning, planning appealed to Nehru as “the mighty theme of a nation—building itself, remaking itself and all of us working together to make a new India that people should support by additional efforts and sacrifices as the mighty task demands fullest cooperation from the masses of our people”. However, Nehru also said that “the plans have been accepted by most sections of the population as based upon broad popular consensus and as a basic function of administrative units”.

After Nehru

We are all familiar with ‘Garibi Hatao’ slogan of Indira Gandhi, nationalization of banks, scrapping of Privy Purse of princes, new welfare schemes, and use of mass-media, etc. to appeal to new audiences. This has been termed as populist whereby appealing directly to the masses on poverty, Indira Gandhi wanted to take on the vested interests in the system. However, by 1980s the emphasis shifted to ‘growth first’, giving a pro-business orientation to the government policies and underplaying the significance of economic planning and the Planning Commission. Since 1991 with liberalisation, the trajectory of development has further shifted.

Development as Rationality of Government

It has been shown that development through the use of state power is integral to the notion of freedom, and poverty becomes a problem of politics and power. This process confers rationality and acceptability of practices and techniques of the government (and its agents) among the individuals in society. The poor become subjects, who need to be cared for, and political class



vows for their upliftment and welfare in order to wrest power, and this business of poverty-alleviation aligns economic, social and political conduct with the objectives of becoming a developed nation. In order to achieve these objectives, the state and its agencies prepare statistics, conduct census, make policies, and formulate schemes as 'specialized truth' to be peddled by different actors. In short, invocation of state's duty to remove poverty generates practices, rationalities and technologies through which subjects are governed and society is rendered governable ". The notion that we have to depend on the government to assist the poor has acquired the status of revealed truth'

National Rural Employment Guarantee Scheme

However, in reality, such conducts are never properly aligned and often work contradictorily, as a 'congenitally failing operation' when solution of one problem becomes problem for another. Take example of National Rural Employment Guarantee Scheme in India. While it is credited with increasing the rural wage rates, it leads the farmers to claim higher procurement prices for wheat/rice because farm labour has become much more expensive and towards this, the government has to provide more subsidies leading to fiscal deficit. It will be beneficial for the upliftment of the downtrodden or working class will be handy to bridge the gap between the upper crest and lower crest of India.

Findings

There is the relevance of Gandhian philosophy in the Contemporary Perspectives of Indi and the world as well. Modern world has created enough disorder to humanity in its pursuit for more development and advancement. Today, words like „Capitalism“ and „Globalization“ have become major buzzwords in the contemporary world that have brought about tremendous changes in the outlook of the human society both in the West and East. Though it has ushered countless good to the humanity, nevertheless its demerits are enormous. The spirit of capitalism a relentless effort towards maximization of profit from limited resources is causing an immense suffering to humanity which has resulted in the form of class division, social unrest, conflict and competition and environmental degradation all around the world.

Gandhi once said "the earth is capable to satisfy human needs but not human greed". It must therefore be stated that human suffering and misery, environmental depletion and global warming, social divides between rich and poor all these are structurally generated problems of modern society and is caused due to insatiable greed of the modern world. Gandhi believed that "truth and untruth often co-exist; good and evil are often found together". When two lies wage a war against each other it"s the bigger lie that wins, the one with greater violence takes away the booty and the more intense hatred that becomes the victor, but only untruth prevails. Violence persists and hatred glorified the Vedantic philosophy of "asatoma sadgamaya" which subjugates to the engulfing darkness.



The significance of Gandhian philosophy is indispensable here when “**satya**”, “**ahimsa**” and “**compassion**” come into play and helps in restoring the light to the darkening world. Gandhi’s idea of swadeshi which talks of “production for neighbours” if applied to the world at large with his theory of “antyyodaya” or “the last man” which speaks of providing every individual with the basic necessities can negate the effects of globalization by ensuring everyone fruits of developmental process. Gandhi was in favour of the self-sufficient village economy with sustainable development because to him India is a land of villages and if villages prosper India prospers. It’s not the man that makes the vision; it’s the vision that makes the man.”

Conclusion

Gandhiji's dream is our dream; his vision must lead us through the challenges of the present towards a clean, green and self-sufficient Bharat, It is said on 'Clean and Capable India of Gandhiji. A winning strategy to achieve a state of cleanliness would comprise engaging the citizenry, addressing the reduction of waste and improving the processing of waste. Gandhi's philosophy of inclusive development based on the involvement and empowerment of every individual. It may be concluded that Relevance of Mahatma Gandhi’s Vision in Knowledge Management not only at present but also future implications. In nutshell the philosophy of Gandhiji is relevant in today and tomorrow and universally accepted norms to be adored in the forth coming generation.

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AN ANALYSIS OF THE CONCEPTS OF SOCIAL AND POLITICAL THOUGHTS OF GANDHI AND AMBEDKAR

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Abstract

The composites of justice are equality, liberty and fraternity. The tradition for modern liberal thought is to give rights to individuals in all spheres of life. Their concern is political and social justice. Social justice is not an absolute concept but a dynamic and relative one. Jean-Jacques Rousseau argues that it is necessary to cultivate natural sentiments among people for social equality. The aim is to prevent discrimination based on caste, race, sex, etc. and protect underprivileged and weaker sections of the society. Robert Nozick emphasizes on the distributive character of justice where the society is aware of the wrongs that they have done in the past to compensate. This system is built to reduce the exploitation of man and extending a few privileges to people. Both Mahatma Gandhi and Dr. B.R. Ambedkar can be termed as social engineers. They extensively wrote on contemporary issues of their times. Their thought process was also shaped by their experiences abroad while they were studying. Looking at the present world affairs, it becomes important for us to contemplate their social and political philosophy concerning the present.

Keywords: Justice, Equality, Liberty, Social Justice, Political Justice, Gandhi, Ambedkar

When we try to trace back the origins of something we understand the context in which we created certain practices. In such cases, we take into consideration social practices. Social practices can be largely incomprehensible because they are not formulated by the people who practice them. These practices become so linked with our lives that we consider that these things have always been this way. We instill them in our daily practices in such a way that it becomes difficult for us to form our judgments and interpretations. So, to take a new stand we don't have to accept the way they are and create our own. To undo the forgetting we have to retrieve the genetic account through which the embedding picture took place.¹ Justice is associated with individual feelings, circumstances and time. This concept is changeable. It is based on norms and values. It evaluates on an individual basis. Justice is a modern product based on economic and social developments and there are various notions of it. In classical times of Greek and Indian theories, philosophers mostly dealt with the concept of a 'just' man but in modern times we are concerned with a 'just' society. The former was concerned with duties whereas the latter was held superior over the individual. An individual was required to cultivate certain virtues to dispense her/his duties. For *Plato*, the highest virtue of society was justice.² *Aristotle's* concern was to provide a good life to its citizens in a polis. The Indian notion dealt with law and



punishment and *Dharma* as a code of duties. Liberal justice is concerned with the rights of individuals which is associated with law and society. For liberals, economic justice is a free economy. Locke emphasized on the protection of individual rights. The Marxist approach deals with equality for all to remove the injustices present.

M.K. Gandhi

Gandhi hasn't addressed the idea of social justice directly but he was one of the pioneers for social justice in India. This idea is reflected in his various thoughts like *Swaraj*, *Satyagraha*, *Sarvodaya*, etc. He advocated for decentralization of power. One of the examples is the village *Swaraj* which is a complete republic. This attempt was made to free the villages from the economic and social exploitation of the cities for moral development. His conception was that political institution plays a crucial role in the social and economic well-being of people. "Economic equality of my conception does not mean that everyone would have the same amount. It simply means that everybody should have enough for his or her needs."³ He had faith in *Varnashrama Dharma*, where everyone observes his or her duty based on justice. He said that caste and *Varna dharma* is not the same.

Mahatma Gandhi stood for non-violence. He advocated preserving the values of humankind which appeals to the masses. He concerns the nature of man connected to ethical principles. He said that every individual possesses divinity within themselves which is a reflection of God. An individual's essential nature is different but it is prone to changes due to external factors. These modifications can be resolved through non-violence. To realize oneself, an individual must stop inhuman practices. He believed in *Advaita* which emphasized on the unity of man and God. God is universal power. His struggles for freedom and reform were political, social and economic. His analysis for society is listed in books such as *Hind Swaraj*, *My Experiments with Truth*, etc.

Equality of Sexes: *Gandhi* viewed the equality of both men and women. There are no variations among them except the physical one. His expectations for girls were to rise above the given standards and make contributions to the state. He wanted them to play equal roles in social life and advocated for their consent in marriage and was concerned with the problem of young widows. He sought for the examples of complementary roles of mythological beings of men and women namely, Sita to Ram and Uma to Shankar. He was against child marriage which he considered to be a barrier to the development of girls and the Purdah system which he considered to be captivation. He promoted a distinct role for girls in the arousal of national spirit. He connected the progress of women to national development.

Varna System: There is another unit known as *Varnas*. It was based on the welfare of the society but later on, it took an ugly and cruel form of mockery to the self-esteem of a particular community. *Gandhi* was primarily against the practice of 'untouchability' and considered it as a social evil. He said that the practice was a hindrance to the Hindus. It is unreasonable for scriptures to advocate such thought in the name of faith. It is a blasphemy that God would



consider someone to be untouchable. This relates religion to untruth and injustice. He was so much immersed in his quest for the removal of untouchability that he indulged in the renunciation of his spouse and religion. He advocated for the entry of *Harijans* in the temple on equivalent terms. Temple entry would convey that they are not treated as outcastes in front of God. There is a unit in our society which serves a helpful purpose and even during the present times they are doing the same and looked at the same way to a particular extent. This resonates with the distinction between heaven and hell.

Swaraj: He understood the importance of Indian villages. He stressed on an economy based on agriculture and rural living. He emphasized on a productive rural development inspired by truth and non-violence will lead to 'development of man'. He remarked that cities were constructed on the blood of the villages. The village community should act both as a unit of production and consumption. He was against machines for labor-intensive production to generate employment opportunities for the agricultural community.

1. He aimed to make the village community self-directed and self-sufficing.
2. He wanted to decentralize the economic and executive structure.
3. His purpose was to reduce the financial inequalities that existed between the cities and villages by motivating the poor by directing resources towards them.
4. He wanted to ensure that capitalists act as 'trustees' for the community.

He propagated against kinds of a market economy. He advocated for the decentralization of industries. Labour must be the master and not the slave of the means of production. His plan was for distribution.

Ahimsa: It is a way of life where individuals act devoid of feelings of anger, enmity, hate, etc. All the relations and activities should take place according to this thought. Its negative sense means not harming others and in a positive sense is charity. It's a weapon to be utilized in a civilized manner.⁴ It's a weapon of the strong.

Satyagraha: It is passive resistance. It's a method to secure rights through self-suffering. A Satyagrahi works for a cause which is just without violence. This follows the method for non-cooperation and disobedience for the good of others. It is to protect the truth.

Sarvodaya: He emphasized that everyone's work irrespective of the difference in income and social status possesses the same value and based on cooperation. This is an attempt to reform society and the individual. Individuals develop a conscience for their responsibility for others. In this way, people belonging to different caste, religion, and the race will promote the well-being of all.

Communal Harmony: He stood as a model for the communal harmony in India. He treated it as a base for development and prosperity for the freedom struggle. He dedicated his whole life to the explanation for it. He advocated for national integration. All kinds of dissimilar societies are integrated into a single union. Embracing all religion makes them cosmopolitan. All cultures, races and religions need to be brought together for national awareness. He promotes schooling youngsters about merging everyone in one mainstream for happiness. For this to



happen, political parties must be disciplined to give up their interests in the interest of the nation. National rousing will be helped with the involvement of media like television and newspapers.

He associated politics with faith. According to him, morality is the essence of political actions which individuals should display at both personal and public levels. Service to humanity is a means to achieve fulfillment. The chief objective of a person's life is the realization of God. Politics can be used for the social amendment. 'Religion' was created by individualist and capitalist value system. He made an effort to spiritualize the political system of the country. He emphasized on equal opportunity to humankind where the State helps in maintaining freedom of all.

