

पारमिता



सम्पादक
प्रो. श्रीकान्त मिश्र

दर्शन परिषद् (मध्यप्रदेश एवं छत्तीसगढ़)

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नोट : शोध पत्रिका में प्रकाशित शोध-पत्र के लिए लेखक स्वयं उत्तरदायी होंगे।
लेखक के विचारों से परिषद् की सहमति अनिवार्य नहीं है।

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**दर्शन परिषद् (म.प्र. एवं छ.ग.) में संचालित
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Re-learning and Re-imagining Gandhi in Contemporary World.

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Introduction:

As contemporary society gives complex problems. We have to negotiate with these problems in daily life. Gandhi's life and philosophy is an inspiration and suggests a powerful opportunity to solve these problems. It is the need of the hour to re-imagine and re-learn multi-dimensional thoughts and philosophies of Gandhi to negotiate the challenges of contemporary society. In the background of the materialistic culture, the contemporary world dominates all life. Gandhi's philosophy of 'simple living and a strong belief in the supremacy of truth and non-violence' guide us in many ways as we more often seem to get diverted from the road of values and ethics in the contemporary world.

Mahatma Gandhi accepted five pillars for his philosophy of non-violence i.e. acceptance, respect, appreciation, understanding and compassion. These are the basic or simple habits of our existence in the contemporary world. If we follow these, we could make a different world. By adopting these habits or values, we can not only be joyful to ourselves but also make others happy. Gandhi's belief in the power of non-violence can be reflected by this quote of his, "Nonviolence is the first and last article of my faith and my creed" (sutr

For the contemporary world, following the ideals of truth is very challenging. Gandhi's prescriptions on the power of truth gives us the direction in life. On the soul of truth, according to Gandhi a fault does not become truth by reason of multiplied proliferation, nor does truth become fault because nobody sees it. Truth stands, even if there is no community support. It is self-sustained. This is a suitable reminder for all of us to set by truth by all means.

One of the greatest learning we can have from Gandhi is his thought of goodness of all being. He always believed that that humanity is proceeding towards well-being. He was a firm believer of humanity. According to him. One must not lose faith in humanity. As the contemporary world faces the challenges of nature and climate change, it is time to return to Gandhi's Cosmo-centric approach to human being. Gandhi believed that human beings are interconnected with each other and cannot live in isolation.

Satyagraha: An Instrument of Social change:

The crisis the world is experiencing is not essentially a political or economic one, but a moral and spiritual one. The growing gap between human ambitions and social environments has often led to violent revolutions. The complacent optimism of the last century has given way to a deep rooted despair, and people everywhere are gripped by fear and insecurity. In his anxiety to escape from utter futility and meaningless existence, man is tempted to put his faith in the most absurd doctrine, to submit his will to the most brutal dictator. Gandhian Satyagraha as instrument of social change ensures justice and freedom without inviting chaos.

Satyagraha is a force that may be used by individuals as well communities. It may be used at home as well abroad. The major unresolved problem of world politics, Gandhi maintains, is war. The actual process of war is unrighteousness because it contradicts ahimsa and the higher law or dharma. "The children of violence will commit suicide and perish unless they turn away from violence."

For many reasons, Gandhi is and advocate of interstate fellowship and goodwill. The more important of these are his belief in dharmic law which imposes a moral obligation on States as well as individuals. He gives assent to the idea of "one world", provided it incorporates his "truth" and his "non-violence."

In addition, he recommends satyagraha as a substitute for military action. As to its inter-state employment, he claims that "Satyagraha is a law of universal application. Beginning with the family its use can be extended to every other circle. Here, Gandhi's notions implicitly deny those ancient Hindu ideas emphasising stratagems, guile and the balance of powers especially those associated with kautilya and kamandaka.

Gandhi's idea of Non-violence:

Ahimsa constitutes the core value of Indian civilization. It has played a vital role in the evolution of Indian culture. It directs community behavior towards a peaceful settlement; accommodation; and Vasudhaiv Kutumbakam (the whole world is a family). In Indian philosophy, it considers Ahimsa as dharma (Duty). Gandhi describes ahimsa as complete aloofness from himsa (violence). He measured all violence, big or small, and committed knowingly and unknowingly as adharina (impure action).

In Buddhist philosophy, there is more emphasis on self-control and Ahimsa. Gautama Buddha directed to his followers to follow non-violence (Ahimsa) by controlling the mind, body, and speech.

In the Sikhs philosophy, all Sikh Gurus and Guru Nanak Devji in particular, laid importance on pure and moral performance and self - control to usher in a non-violent social order. Furthermore, Guru Nank Devji made harmony the basis of non-violence.

Gandhi's philosophy was strongly against violence or suppression since it went against the integrity of an individual life. Every individual has an equal right from his birth to death. It should be respected by others. Gandhi said that violence can never be justified on any ground. Justice is a core principle of Gandhi's life, to achieve it; cannot force his views on others.

The use of violence is always against human beings. He considered that violence is always utter helplessness, and isolation. Gandhi's method of non-violence is not only restricted merely to violence, not hurting people's body and mind but also it goes beyond certain essential values of love, compassion, and forgiveness.

For practicing non-violence method one needs proper training of moral courage, strong will, and patience, all these, in turn, lead to a transformation of the mind. For transformation of mind an inner conscience is needed. It gives a surplus to the truth. Each one of us has a virtual truth.

Gandhi's concept of non-violence in India was not only for making constitutional government demands but also beyond at something greater. The first step of concept of non-violence was to achieve mass support. The main object of this movement was to involve

anyone whether from a higher class, lower class or peasant group. The main aim of the concept of non-violence was not only against foreign rulers but to completely remove the influence of the foreign rulers from the mind-set of people.

Gandhi's idea of Truth (Satya):

Truth (Satya) is one of the main contributions of Gandhi's philosophy contemporary world. The principle of truth (Satya) was the most powerful instrument used by Gandhi. The term Satyagraha is a combination of two Sanskrit words. The first word is 'Satya' that means truth. The second word is 'Agraha' that means holding on to truth (Sutradhar, 2018:28). The word Satyagraha means insisting on the truth. The concept of Satyagraha was introduced by Gandhi, which means devotion to truth. It means Universal force.

Love is the base of concept of Truth. It is against the use of any form of violence. Satyagraha is based on truth and against any form of violence or injury. Gandhi's concept of Satyagraha is based on the Vedantic ideal of self-realization. He tried discovering the truth. He says that 'Truth is God' (Ibid. Sutradhar).

Satyagraha should follow the basic principles i.e. truth, non-violence, non-stealing, non-possession, chastity, fearlessness, body labour, freedom from untouchability, and equal respect for all religions. Every Satyagrahi should follow all these rules. Individual must have faith in God, in truth and non-violence.

There are some qualities of satyagrahi i.e. sincere and honest, open-minded, disciplined teacher, learn to put on restraints upon his own self, firm behaviour, Simplicity, and humility. These are regarded as the key factor of a satyagrahi. Love, non-violence, and truth are essential for satyagrahi. Truth is not a weapon of the helpless, and coward. Satyagraha is a war without any violence, and fighting.

Conclusion:

Gandhian concept of Truth and Non-violence are very important in the contemporary world. These two concepts are the same sides of a coin. Gandhi was a great lover of truth and non-violence concepts. We can use these two concepts of truth and non-violence as fighting weapons against political and social evils which are prevailed in the twenty-first century.

I would put my case to rest with the beautiful quotation of Mahatma Gandhi for the conservation of nature and our mother Earth-Earth provides enough to satisfy every man's needs, but not every man's greed.

Gandhian thoughts are fairly applicable to the present society as well and therefore can be said that Gandhism is indeed relevant even today.

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