Dr. B.R. Ambedkar

B.R. Ambedkar is widely known to talk about the depressed classes of India. He was a victim of social injustices in his country and fought against them. Although he did not directly propagate the ideas of social justice like *Gandhi* his thoughts embodied similar ideas. Like *Gandhi*, his idea of justice encompassed liberty, equality and fraternity. He valued non-discrimination in society and equal distribution for people. He prided for a society based on respect, harmony and sympathy. He was influenced by *Buddha*, *Karl Marx*, *John Dewey*, *Mahatma Phule*. He later embraced *Buddhism* which promotes love and support. He conceptualized this principle to uplift a marginalized section i.e. *Dalits*.

Ambedkar is conceived to be a political philosopher with his association with the freedom movement. He was affirmed that unless we have a *casteless* and *classless* society, there can be no progress for India. He also promoted women in all the spheres namely education, industry, governance, etc. He was the chief architect of the Indian constitution. He acted as a light in the dimensions of the darkness of the Indian society. His battle was for the renewal of human personality demanding freedom. He gave a glimpse of how lives can be reconstructed based on reason. He wanted to achieve equal civil and human rights for the untouchables and his first endeavor was when he led their mass movement to withdraw water tank from public a tank at Malad in 1927. He criticized the tradition of imposing restrictions by society on certain groups based on birth alone. For example, a stupid son of a Brahmin was regarded at a higher value. People respected caste more than anything.⁵

UN human rights commission has addressed this situation widely and has called to discontinue this all over the world. People always considered *Shudras* as *untouchables* and maintained distance from them. They were not allowed to make use of any kind of public service. *Ambedkar* was the first who fought against it.⁶ He has talked about these injustices in several of his books like *Annihilation of Caste*, *Who were the Shudras*, *Castes in India*. The division of work between castes is unequal. It's hierarchical in nature. They are employed in hazardous and menial jobs and return have to face stigmatization from society. In cases of law and order, their ordeals are regularly neglected and they are occasionally insulted. There is a



lack of the implementation of rights. Dalit women are susceptible to verbal and sexual abuse. Widespread dropout rates and illiteracy is aggravating this problem. They also sometimes fall victim to the caste-bias civic and judicial system. The economic exploitation and seclusion are based on the caste hierarchy. They are denied a life of dignity.

Branding that the Brahmanical society is based on Culture of Reservations- Keeping education, rule and economy reserved 100% for the Brahmanical castes and relegating the Bahujans to service, he wanted to usher in Democratic society based on the Culture of Representations. His memoranda to the Southborough Committee, Montague-Chelmsford committee, Muddiman Committee and his arguments in Round Table Conferences are based on the rights of representation as democratic rights.⁷

The effects of caste have been vicious. They promote a narrow spirit. It has caused division in consciousness and is antisocial. Political parties play a major role in playing 'caste' as a card to advance their interests. Even after independence, it is still difficult to practice the democratic ideals of the country. They have been prescribed in Article 15 and 16 in the Indian constitution.

A study conducted by a team of University of Maryland and Michigan found out that the younger generation of Indians are far more aware of the situation and are working towards the abolition of this practice. Practitioners like lawyers, academicians, activists have been deeply concerned with human rights law in accordance with this issue. Our Nation should strive towards a homogenized fraternity with an emphasis on democratic unity.

Conclusion

Gandhi not only played an important role in the freedom movement but also in the social and political one. His ideas created positive changes all over the world. His idea was for the establishment of a welfare state (*Sarvodaya*) in which non-violence and truths are used as means for it. These means helps to purify the soul and do not bring on destruction. He was one of the pioneering leaders to emphasize morality in social, political and economic dimensions in his struggles against untouchability, communalism and British Raj. *Gandhi* had tremendous knowledge and attachment to the Indian roots. Truth is a practical factor for him. He offered to change the oppressive structures not through force but nonviolence and reconciliation.

Ambedkar had national stature. He had a vision for the reconstruction of society. This shows that he was not an opportunist. He prescribes equality to be the governing principle. To get past this, he promoted inter-dining and inter-caste marriages to reduce this gap. When this hollow is filled people will realize that in reality, no such variations are present in humankind. The three principles of equality, liberty and fraternity should be used to make political democracy a social democracy.⁸ He is seen to have fallen to the traditions of Hinduism. He enlightened the consciousness of the community. He associated the problems of the Dalits to be not only a social problem but also a political one. He prescribed for a policy of the minority.



Justice should be concerned with the distribution of wealth, income and social status. He attempted to democratize democracy based on social ethics.

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राम राज्य : प्राचीन, गांधी और वर्तमान परिप्रेक्ष्य

सीमा सोनी

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'रामराज्य' शब्द सुनते ही प्राचीन युगपुरुष राम की बरबस ही याद आ जाती है। क्या 'राम' शब्द का प्रयोग तीनों जगहों पर एक समान किया जा रहा है। राम राज्य में ऐसा क्या है जिसे आज भी लोग लाना चाहते हैं। राम के बारे में अधिकतर लोगों ने सुन ही रखा होगा। क्या गांधी के राम और ऐतिहासिक राम एक ही पुरुष हैं। यदि वह एक ही पुरुष हैं तो क्या गांधी वैसा ही रामराज्य चाहते थे, और यदि वह भिन्न है तो गांधी कैसा रामराज्य चाहते थे? और आज जिस रामराज्य की बात की जा रही है वह कैसे रामराज्य की आकांक्षा है? रामराज्य के बारे में जानने से पहले हमें राम के विषय में अवगत जान लेना चाहिए। क्या राम मात्र एक ऐतिहासिक पुरुष है या उससे बढ़कर कुछ अधिक है? राम को आज इतने वर्षों बाद भी आखिर क्यों लोग पुजते हैं? क्या राम राज्य में सभी को समान माना गया है? क्या वहाँ वे स्वतंत्रताएं व्यक्तियों को मिली है जो आज व्यक्तियों को उपलब्ध है? क्या रामराज्य में वे नैतिक मूल्य जो मानवीय जीवन को जीने के लिए आवश्यक हैं यथा— स्वतंत्रता, समानता, बंधुत्व, विद्यमान है?

इन प्रश्नों के उत्तर जानने के बाद ही हम यह निर्धारित कर सकते हैं कि आज जो रामराज्य की मांग की जा रही है, वह कैसा होना चाहिए?

सर्वप्रथम ऐतिहासिक पुरुष राम के राज्य पर दृष्टिपात करें तो राम राज्य के विषय में कहा गया है कि वहाँ प्रजा बहुत ही सुखी और खुशहाल थी, अब इस बात का गहन अध्ययन बेहद आवश्यक हो जाता है कि वह प्रजा कौनसी थी जो बेहद सुखी और खुशहाल थी? उस समय वर्णव्यवस्था विद्यमान थी। अतः समाज विभिन्न वर्गों में विभाजित था और जहाँ वर्णव्यवस्था विद्यमान हो वहाँ कभी भी समानता व स्वतंत्रता विद्यमान नहीं हो सकती है। क्योंकि वहाँ एक वर्ग सदैव अपने को उच्च मानता है और अन्य वर्गों को निम्न स्थान देता है। उच्च वर्ण की नैतिकता जहाँ उन्हें निम्न वर्ण के साथ हर प्रकार का रिश्ता बनाने की मनाही करता है और वहीं यदि इस प्रकार का कोई वैवाहिक रिश्ता बन भी जाता है तो उनमें वह वर्णीय व्यवस्था मृत्यु पर्यन्त बनी रहती है। मनुस्मृति में इसका विस्तृत वर्णन मिलता है। और इसका प्रभाव रामायण में भी दिखाई देता है। रामायण के पात्र ताड़का व शम्बूक इसी व्यवस्था के शिकार हुए हैं। शम्बूक जो कि एक नीची जाति से था उसका वध मात्र इसलिए कर दिया गया कि उसने तप करके स्वर्ग पाने की लालसा की थी, लेकिन यह उस तथाकथित ब्राह्मण व्यवस्था को स्वीकार नहीं था और उसके तप पर ब्राह्मण पुत्र के मरने का दोष डाल कर उसका वध राम के द्वारा करवाया गया। इसका एक कारण यह भी था कि यदि शम्बूक अधिक समय तक तप करता तो शायद वह भी यह जान जाता कि ईश्वर प्राप्ति का साधन तप नहीं है, और तब वह भी बुद्ध व महावीर की तरह यह जान जाता कि ब्राह्मणवाद ने जो बाह्य आड़म्बरों का जाल ईश्वर प्राप्ति के लिए बिछाया है वह एक भ्रमजाल से ज्यादा कुछ भी नहीं है। दूसरा यदि राम एक न्यायप्रिय राजा होते तो वह तर्कपूर्वक यह विचार करते कि 'किसी एक की तपस्या किसी दूसरे की मृत्यु का कारण कैसे बन सकती है?' यह उनकी उस मानसिकता का परिचायक है जिससे यह स्पष्ट होता है कि वह स्वयं भी ब्राह्मण आज्ञा को सर्वोपरि मानते थे। उनसे तर्क-वितर्क करना वह उचित नहीं मानते थे। अन्यथा वह जरूर इस बात का विरोध करते।



अब यदि हम लैंगिक व्यवस्था को देखें तो रामराज्य में पितृसत्तात्मक व्यवस्था पाई गयी है। पितृसत्तात्मक व्यवस्था भी स्त्री व पुरुष के मध्य समानता स्थापित नहीं होने देती है। पितृसत्तात्मक व्यवस्था सदैव पुरुषवादी विचारधारा का पक्षपोषण करती है। इस पुरुषवादी विचारधारा की सबसे बड़ी आकार स्वयं सीता है। सीता जो कि राम की पत्नी थी, उसे भी अपने जीवन में रामराज्य में ऐसे कृत्यों की सजा भुगतनी पड़ी जो उसने किए ही नहीं थे या कह सकते हैं कि जिनके लिए वह स्वयं जिम्मेदार ही नहीं थी। रावण द्वारा किए गए अपहरण में सीता की कोई मुख्य भूमिका नहीं थी फिर भी उसका मूल्य सीता को अग्नि परीक्षा देकर चुकाना पड़ा। इतने से भी राम को तस्सली नहीं हुई तो राम ने एक साधारण नागरिक के कहने पर गर्भवती सीता को जंगल में भटकने के लिए छोड़ दिया। जबकि सीता राम को पहले ही अग्नि परीक्षा दे चुकी थी।

अतः इस व्यवस्था में न तो निम्न वर्ण के लोगों को और न ही महिलाओं को उचित स्थान दिया गया है। इस समय केवल वही प्रजा सुखी थी जो उन वैदिक विचारधाराओं को मानती थी, जो प्राचीन काल से ही लोगों द्वारा बनाई गई थी। यथा प्रत्येक व्यक्ति को अपने वर्ण के अनुसार ही बर्ताव करना चाहिए, पत्नी के लिए पति ही देवता है अतः वह जो कहे उसकी आज्ञा का पालन करना चाहिए आदि। जो लोग उन व्यवस्थाओं को नहीं मानते थे, वह उस काल में भी दुःखी ही थे। शम्बूक ने नियम तोड़ा तो उसे अपने प्राणों से हाथ धोना पड़ा और सीता ने बिना कुछ बोले राम की आज्ञा का पालन किया तो निर्दोष होते हुए भी अंत में उसे धरती की शरण लेनी पड़ी।

जिस रामराज्य में व्यक्ति को न तो धार्मिक स्वतंत्रता हो, न महिला को कुछ कहने की स्वतन्त्रता हो, न अपने अधिकारों के प्रति लड़ने की आजादी हो। ऐसी व्यवस्था को उचित नहीं ठहराया जा सकता है।

इसके बाद यदि हम गांधी के राम की बात करें तो गांधी का कहना है कि 'राम कोई ऐतिहासिक पुरुष न होकर अनादि और अद्वितीय पुरुष थे'।ⁱ गांधी के अनुसार मेरे राम सर्वव्यापी ईश्वर हैं और जो सत्य है वही ईश्वर है। मैं राम के रूप में किसी ऐतिहासिक पुरुष को स्थापित नहीं करता हूँ। 'महात्मा गांधी का रामराज्य संबंधी दर्शन ग्रामीण सभ्यता एवं कृषिप्रधान अर्थव्यवस्था का परिचायक है'ⁱⁱ

गांधी जी के विचारों को यद्यपि बहुत ही बेहतर कहा जा सकता है। गांधी के विचार थे कि 'सादा जीवन व उच्च विचार' जिसे उन्होंने अपने जीवन में चरितार्थ कर दुनिया के सामने एक आदर्श प्रस्तुत किया है। गांधी ने अपने राजनीतिक दर्शन में रामराज्य के जरिए स्वराज्य स्थापित करने का प्रयास किया है। स्वराज्य से तात्पर्य सबके लिए व सबके कल्याण के लिए होगा।

गांधी के सामाजिक व राजनैतिक विचारों में दोहरापन दिखाई देता है। उनके आदर्श और व्यवहार में यद्यपि उन्होंने एकरूपता लाने का प्रयास किया है लेकिन फिर भी उन पर प्राचीन धारणाओं का स्पष्ट प्रभाव परिलक्षित दिखाई देता है। एक ओर गांधी बड़े प्रगतिशील विचारों वाले प्रतीत होते हैं। जिसमें वह समानता व स्वतन्त्रता पर जोर देते हैं। एक ओर गांधी कहते हैं कि 'पुत्रों व कन्याओं में किसी तरह का भेद नहीं होना चाहिए'ⁱⁱⁱ वहीं गांधी यह भी कहते हैं कि 'पुरुष और स्त्री की समानता का यह अर्थ नहीं है कि वे समान धर्म भी करें। जिस तरह उनके आकार में भेद है, उसी तरह उनके कार्य भी मर्यादित है'^{iv} इसी प्रकार गांधी यह भी कहते हैं कि 'स्त्रियों में नए जीवन का संचार करने के हमारे प्रयत्न का अधिकांश भाग उन दूषणों को दूर करने में खर्च होना चाहिए, जिनका हमारे शास्त्रों ने स्त्रियों के जन्मजात और अनिवार्य लक्षण कहकर वर्णन किया है'^v लेकिन साथ ही गांधी यह भी कहते हैं कि 'मेरी राय में इस प्रयत्न की सिद्धि के लिए हमें सीता, दमयन्ती और द्रौपदी जैसी पवित्र और दृढ़ता तथा संयम आदि गुणों से युक्त स्त्रियाँ प्रकट करनी होंगी'^{vi}



गांधी यह चाहते हैं कि स्वराज सभी के मध्य समानता ले आए। 'पूर्ण स्वराज्य कहने में गांधी का आ"य यह है कि वह जितना किसी राजा के लिए होगा उतना ही किसान के लिए, जितना किसी धनवान जमींदार के लिए होगा उतना ही भूमिहीन खेतिहर के लिए, जितना हिन्दुओं के लिए होगा उतना ही मुसलमानों के लिए, जितना जैन, यहूदी और सिक्ख लोगों के लिए होगा उतना ही पारसियों और ईसाइयों के लिए। उसमें जाति-पांति, धर्म अथवा दर्ज के भेदभाव के लिए कोई स्थान नहीं होगा।^{vi} गांधी का मानना था कि 'मेरे सपने का स्वराज्य तो गरीबों का स्वराज्य होगा। जीवन की जिन आव"यकताओं का उपभोग राजा और अमीर लोग करते हैं, वही तुम्हें भी सुलभ होनी चाहिए; इसमें फर्क के लिए स्थान नहीं हो सकता।^{vii} इसके आगे गांधी जो कहते हैं वह उनके इस बयान को उनकी समानता की विचारधारा के बिल्कुल विपरीत साबित कर देता है। आगे गांधी कहते हैं कि 'इसका अर्थ यह नहीं है कि हमारे पास उनके जैसे महल होने चाहिए। सुखी जीवन के लिए महलों की कोई आव"यकता नहीं है। लेकिन तुम्हें वह सामान्य सुविधा अव"य मिलनी चाहिये, जिनका उपयोग अमीर आदमी करता है।^{viii} इससे तात्पर्य यह निकलता है कि गांधी समानता तो चाहते थे लेकिन केवल वहीं तक जहाँ तक कि व्यक्ति की मूलभूत या सामान्य आव"यकता पूरी हो पाए। यदि कोई महलों में रहता है तो क्या गरीब व्यक्ति को महलों का ख्वाब नहीं देखना चाहिए। केवल अपनी मूलभूत आव"यकताओं से ही संतुष्ट हो जाना चाहिए। साथ ही गांधी का यह भी कहना था कि 'वर्णाश्रम व्यवस्था बड़े और छोटे का भेद दूर करने या पूंजी और श्रम में मेल साधने का एक उत्तम साधन नहीं है तो और क्या है?^{ix}

गांधी एक आध्यात्मवादी व्यक्ति थे। यद्यपि 'महात्मा गांधी के जीवन और विचारों पर धर्मों और धार्मिक ग्रंथों का अत्यधिक प्रभाव होते भी वे धर्म की बातों को अन्धभक्त होकर नहीं मानते थे।^x लेकिन गांधी उन धारणाओं को अव"य मानते थे जो प्राचीन काल से ही समाज को दो भागों में बांटे हुए थी। गांधी वर्णाश्रम व्यवस्था को एक श्रेष्ठ व्यवस्था मानते थे। वे छुआछुत तथा अस्पृ"यता का विरोध अव"य करते थे। लेकिन उस प्राचीन व्यवस्था को भी बनाए रखने का पक्ष-पोक्षण करते थे। उनके अनुसार जो भी होता है वह ई"वर की इच्छा के अनुसार होता है। वे स्त्री व पुरुष में समानता का पक्ष लेते थे लेकिन जहाँ काम की बात आती है वह महिलाओं के लिए घर सभालने और बच्चों का पालन-पोषण करने को ज्यादा महत्व देते थे। इसके अतिरिक्त वह औद्योगिकरण के विरुद्ध थे, वे डॉ. और इंजीनियर के भी विरुद्ध थे। वे म"ीनीकरण के विपरीत चरखों का प्रयोग करने पर बल देना चाहते थे। वे शहरीकरण के भी विरुद्ध थे।

इस प्रकार गांधीवादी विचारधारा में जहाँ एक ओर अन्याय का विरोध दर्ज किया है तो वहीं वह उन प्राचीन धारणाओं का पक्ष-पोषण भी करते हैं। अतः गांधी के जो दोहरे विचार हैं उनमें से किसी एक को ही स्वीकार किया जा सकता है।

सदा से ही दुनिया में एक नियम प्रचलित रहा है कि सैद्धान्तिक व व्यवहारिक दोनों में सदा से ही अंतर विद्यमान रहा है। वैदिक काल से वर्तमान काल तक सदा सभी कालों में मानवीयतापूर्ण बातों का समर्थन किया गया लेकिन व्यवहार में सदा उन्हीं बातों का समर्थन किया गया है जो उच्चवर्ग या यह कह सकते हैं कि जो सत्ता वर्ग के लिए लाभपूर्ण रही हो। जैसा कि विदित है कि लोकतंत्र में सभी को समान माना गया है। अतः वर्तमान व्यवस्था में हम उन प्राचीन धारणाओं को नहीं अपना सकते जो मानव-मानव में भेद स्थापित करें।

तब सवाल यह उठता है कि हम वर्तमान में कैसा रामराज्य स्थापित करना चाहते हैं? क्या हम वह रामराज्य लाना चाहते हैं जो त्रेता युग में राम के समय था या वह रामराज्य जो गांधी लाना चाहते थे। बे"ाक हम ऐसा कोई राज्य अब नहीं लाना चाहते जिसमें मानव-मानव में भेद किया जाए। जिसमें समाज में



ऊँच—नीच हो, समाज दो वर्गों में बंटा हुआ हो, स्त्री व पुरुष के कार्यों को उनकी शारीरिक संरचना की वजह से भिन्न माना जाए। सारी दुनिया जहाँ विकास कर रही है वहाँ हम शारीरिक श्रम के द्वारा अपने प्राचीन उद्योगों को जीवित रखें और दुनिया की दौड़ में बहुत पीछे रह जाएं और अपने दे"ा के समस्त नागरिकों को बेहतर जीवन न दे पाएं।

वर्तमान परिप्रेक्ष्य में हम जिस भारत का निर्माण करना चाहते हैं, वह उन आद"ों का मूर्त रूप होना चाहिए, जिसे हम आज तक केवल आद"ों में ही देखते आए हैं। आज हम जिस भारत का निर्माण करना चाहते हैं वहाँ यह बिल्कुल जरूरी नहीं है कि हम उन प्राचीन आद"ों यथा— वर्णव्यवस्था, पितृसत्ता, ब्राह्मणवाद इन सभी को संस्कृति के नाम पर जिंदा रखें। हमारी संस्कृति या सभ्यता में भी जो अमानवीय या गैर—बराबरी वाली धारणाएं हैं उन्हें हमें छोड़ने में कोई संकोच नहीं होना चाहिए।

आज हम न तो राम वाला राज्य चाहते हैं जिसमें राम चाह कर भी कभी अपना विरोध नहीं दर्ज करा पाए और ना ही गांधी वाला रामराज्य जिसमें कहने के लिए तो समानता हो लेकिन व्यवहारिक जीवन असमानताओं से भरा हो।

आज का भारत एक लोकतांत्रिक भारत हो, जिसमें सम्पूर्ण दे"ा एक परिवार की तरह हो। जिसमें ना कोई बहुत अधिक धनवान हो ना ही कोई निर्धन। सभी मानव एक समान हो। सभी को अपने जीवन का विकास करने का उचित अवसर प्राप्त हो। सभी एक दूसरे की उन्नति में सहायक बनें ना कि बाधक। जैसा कि महावीर स्वामी ने कहा है कि 'जीयो और जीने दो'। इसको व्यवहारिक जीवन में अपनाना होगा। आज के समय के अनुकूल हमें विकास करना जरूरी है जिससे हम आज जो हमारे दे"ा की जनसंख्या है उसके अनुरूप विकास कर सकें। औद्योगिकरण और उद्योगवाद आज के समय की आव"यकता है अतः हम उनसे अछुते रहकर दे"ा का विकास नहीं कर सकते हैं। आज हमारे लिए औद्योगिकरण और तकनीकी ज्ञान का विकास बेहद आव"यक है जिसे हमें अपने जीवन में अपनाना ही होगा। आज दे"ा को विकसित करने के लिए हमें इंजीनियरों की भी बेहद आव"यकता है जिससे वह दे"ा का सुनियोजित विकास कर पाए। डॉक्टरों की भी आज हमें जरूरत है जिससे वह मानवों के जीवन पर आए विभिन्न संकटों के समय उनकी रक्षा कर पाए। आज जो मातृमृत्यु व बालमृत्यु दर में कमी आयी है वह उचित स्वास्थ्य सुविधाओं के मुहिया होने की बदौलत ही आयी है।

यदि हम गांधी की उन तकनीकों की बात करें जो उन्होंने अपने समय में स्वतन्त्रता प्राप्ति के लिए अपनायी थी तो वह वर्तमान परिप्रेक्ष्य में बिल्कुल भी उपयोगी नहीं कही जा सकती है। उन्होंने असहयोग, सविनय अवज्ञा, अहिंसा आदि जो नीतियां अपनायी उन सभी में स्वयं को तकलिफ देने का अनुरोध किया गया है या सामने वाले को मानसिक रूप से परे"ान कर अपनी बात मनवाने का प्रयास किया गया है।

मेरे अनुसार स्वयं के प्रति की गई हिंसा भी हिंसा में ही शामिल होती है और यह कहाँ तक उचित है कि आप अपना खुद के प्रति जो कर्तव्य है उसका पालन न करें। अतः खुद के प्रति की गई हिंसा आपको अहिंसक नहीं बना सकती।

आज हमारा दे"ा एक स्वतन्त्र राष्ट्र है और इस राष्ट्र के हम स्वतन्त्र नागरिक हैं। हमारा दे"ा एक लोकतांत्रिक राष्ट्र है। अतः सभी नागरिकों का यहाँ समान अधिकार है। यहाँ न तो कोई राजा है और न कोई प्रजा, ना तो कोई उच्च है और ना ही कोई नीच, ना कोई भगवान है और ना ही कोई भक्त। यहाँ निवास करने वाले सभी लोग एक राष्ट्र की जनता है। जिसमें से कुछ लोगों को चुन कर हम राजनैतिक कार्यभार सौंपते हैं तो अन्य कुछ लोगों को प्र"ासनिक। लेकिन इससे वह हमारे अन्नदाता नहीं बन गये हैं। यह एक लोकतांत्रिक दे"ा है अतः यहाँ जनता ही सर्वोपरी है। यदि कोई अधिकारी अपने कार्य को उचित ढंग से नहीं करता है तो इसके लिए जनता को धरना प्रद"ान करने की आव"यकता नहीं हो। व्यवस्था ऐसी



करनी होगी कि जो व्यक्ति अपने कार्य को उचित ढंग से न करें उसे तत्काल प्रभाव से कार्यमुक्त कर दिया जाए। जनता में जो ताकत निहित है उसका सदुपयोग करके ही व्यवस्थाओं को सुधारा जा सकता है। साथ जो लोग जनता की सेवा के लिए किसी भी पद पर बैठे हैं उन्हें भी सहयोग पूर्वक व्यवहार करना चाहिए। अब उन्हें यह सोचना बंद करना होगा कि हम शासक हैं। दरअसल वह शासक नहीं बल्कि दे"ा को चलाने में सहयोग करने वाले सहयोगी हैं। जब यह विचारधारा सभी भारतीयों के मन में घर कर जाएगी तभी अपना दे"ा उन्नति की ओर अग्रसर होगा और दे"ा के प्रत्येक नागरिक की उन्नति होगी।

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गांधी का राष्ट्रवाद

डॉ. तेजराम पाल

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उत्तराखण्ड।

वर्तमान भारत की नींव महात्मा गांधी जी के द्वारा रची गई है। उन्होंने सम्पूर्ण विश्व के सम्मुख अहिंसा की मिशाल प्रस्तुत कर, भारतीय राष्ट्र को प्रेम व सौहार्द्र का गौरव प्रदान कराया है। गांधी जी के राष्ट्रवाद को समझने के लिए उनके लिखे लेखों का संग्रह के साथ उनकी लिखीं पुस्तकें अत्यधिक मदद करती हैं, जिनमें मुख्य— रचनात्मक कार्यक्रम, मेरे सपनों का भारत, धर्मनीति, ग्राम स्वराज्य, सर्वोदय, हिंद स्वराज और सत्य का प्रयोग अथवा आत्मकथा आदि हैं। वह जन—सामान्य को सिर्फ उपदेश ही नहीं देते थे बल्कि जन—सामान्य के जैसे जीवन—यापन कर जीवित संदेश देते थे। उन्होंने भारत भ्रमण के उपरान्त भारत की गरीब जन को भूखा—नंगा देख स्वयं साप्ताहिक व्रत रखकर अनाज की बचत एवं शरीर की नग्नता ढकने के लिए जितने कपड़े की आवश्यकता थी बस उतना ही धारण कर कपड़े की बचत करते हुए सादगी से जीवन—यापन करते रहे। यह शोध—पत्र को मुख्य दो भागों में विभक्त किया गया है। प्रथम— राष्ट्रवाद क्या है? एवं द्वितीय गांधी जी की दृष्टि में राष्ट्रवाद।

राष्ट्रवाद का स्वरूप समय के साथ—साथ बदलता रहा है। जब से मनुष्य ने संगठित रहना शुरू किया है, हम कह सकते हैं कि राष्ट्रवाद का उदय तभी से हुआ है, क्योंकि इस संगठित जीवन में एक क्षेत्र विशेष पर उनका अधिकार होता था और वह अपने क्षेत्राग्रहण क्षेत्र के लिए मरने और मारने के लिए तैयार रहते थे। उस संगठन के लोग उनके अपने और उनकी संपत्ति की रक्षा का उत्तरदायित्व भी उनका ही रहता था। इससे यह तय होता है कि हमारे संगठित जीवन से ही प्रत्यक्ष व अप्रत्यक्ष रूप से हम राष्ट्रवाद को स्वीकार करते आये हैं। इसका रूप समय के साथ भिन्न—भिन्न होते रहा है, किन्तु यह हम मनुष्यों के सामाजिक जीवन में सदा व्याप्त रहा है।

इतिहास से यह ज्ञात होता है कि राष्ट्र का निर्माण एक सतत् प्रक्रिया का परिणाम है। इसकी गति, दिशा और पद प्रदर्शित करने के लिए समाज के जागरूक व्यक्ति, विचारक एवं राजनैतिक सक्रिय व्यक्तियों को सदा ही दायित्व का निर्वाह करना पड़ता है। राष्ट्र की अवधारणा सांस्कृतिक, धार्मिक, वैज्ञानिक चेतना, विभिन्न अवयव के अन्वेषण—विश्लेषण एवं संशोधनों के उपरांत किसी राष्ट्र परिपक्वता को प्राप्त होता है। राष्ट्र के निर्माण के समय उसके निवासी के लिए कुछ नियमावली तैयार होती है। वह उसके हित और रक्षार्थ होती है। यह विचारधारा ही उस देश की राष्ट्रीयता को बनाए रखती है। सामाजिक और आर्थिक विकास के साथ ऐतिहासिक धरोवर एवं संस्कृतियों को सुरक्षित करने के उद्देश्य से राष्ट्र की नींव (नियम) रखी जाती है। किसी भी राष्ट्र का निर्माण उसके सिद्धान्तों से होते हैं। वही उसके अस्तित्व को बनाए रखते हैं।

यहाँ यह भी समझना आवश्यक है कि राष्ट्रवाद और राज्यवाद में कुछ मौलिक भिन्नता है। राज्य में राजा प्रमुख होता है, उसके पास न्याय व शासन करने के सारे अधिकार सुरक्षित होते हैं। वह स्वयं तथा राज्य की प्रजा के बीच सामंजस्य जरूर स्थापित करता है, किन्तु स्वयं का स्वार्थ उसमें निहित होता है।



राज्य के लिए नीति तैयार करना, उसके नागरिकों के हित व स्वयं के लिए योजना तैयार करना राज्यवाद है। इसमें राजा अपना उतराधिकारी का चुनाव स्वयं करता है तथा उसे अपने राज्य के शासन करने के अनुरूप शिक्षा व दिक्षा का ज्ञान भी कराया जाता है। इसके विपरीत राष्ट्रवाद में राष्ट्र के प्रत्येक व्यक्ति महत्वपूर्ण माने जाते हैं। सभी को न्याय समानता का अधिकार प्राप्त होता है। प्रत्येक व्यक्ति अपनी अजीबिका को वह न्याय संगत रूप से यापन करने के लिए स्वतंत्र होता है। इसमें प्रजा अपना मुखिया का चुनाव स्वयं करती है और उसके द्वारा न्याय संगत कार्य नहीं करने पर उसे हटाने का अधिकार भी रखती है।

राष्ट्र की भूमिका हमारी पहचान से जुड़ा हुआ है। जिसमें देश की नागरिकता और उसके गौरव हमारे गर्व के अनुभव होते हैं। देश के प्रतिनिधित्व करने वालों के सम्मान में अपना सम्मान, देश को खेल में विजय या हार के साथ हमारी भी संवेदना जुड़ी होती है। देश पर किसी दुश्मन देश द्वारा आक्रमण करने पर स्वयं पर आक्रमण की वेदना और हमारे देश की सेना द्वारा शत्रु सेना को परास्त करने पर गर्व होता है। यह सब संवेदनाएँ राष्ट्रवादी भावना के कारण होती हैं। यह भावना हमारे अस्तित्व के साथ तादात्म्य होती है। कीथ कहते हैं कि "राष्ट्रवाद एक राजनैतिक विचार है जो आधुनिक विचारों के साथ आधुनिक समाज की स्थापना करता है। यह बहुसंख्यक लोगों की असीम श्रद्धा, विश्वास एवं राष्ट्र के प्रति भक्ति है। यह राज्य को केवल राजनैतिक संगठन के रूप भी प्रदान करता है।"¹ राष्ट्र के निर्माण में वहां की राजनीति की अहम् भूमिका होती है।

राष्ट्र की परिकल्पना भारत भूमि में सदियों से रही है। राष्ट्र की अवधारणा के प्रमाण ऋग्वेद में भी प्राप्त होते हैं। प्रत्यक्ष व अप्रत्यक्ष रूप से ऋग्वेद में राष्ट्र के हित व राष्ट्र शब्द की कई बार पुनरावृत्ति हुई है। उनमें से कुछ निम्न है—

“ध्रुवं ते राजा वरुणो, ध्रुवं देवो बृहस्पतिः।

ध्रुवं त इन्द्रश्चाग्निश्च, राष्ट्रं धारयतां ध्रुवम्।।”²

अर्थात्— हे वरुण देव आप राष्ट्र को अविचल रखें, बृहस्पतिदेव स्थायित्व प्रदान करें, इन्द्रदेव और अग्निदेव राष्ट्र को सुदृढ़ करें एवं निश्चल रूप से धारण करें। यहां राष्ट्र को सुदृढ़, स्थाई व निश्चल रखने के लिए देवों से प्रार्थना की गई है। कुछ विद्वानों का मानना है कि राष्ट्रवाद की अवधारणा पाश्चात्य भूमि से आई है, किन्तु यह मिथ्या है। इसका प्रमाण हम ऋग्वेद में देख चुके हैं। हम यह कह सकते हैं कि समय के साथ इसकी अवधारणा में परिवर्तन होते रहे हैं।

राष्ट्रवाद पर सबसे ज्यादा प्रभाव हमेशा उस देश—काल की राजनीति का रहता है। राजनीति जिस विचारधारा से प्रभावित रहती है हमें राष्ट्रवाद भी उसी रंग का दिखाई देता है। स्वतंत्र भारतीय राष्ट्र की नींव गांधी जी के सिद्धान्तों पर रखी गई है। "राष्ट्रवाद के इतिहास में प्रायः एक अकेले व्यक्ति को राष्ट्र—निर्माण के साथ जोड़कर देखा जाता है। उदाहरण के लिए हम इटली के निर्माण के साथ गैरीबाल्डी को, अमेरिकी स्वतंत्रता युद्ध के साथ जार्ज वाशिंगटन को और वियतनाम को औपनिवेशिक शासन से मुक्त कराने के संघर्ष से हो ची मिन्ह को जोड़कर देखते हैं। इसी प्रकार महात्मा गांधी को भारतीय राष्ट्र का 'पिता' माना गया है।"³ भारत को एक प्रजातांत्रिक एवं धर्मनिरपेक्ष राष्ट्र बनाने में गांधी जी की एक अहम् भूमिका रही है।



भारत की राष्ट्रवादिता को समझने के लिए सर्वप्रथम हम हमारे संविधान में वर्णित प्रस्तावना को देखेंगे इसमें लिखा है— "हम भारत के लोग, भारत को एक सम्पूर्ण प्रभुत्व सम्पन्न, समाजवादी, पंथनिरपेक्ष, लोकतंत्रात्मक गणराज्य बनाने के लिए तथा उसके समस्त नागरिकों को : न्याय, सामाजिक, आर्थिक और राजनीतिक, विचार, अभिव्यक्ति, विश्वास, धर्म और उपासना की स्वतंत्रता, प्रतिष्ठा और अवसर की समता प्राप्त करने के लिए तथा उन सब में व्यक्ति की गरिमा और राष्ट्र की एकता और अखण्डता सुनिश्चित करने वाली बंधुता बढ़ाने के लिए, दृढ़ संकल्प होकर इस संविधान सभा में आज तारीख 26 नवम्बर 1949 ई. को एतद् द्वारा इस संविधान को अंगीकृत, अधिनियमित और आत्मार्पित करते हैं।"⁴ इस प्रस्तावना से यह ज्ञात होता है कि हमारे संविधान में सभी वर्ग के व्यक्तियों को एक से अधिकार, अवसर और न्याय के अधिकार प्राप्त है। समता, समानता एवं आर्थिक और सामाजिक स्वतंत्रता प्राप्त है।

राष्ट्र के निर्माण में उसके सिद्धान्त महत्वपूर्ण होते हैं या सिद्धान्तों के कारण ही किसी राष्ट्र की नीव रखी जाती है, उसका अस्तित्व होता है। अमरेश जी के अनुसार किसी राष्ट्र के होने के लिए निम्न गुण (नियम) होना आवश्यक है—

1. "एक ही निश्चित स्थान पर एक देश के लोगों का वास,
2. इनकी एक एकत्रित अर्थव्यवस्था,
3. एक ही आर्थिक अस्तित्व होने की धारणा,
4. एक ही भाषा और
5. स्वाभाविक रूप से एक आम संस्कृति (जो समय के विकास के साथ उत्पन्न हुई)।"⁵

भारत में राष्ट्रवाद के भाव सदा ही रहे हैं किन्तु वर्तमान राष्ट्रवाद का बीजारोपण 18वीं सदी के मध्य से माना गया है तथा राष्ट्रवाद एक नया रूप में उभरकर आया है। वर्तमान भारतीय राष्ट्रवाद ब्रिटिश राज की परतंत्रता से स्वतंत्र होने के लिए किए गए प्रयास का परिणाम है। 18वीं सदी के मध्य से इसकी शुरुआत हो चुकी थी, किन्तु इसकी सम्पूर्णता गांधी जी के अफ्रीका से वापसी के उपरान्त ही माननी चाहिए। इससे पूर्व राष्ट्र के लिए सम्पूर्ण जन-समुदाय एक साथ एक भावना से एक पथ पर नहीं थे। गांधी जी के द्वारा प्रथम बार सामान्य-जन अपनी राष्ट्र प्रेम की भावना के साथ राष्ट्र से जुड़े। उनका सम्पूर्ण चिन्तन राष्ट्र के लिए एवं सभी वर्ग जन-समुदाय के उद्धार के लिए हुआ। स्वयं गांधी जी के जीवन में राष्ट्रवाद का विचार-बीज दक्षिण अफ्रीका में उनके अस्तित्व को गोरों के द्वारा नकारने और अपमान करने के उपरान्त उत्पन्न हुआ।

गांधी जी की राष्ट्रवाद पर केन्द्रीत किताब 'हिंद स्वराज' में राष्ट्र कैसा होना चाहिए और उसके लिए हमें क्या करना चाहिए इसका विस्तारपूर्वक वर्णन है। यह उनकी उदारवादी नीति को भी प्रदर्शित करता है। उनकी इस किताब के अनुसार 'राष्ट्र को ब्रिटिश राज की परतंत्रता से स्वतंत्रता के लिए कांग्रेस ने हम सभी को एक होने का एहसास कराया एवं एक राष्ट्र की भावना का निर्माण हममें किया। गांधी जी कहते हैं कि "आपको अंग्रेजों ने सिखाया है कि आप एक राष्ट्र नहीं थे और एक-राष्ट्र बनने में आपको सैकड़ों वर्ष लगेंगे। यह बात बिल्कुल निराधार है। जब अंग्रेज हिन्दुस्तान में नहीं थे तब हम एक-राष्ट्र थे, हमारे विचार एक थे, हमारा रहन-सहन एक था। तभी तो अंग्रेजों ने यहां एक-राज्य स्थापित किया। भेद तो हमारे बीच बाद में उन्होंने पैदा किये।"⁶ हममें भेद उत्पन्न कर एक लम्बे समय तक वह शासन करने में सफल रहें। गांधी जी और नेहरू जी इन दोनों का यह मानना था कि "भारत बहुत सारे धर्मों और बहुत



सारी नस्लों का देश है और उसे ऐसे ही बनाएँ रखा जाना चाहिए।⁷ उनके मानववादी राष्ट्रवाद में विभिन्न धर्म और विभिन्न जातियाँ समायोजित होती हैं। उनका राष्ट्रवाद समायोजनात्मक राष्ट्रवाद है।

यूरोप की तरह वह भारत में राष्ट्रवाद का उदय नहीं मानते हैं। भारत में राष्ट्रवाद की भावना सदियों से है। वह आगे कहते हैं कि "एक राष्ट्र का यह अर्थ नहीं कि हमारे बीच कोई मतभेद नहीं था; लेकिन हमारे मुख्य लोग पैदल या बैलगाड़ी में हिन्दुस्तान का सफर करते थे, वे एक-दूसरे की भाषा सीखते थे और उनके बीच कोई अन्तर नहीं था। जिन दूरदर्शी पुरुषों ने सेतुबांध रामेश्वर, जगन्नाथपुरी और हरिद्वार की यात्रा ठहराई, उनका आपकी राय में क्या ख्याल होगा? वे मूर्ख नहीं थे, यह तो आप कबूल करेंगे। वे जानते थे कि ईश्वर भजन घर बैठे भी होता है। उन्होंने हमें यह सिखाया है कि मन चंगा तो कठौती में गंगा, लेकिन उन्होंने सोचा कि कुदरत ने हिन्दुस्तान को एक-देश बनाया है, इसलिए वह एक-राष्ट्र होना चाहिये। इसलिए उन्होंने अलग-अलग स्थान तय करके लोगों को एकता का विचार इस तरह दिया, जैसे दुनिया में और कहीं नहीं दिया गया है। दो अंग्रेज जितने एक नहीं है उतने हम हिन्दुस्तानी एक थे और एक हैं।"⁸ हममें भिन्नता अंग्रेजी सभ्यता को मानने वालों के दृष्टिकोण के कारण दिखाई देती है।

एक राष्ट्र में विभिन्न धर्म और उन धर्मों में भिन्नता हो सकती है। धार्मिक भिन्नता के कारण देश में राष्ट्रवाद की भावना पर कोई असर नहीं होता है। वे कहते हैं कि "हिन्दुस्तान में चाहे जिस धर्म के आदमी रह सकते हैं; उससे वह एक राष्ट्र मिटने वाला नहीं है। जो नये लोग उसमें दाखिल होते हैं, वे उसकी प्रजा को तोड़ नहीं सकते, वे उसकी प्रजा में घुलमिल जाते हैं और ऐसा हो तभी कोई मुल्क एक-राष्ट्र माना जायगा। ऐसे मुल्क में दूसरे लोगों का समावेश करने का गुण होना चाहिये। हिन्दुस्तान ऐसा था और आज भी है।"⁹ वे कहते हैं कि 'जितने व्यक्ति उतने धर्म ऐसा मानना चाहिए, इसलिए धर्म के आधार पर राष्ट्र का निर्माण हो यह उचित नहीं है। सभी अपने अनुसार धर्म को मानते हैं, ईश्वर के प्रति भावना व्यक्तिगत है इससे राष्ट्र की भावना में कोई सरोकार नहीं है। एक राष्ट्र में विभिन्न धर्मों के व्यक्ति रह सकते हैं, इसका प्रत्यक्ष उदाहरण हमारा देश भारत है।

गांधी जी कहते हैं "भारतीय राष्ट्रवाद आक्रामक नहीं अहिंसावादी है, इसमें विनाश नहीं जन एकता की सम्भावना है, यह मानवतावादी है।"¹⁰ वे भारत देश को अहिंसा का पाठ पढ़ाने वाला देश भी मानते थे। वह कहते हैं कि भारत की सभ्यता और संस्कृतियों का गठन दूसरों को शिक्षा प्रदान करने वाली है, वह नीतिविज्ञ और अहिंसक सभ्यता का प्रतिक है उसे दूसरों से हिंसात्मक सभ्यता को सीखने की आवश्यकता नहीं है। यूरोप में जो राष्ट्रीय भावना का उदय हो रहा है, जो नई सभ्यता बन रही है वह हिंसा आधारित सभ्यता को जन्म दे रही है। भारत को ऐसी सभ्यता की आवश्यकता नहीं है और न भविष्य में रहेगी।

यूरोपीय राष्ट्र की तरह गांधी जी भारत को नहीं आंकते थे। उनका मानना था कि भारत विभिन्नताओं से भरा देश है। यहाँ विभिन्न संस्कृतियों ने अपना विस्तार कर अस्तित्व बनाए रखा है। इन संस्कृतियों के कारण ही यहाँ की सभ्यताओं में अतिमानवीय सुन्दरता विराजित है। इस राष्ट्र की अपनी गरिमा इसी बात पर है कि यहाँ इतनी विभिन्नताओं के साथ भी अहिंसा ने अपना सर्वश्रेष्ठ अस्तित्व इसी धरा में पाया है। एक-दूसरे के साथ सामंजस्य स्थापित कर प्रेम व सौहार्द की भावना सबसे अधिक विकसित हुई है। उनके लिए धार्मिक व साम्प्रदायिक झगड़े भी उसी तरह आपस में मिलकर सुलझाना चाहिए, जैसे— एक ही परिवार में कभी किसी भ्रान्ति के कारण उत्पन्न झगड़े को सुलझाते हैं। यही सब कारणों से भारतीय स्वतंत्रता आन्दोलन में सभी ने अर्थात् बहु-वर्ग (सभी वर्ग) ने बढ़-चढ़ कर सहभागिता



प्रदान की, जबकि गांधी जी के पूर्व स्वतंत्रता आन्दोलन में एक विशिष्ट वर्ग ही अपनी सहभागिता दे पा रहा था।

यूरोपीय शासक के लिए यह आसान था कि वह इन्हें वर्गों में बाट कर इनकी सम्पूर्ण शक्ति को एकत्र ही न होने दे, और ऐसा कर वह यहाँ अधिक समय तक शासन करते रहें। गांधी जी ने सभी वर्गों को साथ लेकर एक बहु-वर्गीय जन-समुदाय को एकत्र कर आन्दोलन किए। जिसके ही परिणाम थे कि वह 'चम्पारण, खेड़ा, बारदोली एवं नमक कर तोड़ आंदोलन में सफलता प्राप्त के साथ-साथ देश को स्वतंत्र कराने तक अनेक आन्दोलन में सफलता प्राप्त की। इन सब आन्दोलन के साथ ही उन्होंने देश के भावी भविष्य को लेकर भी नियम तैयार किए, जिन्हें वह रचनात्मक कार्यक्रम कहते हैं— '1. कौमी ऐकता, 2. अस्पृश्यता निवारण, 3. शराबबन्दी, 4. खादी, 5. ग्रामोद्योग, 6. गांव की सफाई, 7. नई व बुनियादी तालीम, 8. बड़ों की तालीम, 9. नारी-शक्तिकरण, 10. प्रांतीय भाषा व संस्कृति का ज्ञान, 11. राष्ट्रभाषा का ज्ञान, 12. आर्थिक समानता, 13. आरोग्य के नियमों का ज्ञान, 14. कृषि का ज्ञान व सहभागिता एवं 15. स्वदेशिता अपनाना' आदि। वह इन सब नियमों के पालन से स्वयं तथा देश को अहिंसामय व आत्मनिर्भर बनाना चाहते थे।

गांधी जी का यह मानना था कि "यह असंभव है कि कोई राष्ट्रवादी बने बिना अन्तर्राष्ट्रीयवादी बन जाए, यह तभी संभव है जब वह राष्ट्रवादी हो। राष्ट्रवाद को संकीर्णता के भाव से देखना सही नहीं है, उसे स्वार्थता और संकीर्णता से देखना आधुनिक राष्ट्रवाद के विरुद्ध है।"¹¹ गांधीवादी राष्ट्रवाद संकुचित एवं साम्प्रदायिक दृष्टि से परे सभी जातियों, सभी धर्मों, आर्थिक व सामाजिक पिछड़े वर्ग और सम्पन्न वर्ग सभी को एक उद्देश्य, एक धरातल में ले आता है। वे भारत की स्वतंत्रता के साथ उसकी अखण्डता व समप्रभुता भी बनाए रखना चाहते थे। वे अखण्ड भारत राष्ट्र के स्वतंत्रता का सपना देखते थे। गांधी जी का राष्ट्रवाद प्रजा की रक्षा के साथ उत्पन्न व प्रजा उन्मुखी था। राष्ट्र के प्रति अहिंसात्मक नीति धारण करने के पक्ष में गांधी जी कहते हैं कि "सावर्जनिक जीवन के लगभग 50 वर्ष के अनुभव के बाद आज मैं यह कह सकता हूँ कि अपने देश की सेवा दुनिया की सेवा से असंगत नहीं है— इस सिद्धान्त में मेरा विश्वास बढ़ा ही है। यह एक उत्तम सिद्धान्त है। इस सिद्धान्त को स्वीकार करके ही दुनिया की मौजूदा कठिनाइयाँ आसान की जा सकती हैं और विभिन्न राष्ट्रों में जो पारस्परिक द्वेषभाव नजर आता है। उसे रोका जा सकता है।"¹²

गांधी जी का राष्ट्र प्रेम मानवता के पूर्ण प्रेम से प्रस्फुटित है, वे कहते हैं कि "राष्ट्रवाद की मेरी कल्पना यह है कि मेरा देश इसलिए स्वाधीन हो कि प्रयोजन उपस्थित होने पर सारा ही देश मानव-जाति की प्राण-रक्षा के लिए स्वेच्छापूर्वक मृत्यु का आलिंगन करे। उसमें जाति-द्वेष के लिए कोई स्थान नहीं है। मेरी कामना है कि हमारा राष्ट्र-प्रेम ऐसा ही हो।"¹³ गांधी जी के लिए राष्ट्रीयता और मानवता दोनों एक ही हैं। उनके राजनैतिक चिन्तन का मुख्य उद्देश्य मानवहित है। उनकी राष्ट्र की परिकल्पना अहिंसा की नींव पर अधारित थी। जिसमें सम्पूर्ण मानवता के लिए प्रेम समाहित था। विश्व के किसी भी व्यक्ति विशेष के लिए कोई द्वेष की कोई सम्भावना नहीं थी, सर्वत्र प्रेममय भाव था। राष्ट्र के प्रत्येक व्यक्ति राष्ट्र के लिए त्याग, सदभाव, प्रेम, सहिष्णुता, सदाचार और प्रत्येक जीव के लिए मंगलकामना से ओत-प्रोत हो, यह कामना थी।

उन्होंने राष्ट्र को विशेष महत्ता प्रदान करते हुए, राष्ट्रभाषा, राष्ट्रीय शिक्षा, राष्ट्रीय गौरव, स्वदेशी, स्वराज्य एवं मानव स्वतंत्रता को विशेष महत्त्व दिए हैं। वह राजनीतिक स्वतंत्रता के ही पक्षधर नहीं थे, बल्कि वह आर्थिक एवं सांस्कृतिक स्वतंत्रता के लिए भी स्वराज्य की कामना करते थे। अतः उन्होंने अपनी



स्वराज्य प्राप्ति के साथ ही साथ रचनात्मक कार्यक्रम का भी संचालन करते रहे, जैसे— अस्पृश्यता—निवारण, महिला—सशक्तिकरण, खादी, मद्य—निषेध, बुनियादी—शिक्षा एवं स्वदेशी—आन्दोलन आदि हैं। उनके स्वदेशी की धारणा पड़ोसी से शुरू होकर पूरे विश्व को एक सूत्र रूप में जोड़ती है। वह एक मानवरूपी चेन की एक कड़ी (इकाई) है, जो अपने आगे और पिछे वाली एक कड़ी से जुड़ी हुई है। इस रूप में हम सभी एक—दूसरे से जुड़े हुए हैं। इस प्रकार गांधी जी का राष्ट्रवाद पूर्ण रूप से अन्तर्राष्ट्रवाद में और अन्तर्राष्ट्रवाद पूर्ण रूप से राष्ट्रवाद की भावना में पिरोया गया है। यहाँ राष्ट्रवाद अन्तर्राष्ट्रवाद का पूर्वचरण है अर्थात् यही वसुधैव कुटुम्बकम् की भावना की शुरुआत है। गांधी जी के राष्ट्रप्रेम और मानवप्रेम में कोई भेद नहीं है। वे कहते हैं कि "देश—प्रेम की मेरी कल्पना यह है कि वह हमेशा, बिना किसी अपवाद के हर एक स्थिति में मानव—जाति के विशालतम हित के साथ सुसंगत होना चाहिए।"¹⁴ अगर वह मानवहित में नहीं है तो ऐसी देश भक्ति निरर्थक है।

अहिंसात्मक समाज के लिए राजनैतिक शक्ति का विकेन्द्रीकरण और आर्थिक शक्ति का विकेन्द्रीकरण आवश्यक है। इन दोनों शक्तियों के केन्द्रीकरण के कारण समाज में एक दूसरे के प्रति द्वेष की भावना उत्पन्न होती और हिंसा होती है। बुनियादी शिक्षा के द्वारा आत्मनिर्भरता और स्वावलम्बन समाज का निर्माण करना है। आदर्शपूर्ण जीवन—यापन के लिए खादी और चरखा सहयोगी हैं। गांधी जी मनुष्य को नकारा और बेरोजगार बनाए ऐसे यंत्र के विरोधी थे उनका मानना था कि इससे देश में अप्रत्यक्ष रूप से हिंसा बढ़ेगी। वह वकालत के पेशे को भी बुरा मानते थे उनके अनुसार इस पेशे वाले जानबूझकर दो भाईयों के बीच में मन—मोटाओं कराते हैं, उन्हें सही राह दिखाने की अपेक्षा उन्हें लड़ाते हैं। वह रेल एवं अस्पताल को भी मानवहितैषी नहीं मानते हैं वे कहते हैं कि "रेल या अस्पताल दोनों में से एक भी ऊँची और बिल्कुल शुद्ध संस्कृति की सूचक नहीं है। ज्यादा से ज्यादा इतना ही कह सकते हैं कि यह एक ऐसी बुराई है, जो टाली नहीं जा सकती। दोनों से एक भी हमारे राष्ट्र की नैतिक ऊँचाई में एक इंच की भी बढ़ती नहीं करती।"¹⁵ उनकी राष्ट्र की परिकल्पना में हिंसा के लिए कोई स्थान नहीं था। उनके अनुसार यंत्र एवं वकील राष्ट्र में हिंसा उत्पन्न करने के लिए उत्प्रेरित कर सकते हैं। अतः अहिंसक राष्ट्र के लिए रेल, यंत्र, अस्पताल और वकील की आवश्यकता नहीं है।

गांधी जी शक्ति का विकेन्द्रीकरण करना चाहते थे। भारत एक कृषि प्रधान देश है और अधिकतर जनमानस गाँव में निवास करते हैं साथ ही कृषि व कृषि से सम्बंधित कार्य कर जीवन—यापन करते हैं। अतः शक्ति का केन्द्र भी ग्राम में ही होना चाहिए। वर्तमान राजनीति सैना, दलित, शोषित, ग्रामीण, गरिबी और किसान को लेकर की जाती है, किन्तु वास्तविकता यह है कि इन सभी की मौलिक समस्या राजनीति के केन्द्रीकरण के कारण है। गांधी जी चाहते थे कि 'लोगों की सरकार हो' और लोग स्वयं अपना कार्य करें, एवं अधिक से अधिक शक्ति जनता के हाथ में हो। यही ग्राम स्वराज्य है। जब सत्ता में प्रत्येक व्यक्ति की भागीदारी होगी तो स्थानीय समस्याओं का भी शीघ्र समाधान होगा। व्यक्ति में असंतोष नहीं रहेगा तो आंतरिक रूप से राष्ट्र मजबूत होगा। जिससे बाहरी शक्ति भी अघात नहीं करेगी। अतः सभी स्वतः अहिंसात्मक जीवन में प्रवेश करेंगे और विश्व शान्तिमय होगा।

गांधी जी का जीवन राष्ट्रवाद की भेट चढ़ा। उनके देह त्याग के बाद कभी उनकी कद—काठी को लेकर उपहास करने वाली 'टाइम पत्रिका' ने गहरा शोक व्यक्त करते हुए उनकी तुलना महान मानवतावादी 'अब्राहम लिंकन' से करते हुए कहाँ कि 'इसी तरह एक धर्मांध युवक ने लिंकन जी की हत्या कर दी थी, और आज फिर एक धर्मांध युवक ने एक महान धर्मनिरपेक्ष मानववादी की हत्या कर दी है। महान वैज्ञानिक



एलबर्ट आइंस्टीन ने भी शोक व्यक्त करते हुए एक युग पुरुष की हत्या कहाँ साथ ही यह कहाँ कि आने वाली पीढ़ी इस बात पर यकीन नहीं करेगी की कभी हाड-मांस का कोई ऐसा जीवित मनुष्य भी इस धरती पर रहा होगा। यह उनके नैतिक और धर्मनिरपेक्षता के लिए था।

गांधी जी रूढ़ीवादी नहीं थे, वह सदा ही सत्य के साथ प्रयोग करते रहे हैं। उनकी विचारधारा उन्हें विश्वव्यापी अहिंसात्मक राष्ट्र के निर्माता के रूप को दर्शाती है। वह मानव मात्र के हित और मंगलकामना से ओत-प्रोत है। उनका राष्ट्रवाद भी मानववाद पर आधारित है। वह साम्यवादी राष्ट्रवाद के पक्षधर कभी नहीं रहे। वह अहिंसात्मक राष्ट्र की परिकल्पना करते थे, प्रत्यक्ष या अप्रत्यक्ष हिंसात्मक राष्ट्र की नहीं। वेद-संहिता से ज्ञात होता है कि सम्पूर्ण विश्व को एक राष्ट्र के रूप में देखने का श्रेय भारतीय मनीषियों को जाता है, उनके द्वारा 'वसुधैव कुटुम्बकम्' की उदघोषणा कर सम्पूर्ण विश्व को एक सूत्र में बांध कर वे द्वेत के विनाशकारी दैत्य से छुटकारा दिलाना चाहते थे। अधिकतर युद्ध पराया के भाव के उत्पन्न होने से ही होते आए हैं जब सम्पूर्ण विश्व को एक ही परिवार मान लिया जाए तो 'विश्व-युद्ध या युद्ध' जैसे विनाशकारी कार्य होने की सम्भावना नगण्य हो जायेगी। गांधी जी का राष्ट्रवाद भी इस विचारधारा से सामंजस्य रखता है।

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(Mahatma Gandhi on Modern Civilization: An Overview)

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सेक्टर 46, चंडीगढ़.

सारांश

महात्मा गाँधी भारत के कुछ महान विद्वानों में से एक हैं जिन्होंने विश्वपटल पर अपनी एक अलग छाप छोड़ी है। उनके दर्शन को भारतीय जनमानस ने खुले मन से आत्मसात किया जिसका उदाहरण स्वतन्त्रता आन्दोलन के समय में उनके प्रभाव से जाना जा सकता है। गाँधी के सत्य के प्रयोग, अहिंसा, सत्याग्रह, सर्वोदय आदि विचार आज हमारी भारतीय शिक्षा का एक अभिन्न अंग बन चुका है। राजनीति, धर्म, सामाजिक समस्याओं पर उनका चिन्तन हमें आश्चर्य में डाल देता है। उनका साहित्य लगभग सौ ग्रन्थों में प्रकाशित रूप में हमारे बीच उपलब्ध है। गाँधी के जीवन पर भारतीय दर्शन का व्यापक प्रभाव था। गीता और बुद्ध के 'सर्वभूत हित' के आदर्श से गाँधी प्रभावित रहे। उनके चिन्तन पर रस्किन एवम् टॉलस्टॉय का भी प्रभाव था। इस तरह गाँधी में पूर्व और पश्चिम का समन्वय दिखाई देता है। गाँधी के अनुसार आधुनिक सभ्यता अनीति और अधर्म पर आधारित है इसीलिए सर्वग्रासी है। गाँधी ने वर्तमान सभ्यता की चार प्रमुख समस्याओं को चिंताजनक माना-हथियारों एवम् हिंसा की समस्या, पर्यावरण, निर्धनता एवं मानवाधिकारों की समस्या। यह समस्याएं आधुनिक सभ्यता की देन हैं अतः उन्होंने इसकी आलोचना की तथा विकल्प में एक नई मानव सभ्यता का प्रारूप प्रस्तुत किया जो सादगी, संयम, अपरिग्रह एवम् स्वावलम्बन की जीवनशैली के साथ अहिंसात्मक एवम् शुद्ध साधनों तथा प्रकृति के साथ मैत्री व साहचर्य पर आधारित विकास पद्धति का पक्षधर हैं। आज गाँधी एक व्यक्ति न रहकर एक वाद की तरह हमारे सामने प्रकट होते हैं जो हमारे सामाजिक और राजनैतिक जीवन पर असर डाल रहा है। आज गाँधी –वन्दन एवं गाँधी-विरोध का प्रवाह निरंतर चल रहा है लेकिन देश एवम् विश्व की परिस्थितियाँ गाँधी चिन्तन की प्रासंगिकता को व्यापक रूप से उजागर कर रही हैं प्रस्तुत पत्र का उद्देश्य आधुनिक सभ्यता पर उनके विचारों को जानने का प्रयास है तथा आज के समय के अनुरूप समीक्षा करना भी है।

मुख्य-पद: महात्मा गाँधी, भारतीय दर्शन, आधुनिक सभ्यता, भारतीय समाज एवम् मूल्य.

परिचय

महात्मा गाँधी का व्यक्तित्व का प्रभाव विश्वव्यापी रहा है। उनको परम्परागत या शास्त्रीय ढंग से दार्शनिक नहीं कहा जा सकता किन्तु अपने उनके विचारों के कारण आधुनिक भारतीय दर्शन में वह महत्वपूर्ण स्थान रखते हैं। उन्होंने सत्य और अहिंसा के विभिन्न व्यावहारिक रूपों को सामाजिक समस्याओं के समाधान हेतु प्रदर्शित किया और अपनी सफलता के कारण वह न केवल भारत के अपितु विश्व के नैतिक चिंतकों में अपनी विशेष जगह बना चुके हैं। गाँधी जी पर पूर्व और पश्चिम के ग्रन्थों और विचारकों का प्रभाव था सत्य और अहिंसा के दो सैद्धांतिक अस्त्रों से उन्होंने नैतिक संघर्ष किया और भारत के प्रत्येक सांस्कृतिक, सामाजिक, राजनैतिक और आर्थिक पक्षों में नव जागरण प्रस्तुत किया।

गाँधी जी के लिए कर्तव्य या निष्काम कर्म सच्चा आचरण है। वह राजनीति में भी साम, दाम, दंड और भेद की नीति को अमानवीय मानते थे। सत्य के की प्राप्ति के लिए अहिंसा ही श्रेष्ठ है। अहिंसा का अर्थ मन, वाणी और कर्म से किसी को दुःख



न देना है। गांधीजी के अनुसार अहिंसा आत्मशक्ति है जो सत्याग्रही के लिए सत्य के साक्षत्कार का साधन है। साधनों की पवित्रता के साथ –साथ साध्य की पवित्रता पर भी जोर दिया है। उनके अनुसार मनुष्य के जीवन का उद्देश्य आत्मज्ञान, आत्मसिद्धि या आत्मदर्शन है।

'हिन्द स्वराज' में जब गांधीजी हिन्दुस्तानी और पश्चिमी सभ्यता का प्रमुख भेद बतलाते हैं तो वे यही कहते हैं कि पश्चिम की सभ्यता निरीश्वरवादी है और हिन्दुस्तान की सभ्यता ईश्वर को मानने वाली है। अपनी आत्मकथा में गांधीजी ने लिखा है-'मैं अपने जीवन के इन तीस वर्षों में जिस लक्ष्य को प्राप्त करने की कोशिश कर रहा हूँ और जो मेरे जीवन की सबसे बड़ी अभिलाषा रही है, वह आत्म साक्षात्कार है। मैं परमात्मा के साक्षात् दर्शन करना चाहता हूँ। मेरे जीवन का उद्देश्य मोक्ष को प्राप्त करना रहा है। मैं इस लक्ष्य को प्राप्त करने के लिए जीवित हूँ और मेरा सारा कार्य इसी ओर अभिमुख है।' गांधीजी की मोक्ष की इच्छा, आत्मदर्शन की अभिलाषा, और हरि दर्शन की इच्छा ने ही उन्हें सत्याग्रह आश्रम को स्थापित करने के लिए प्रेरित किया था। गांधीजी के शब्दों में-'मैंने यह आश्रम आत्मदर्शन के लिए बनाया है। सेवा इसका बहुमूल्य अंग है.'

गांधीजी के अनुसार धार्मिक, सामाजिक एवम् राजनैतिक समानता का तब तक कोई अर्थ नहीं है, जब तक की देश के सभी वर्गों में आर्थिक समानता न लायी जाये। गाँधी जी के अनुसार आर्थिक असमानता का अंत धनिकों को नष्ट करने से नहीं अपितु धनी और निर्धन के बिच अंतर को कम करने से ही हो सकता है और इसी से समाजवाद की स्थापना की जा सकती है। गाँधी जी ने डॉ राधाकृष्णन के अनुसार, "गांधीजी का जीवन लोगो के लिए आदर्श बन गया है। मानवता के लिये यह आशा है और उसके भविष्य के लिए प्रेरणा . उनके जीवन एवम् कार्यों की स्मृति मानवता की एक अमूल्य निधि है ."[1]

आधुनिक सभ्यता पर विचार:

आज का मानव भौतिक विकास की बुलंदियाँ छु रहा है और आधुनिक सभ्यता के विकास में योगदान दे रहा है। लेकिन आधुनिक सभ्यता में हुआ विकास मानव को एक तरफ तो भौतिक सुखों से भरपूर जीवन दे रहा है लेकिन उसकी ज्यादा से ज्यादा पाने की लालसा, वर्तमान विकास से उत्पन्न सामाजिक, भौतिक और पर्यावरण सम्बन्धी समस्याओं से लड़ने का कोई सार्थक और पूर्ण समाधान उसे नहीं मिल रहा है। इस कारण वर्तमान विकास अन्तर्विरोध और अवरोधों से घिर गया है। महात्मा गाँधी द्वारा रचित पुस्तक "हिन्द-स्वराज" उनके आधुनिक सभ्यता की आलोचना का मूल दस्तावेज है। "यह एक 'सभ्यतामूलक विमर्श' है, जिसे 'शैतानी सभ्यता का वैकल्पित दस्तावेज' माना जा सकता है। गाँधी का समग्र चिंतन और सोच-विचार संस्कृति और सभ्यतामूलक प्रश्नों से जुड़ा है और 'हिन्द-स्वराज' में उन सभी प्रश्नों का उतर बीज रूप में मौजूद है।"[2]

मानव शुरू से ही परिस्थितिजन्य समस्याओं को समझने और उनसे सम्बन्धी समस्याओं को सुलझाने के लिए सामाजिक और नैतिक स्तर पर मूल्यों की प्राप्ति और मूल्य-सृजन करने वाला प्राणी है।[3] व्यक्ति और समाज के लिए गाँधी का जीवन दर्शन नैतिक मूल्यों को सर्वोपरी स्थान देता है। इसका मतलब है की परिस्थितियाँ चाहे कुछ भी हो हमें अपने मूल्यों को नहीं छोड़ना चाहिए और उनका जीवन में प्रयोग करते रहना चाहिए।[4] गाँधीजी ने 'हिन्द-स्वराज' में यह दिखाने का प्रयास किया है कि, "हिंदुस्तान पश्चिमी सभ्यता के कारण ही गुलाम है और हिंदुस्तान की दुर्दशा के लिए अंग्रेजी राज से अधिक अंग्रेजी (पश्चिमी) सभ्यता जिम्मेदार है। इसलिए, यदि हम भारतीय पश्चिमी सभ्यता के मायाजाल से निकलकर हिन्दुस्तानी सभ्यता के मूल्यों को आत्मसात कर लें, तो हमें आजाद होने में देर नहीं लगेगी।"[5]

गाँधी द्वारा रचित 'हिन्द-स्वराज' के विचारों सार निम्नलिखित है[6]:



- "मेरा उद्देश्य तमाम यंत्रों का नाश करने का नहीं है, बल्कि उनकी हद बांधने का है। हम जो कुछ करें उसमें मुख्य विचार इंसान के भले का होना चाहिए। ऐसे यंत्र नहीं होने चाहिए जो काम के अभाव में आदमी के अंगों को जड़ और बेकार बना दें। इसलिए यंत्रों को मुझे परखना होगा ... यंत्र का उद्देश्य है मानव श्रम की बचत। उसका इस्तेमाल करने के पीछे धन का लोभ नहीं होना चाहिए, बल्कि प्रामाणिक रीति से दया का होना चाहिए। लोभ की जगह हम प्रेम को दें, तब फिर सब अच्छा ही अच्छा होगा।
- अगर हिन्दुस्तान अंग्रेज प्रजा की नक़ल करे तो हिन्दुस्थान पागल हो जाए, ऐसा मेरा पक्का ख्याल है। इसमें अंग्रेजों का कोई ख़ास कसूर नहीं है, पर उनकी – बल्कि यूरोप की – आजकल की सभ्यता का कसूर है। वह सभ्यता नुकसानदेह है और उससे प्रजा पागल होती जा रही है।
- पहले लोग खुली हवा में अपने को ठीक लगे उतना काम स्वतन्त्रता से करते थे। अब हजारों आदमी अपने गुजारे के लिए इकट्ठा होकर बड़े कारखानों में या खदानों में काम करते हैं। उनकी हालत जानवर से भी बदतर हो गई है। उन्हें शीशे बगैरह के कारखानों में जान को जोखिम में डालकर काम करना पड़ता है। इसका लाभ पैसे वाले लोगों को मिलता है। पहले लोगों को मार पीट कर गुलाम बनाया जाता था; आज लोगों को पैसे का और भोग का लालच देकर गुलाम बनाया जाता है। पहले जैसे रोग नहीं थे वैसे रोग आज लोगों में पैदा हो गए हैं और उनके साथ डोक्टर खोज करने लगे हैं कि ये रोग मिटाए कैसे जाएँ? ऐसा करने से अस्पताल बढे हैं। यह सभ्यता की निशानी मानी जाती है।
- उसमें नीति या धर्म की बात ही नहीं है। शरीर का सुख कैसे मिले यही आज की सभ्यता ढूँढती है, और यही देने की वह कोशिश करती है। परन्तु वह सुख भी नहीं मिलता।
- यह सभ्यता तो अधर्म है और वह यूरोप में इतने दरजे तक फैल गई है कि वहाँ के लोग आधे पागल जैसे देखने में आते हैं। उनमें सच्ची कूबत नहीं है; वे नशा करके अपनी ताकत कायम रखते हैं।
- पैगम्बर मोहम्मद साहब की सीख के मुताबिक यह शैतानी सभ्यता है। हिन्दू धर्म इसे निरा कलियुग कहता है। इस सभ्यता के कारण अंग्रेज प्रजा में सडन ने घर कर लिया है। यह सभ्यता दूसरों का नाश करने वाली और खुद नाशवान है। इससे दूर रहना चाहिए। अगर आज की सभ्यता बिगाड़ करने वाली है, एक रोग है, तो ऐसी सभ्यता में फंसे हुए अंग्रेज हिन्दुस्तान को कैसे ले सके? हिन्दुस्तान अंग्रेजों ने लिया सो बात नहीं है, बल्कि हमने उन्हें दिया है सच्चा डोक्टर तो वह है जो रोग की जड़ खोजे। आप अगर हिन्दुस्तान के रोग के डोक्टर होना चाहे हैं तो आपको रोग की जड़ खोजनी ही पड़ेगी।
- आज हिन्दुस्तान की रंक दशा है। मेरी पक्की राय है कि हिन्दुस्तान अंग्रेजों से नहीं, बल्कि आजकल की सभ्यता से कुचला जा रहा है, उसकी चपेट में वह फंस गया है। मुझे तो धर्म प्यारा है, इसलिए पहला दुःख मुझे यह है कि हिन्दुस्तान धर्मभ्रष्ट होता जा रहा है। धर्म का अर्थ मैं यहाँ हिन्दू, मुस्लिम या जरथुस्थ धर्म नहीं करता। लेकिन इन सब धर्मों के अन्दर जो धर्म है, वह हिन्दुस्तान से जा रहा है। हम ईश्वर से विमुख होते जा रहे हैं।
- डॉक्टर हमें धर्म भ्रष्ट करते हैं। उनकी बहुत सी दवाओं में चरबी या दारू होती है। इन दोनों में से एक भी चीज हिन्दू मुसलमान को चल सके, ऐसी नहीं है। उस धंधे में परोपकार नहीं है। डॉक्टर सिर्फ आडम्बर दिखाकर ही लोगों से बड़ी फीस बसूल करते हैं और अपनी एक पैसे की दवा के कई रुपये लेते हैं। जब ऐसा ही है तब भलाई का दिखावा करने वाले डॉक्टरों से नीम हकीम ज्यादा अच्छे।



- मैं मानता हूँ कि जो सभ्यता हिन्दुस्तान ने दिखाई है, जो बीज हमारे पुरखों ने रोप हैं, उसकी बराबरी कर सके ऐसी कोई चीज देखने में नहीं आई। रोम मिट्टी में मिल गया, ग्रीस का सिर्फ नाम ही रह गया, मिस्र की बादशाही चली गई, जापान पश्चिमी शिकंजे में फंस गया, लेकिन गिरा टूटा जैसा भी हो, हिन्दुस्तान आज भी अपनी बुनियाद में मजबूत है।
- मनुष्य की वृत्तियाँ चंचल हैं, उसका मन बेकार की दौड़ धुप किया करता है। उसका शरीर जैसे जैसे ज्यादा दिया जाए जैसे जैसे ज्यादा मांगता है। भोग भोगने से भोग की इच्छा बढ़ती जाती है। इसलिए हमारे पुरखों ने भोग की हद बाँध दी। बहुत सोचकर उन्होंने देखा कि सुख दुःख तो मन के कारण हैं। अमीर अपनी अमीरी के कारण सुखी नहीं है, गरीब अपनी गरीबी के कारण दुखी नहीं है। अमीर दुखी देखने में आता है और गरीब सुखी देखने में आता है। करोड़ों लोग तो गरीब ही रहेंगे, ऐसा देखकर उन्होंने भोग की वासना छुड़वाई।
- हजारों साल पहले जो हल काम में लिया जाता था, उससे हमने काम चलाया। हजारों साल पहले जैसे झोंपड़े थे, उन्हें हमने कायम रखा। हजारों साल पहले जैसी हमारी शिक्षा थी वही चलती आई। हमने नाशकारक होड़ को समाज में जगह नहीं दी। उन्होंने सोचा कि बड़े शहर खड़े करना बेकार की झंझट है। उनमें लोग सुखी नहीं होंगे। उनमें धूर्तों की टोलियाँ और वेश्याओं की गलियाँ पैदा होंगी; गरीब अमीरों द्वारा लुटे जायेंगे। इसलिए उन्होंने छोटे देहातों में संतोष माना। उन्होंने देखा कि राजाओं और उनकी तलवार की बनिस्बत नीति का बल ज्यादा बलवान है। इसलिए उन्होंने राजाओं को नीतिवान पुरुषों, ऋषियों और फकीरों से कम दर्जे का माना। जिस राष्ट्र का ऐसा गठन है, उसको कोई क्या सिखाएगा? वह तो स्वयं दूसरों को सिखाने लायक है।
- किसी भी देश में किसी भी सभ्यता को मानने वाले सभी लोग सम्पूर्णता तक नहीं पहुँच पाए हैं। हिन्दुस्तान की सभ्यता का झुकाव नीति को मजबूत करने की ओर है; पश्चिम की सभ्यता का झुकाव अनीति को मजबूत करने की ओर है। इसलिए मैंने उसे हानिकारक कहा है। पश्चिम की सभ्यता निरीश्वरवादी है, हिन्दुस्तान की सभ्यता ईश्वर को मानने वाली है। यों समझकर, ऐसी श्रद्धा रखकर, हिन्दुस्तान कि हितचिंतकों को चाहिए कि वे हिन्दुस्तान की सभ्यता से, बच्चा जैसे माँ से चिपटा रहता है, जैसे चिपटे रहें।
- अंग्रेजों को देश से निकालने का मकसद सामने रखने की जरूरत नहीं है। अगर अंग्रेज हिन्दुस्तानी बनकर रहें तो हम उनका समावेश यहाँ कर सकते हैं। अंग्रेज अगर अपनी सभ्यता के साथ रहना चाहें तो उनके लिए हिन्दुस्तान में जगह नहीं है। हम अपना घर साफ़ करें। फिर रहने लायक लोग ही उसमें रहेंगे, दूसरे अपने आप चले जायेंगे।”

उपरोक्त शब्दों से हम निष्कर्ष निकाल सकते हैं कि गाँधी जी के अनुसार सभ्यता वह आचरण है जिसके द्वारा व्यक्ति अपना कर्तव्य पूरा करता है। कर्तव्य पूरा करना अर्थात् नीति का पालन करना। नीति का पालन अर्थात् अपने मन एवम् इन्द्रियों को बश में रखना। इस प्रकार आचरण करते हुए, हम अपने को पहचानते हैं। यही सभ्यता है और जो इसके विरुद्ध है वही असभ्यता है। गाँधी जी के अनुसार पश्चिमी आधुनिक सभ्यता 'बिगाड करने वाली' और 'अधर्म का पर्याय है'। गाँधी जी के अनुसार आधुनिक सभ्यता का मुख्य लक्षण है आत्मा से अधिक शरीर की चिंता और शरीर की प्रतिष्ठा के लिए सर्वस्व का समर्पण। उनकी मान्यता थी कि आधुनिक सभ्यता का आधार जघन्यतम हिंसा है, जो मनुष्य के समस्त दिव्यगुणों के विपरीत है। यह सभ्यता आत्मविनाश के पथ पर आँख मूंद कर दौड़ रही है। इससे भारत और विश्व को बचाना अति आवश्यक है।[7]



गाँधी आधुनिक सभ्यता के केवल बाहरी स्वरूप के ही नहीं उसकी मनोवृत्ति के भी विरोधी थे. उनकी दृष्टि में अतिशय यंत्रवाद एवम् भोगासक्ति आधुनिक सभ्यता के प्रतिमान है जो आत्मघाती हैं. आधुनिक सभ्यता भोगवादी जीवन को प्रगति का प्रतीक मानती है.[8] गाँधी ने आधुनिक सभ्यता के केंद्र के रूप में अति यन्त्रवाद का विरोध किया है. उनकी प्रमुख चिंता यही थी कि मशीनों के साम्राज्य के साथ लोभ एवम् लालच के धंधों के बीच मनुष्य का बचे रहना कठिन है.[9] आधुनिक सभ्यता ने प्रतिद्वन्दता, युद्ध एवम् हिंसा की संस्कृति को विकसित किया है. यह प्रतिद्वन्दता एवम् हिंसा मानव के मध्य ही नहीं बल्कि मानव एवम् प्रकृति तथा राष्ट्र एवम् राष्ट्र ले बीच भी बढ़ रही है. गाँधी के अनुसार सभ्यता का आधार प्रेम एवम् सहयोग है.[10]

समीक्षा

आधुनिक औद्योगिक सभ्यता ने आर्थिक विकास के नाम पर कई देशों के मूल निवासियों को बेरहमी से कुचला और उनकी सभ्यता-संस्कृति, व्यवस्था एवम् आस्था के साथ भी खिलवाड़ किया है. अमरीका या अफ्रीका के मूल निवासी हों या भारत के आदिवासी सभी को एक साजिश के तहत हाशिए पर ढकेला गया है. उनके जल, जंगल, जमीन, पहाड़ और खनिजों को लूटा गया है. 11 गाँधी दर्शन न केवल आधुनिक सभ्यता की आलोचना ही नहीं करता बल्कि उससे बचने का विकल्प भी देता है. आचार्य कृपलानी के अनुसार, "गाँधी के दर्शन की आलोचना करते हुए उनको रुदिवादी (conservative), पुनरुत्थानवादी (revivalist), प्रतिक्रियावादी/ सुधार-विरोधी (reactionary), काल्पनिक/आदर्शवादी (utopian) कहा जाता है. यह सत्य है है की 'हिन्द-स्वराज' एक अपूर्ण (rough) और आदर्श समाज (ideal society) की रूपरेखा प्रकट करती है लेकिन अंत तक गाँधी के यही विचार नहीं रहे. गाँधी जी ने इसे भी यूटोपिया ही बताया है." 12

सही मायनों में कहा जाए तो महात्मा गाँधी एक क्रान्तिकारी (revolutionary) थे. एक क्रान्तिकारी वह होता है जो मूल्यों के मुल्यांकन के साथ साथ, समाज में नये मूल्यों की स्थापना के लिए प्रभावी एवम् संतोषजनक काम करते हैं. आधुनिक सभ्यता की सारी व्याधियों का समाधान गाँधी-दर्शन में निहित है. गाँधी चिन्तन न तो वामपंथी है न ही दक्षिणपंथी. वह न तो निषेधवादी वैराग्य है और न प्रगतिशील भोगासक्ति. वह इन दोनों से भिन्न सहज जीवन का उपदेश देता है. सहज अर्थात् जो स्वाभाविक, प्राकृतिक एवम् अकृत्रिम है.

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REPORT OF THE PROGRAMME



पीजीजीसी सेक्टर 46 कॉलेज में कार्यशाला में शामिल शिक्षक और विद्यार्थी। - अमर उजाला

संतुलित जीवन के लिए योग बड़ा साधन

माई सिटी रिपोर्टर

चंडीगढ़। सेक्टर 46 स्थित पोस्ट ग्रेजुएट गवर्नमेंट कॉलेज में रूसा की ओर से एक दिवसीय क्षमता निर्माण कार्यशाला का आयोजन किया गया। पीयू यूसोल के दर्शनशास्त्र विभाग के प्रो. डॉ. सुधीर कुमार बवेजा ने कहा, योग आध्यात्मिकता का साधन है। यह संतुलित जीवन प्राप्त करने में मदद करता है।

इंटरनेशनल लाइफ कोच सहारा गृहचोरलू ने विकासशील जीवन कौशल पर प्रकाश डाला। तनाव के कारण व निदान के बारे में भी बताया। कहा, खुशी

खुरी मन की स्थिति नहीं है, लेकिन एक पसंद है : सहारा गृहचोरलू

मन की स्थिति नहीं है, लेकिन एक पसंद है। उन्होंने जीवन में कृतज्ञता की भूमिका पर भी प्रकाश डाला। समन्वयक रूसा अरविंदर कौर ने भी कार्यशाला पर प्रकाश डाला। इससे पहले प्रिंसिपल प्रो. रोजी वालिया जोशी ने सभी अतिथियों का स्वागत किया। उन्होंने खुशी और भलाई पर प्रकाश डाला। आखिर में कंप्यूटर विज्ञान विभाग के प्रमुख डॉ. राजीव सलवान ने सभी का आभार जताया।

भ्रष्टाचार के
खिलाफ आवाज
उठानी होगी

चंडीगढ़। सेक्टर 26 स्थित जीजीएससीडब्ल्यू कॉलेज में सतर्कता जागरूकता सप्ताह मनाया गया। इस दौरान विद्यार्थियों से कहा कि वह भ्रष्टाचार का विरोध करें और उसके खिलाफ आवाज उठाने में कर्तई न कतराएं। इस दौरान पोस्टर मेकिंग प्रतियोगिता हुई। विद्यार्थियों ने बेहतर कला का प्रदर्शन किया। कला वर्ग की छात्रा वसुधा अक्वल रही। प्रिंसिपल डॉ. जतिंदर कौर ने विद्यार्थियों का मनोबल बढ़ाया।

A RUSA sponsored One-Day Capacity Building Workshop on "Happiness and Well Being" was organised at Post Graduate Government College, Sector- 46, Chandigarh today. Ms. Sahar Gharachorlou, International Life Coach and Dr. Sudhir Kumar Baweja, Department of Philosophy, USOL, Panjab University, Chandigarh were the resource persons for the morning and evening sessions respectively. Prof. Dr. Rosy Walia Joshi, Principal accorded a floral welcome to the Speakers. Mrs. Arvinder Kaur, Coordinator, RUSA read the welcome address.

In the morning session, Ms. Gharachorlou talked about "Developing Life skills". She averred that stress is not the cause but the effect of the fear of the unknown. She highlighted the role of gratitude in our lives. She also demonstrated some Mudras to release stress. "Happiness is not a state of Mind but a choice", she emphasised.

Dr. Baweja was the resource person in the Post Lunch session. He spoke on "Yoga and Spiritual Development". He said yoga is a means to spirituality. Yoga stands for union of self and higher self. It helps in achieving a balanced life. Certificates were also distributed by the Principal to the participants of the workshop. Dr. Rajiv Salwan, Head, Department of Computer Science proposed the Vote of Thanks. The workshop was well attended and coordinated by Dr. Desh Raj Sirswal.

Instructions to the Contributors

Lokāyata: Journal of Positive Philosophy (ISSN 2249-8389) welcomes contributions in all areas of research proposed by the Centre. All articles are sent to experts who evaluate each paper on several dimensions such as originality of the work, scientific argument, and English style, format of the paper, references, citations and finally they comment on suitability of the article for the particular Journal. In case of review articles the importance of the subject and the extent the review is comprehensive are assessed. Prospective authors are expected that before submitting any article for publication they should see that it fulfills these criteria. The improvement of article may be achieved in two ways (i) more attention to language (ii) more attention to the sections of the article.

Format of Submission: The paper should be typewritten preferably in Times New Roman with 12 font size (English) and Kruti Dev (10) with 14 font size (Hindi) in MS-Word 2003 to 2010 and between 2500 to 3000 words. They should be typed on one side of the paper, **double spaced** with ample margins. The authors should submit the hard copy along with a CD and a copyright form to be sent to the editorial address.

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For October to March Issue: 31st January every year.

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All contributions to the Journal, other editorial enquiries and books for review are to be sent to:

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“My objective is to achieve an intellectual detachment from all philosophical systems, and not to solve specific philosophical problems, but to become sensitively aware of what it is when we philosophise.”

- Dr. Desh Raj Sirswal

