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RELEVENCE OF MORALITY IN GANDHIAN PHILOSOPHY

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Abstract

Mahatma Gandhi has not created any new philosophy in fact but the philosophical basis of his ideas is called Gandhi-Darshan. Gandhiji's entire political or social life is awash with spirituality. His entire life has been involved in the spiritual advancement of humanity. Gandhiji had an unwavering faith in God. He considered God as a 'living force' and said that our life is governed by that power. In Gandhiji's own words - "There is no such thing beyond the description of God Which can be felt but can't be known in the life". By defining truth as God, Gandhiji gave comprehensiveness to the concept of truth and included many characteristics of God such as likeness, morality, justice, non-violence and love".

Key words- Gandhi-philosophy, Divinity, Spiritualization, Trusteeship, Minimum State, Machiavellian-Politics, Colonialism, Extremism, Untouchability.

The basis of the moral philosophy of Gandhiji is that each and every human has essential godliness itself and every particle of nature contains the consciousness of God, so no human being can be hundred percent evil, the need is to highlight that superior part in the human soul. Therefore, Gandhiji never separated God from humanity. By expanding the meaning of the word God, he gave a new notion "Daridranarayana", which means 'Lord of the poor'. By the mantra of "Nar Seva, Narayan Seva" Gandhiji humanized God and gave a new vision and new direction to the entire humanity. Gandhiji accepted the true authority of God, saying that accepting God in life is the true

religion. Religion and morality are monogamous terms and the both are so intertwined that can't be separated from each other. Religion is the prerequisite of morality. Morality is the ally of religion. All religions have the same moral basis and "Vishvadharmā" will be the appropriate word for the term religion. Mahatma Gandhi said that we needn't to go to any mountain peak to worship the god and religion. The religion should be expressed through our work in society.

In Gandhian philosophy, the basic principles of morality are truth and non-violence. Gandhiji considered absolute truth to be synonymous with God. The revelation of his deep faith in god can be cleared from one instance of his autobiography "When a foreign insurance agent came to visit me in Bombay, he spoke with me about my future interests in such a way as he was an old friend. He said that everybody in your situation should have an insured life. You should also become relaxed about the future by doing this. There is no faith of life. Even in America, we regard the insurance as a religion. Can't I tempt you to take a small policy"? After getting that insurance of ten thousand rupees, Gandhi felt that he had expressed disbelief in God. Gandhiji's entire life was based on truth. He never compromised to truth. The main reason for abandoning profession of lawyer was that there was no way to go through without lies and deceit.

Giving a wider meaning to non-violence, Gandhiji considered non-violence a major mean of attaining truth. Gandhiji wrote in his book Hind Swaraj - "If the story of the world started with a fight, not a single person would be alive today, but so many in the world People are still alive, it tells that the basis of the world is truth, compassion and self-strength rather than physical force. "In the above example, Gandhiji showed the importance of non-violence. He considered love and non-violence as the preconditions of the history of human development. For Gandhi, non-violence is not only a philosophy but a method and technique of heart-changing. To search for the truth, it is necessary to be ethical and it can be done only by means of non-violence. For Gandhi, non-violence is a symbol of supreme moral and spiritual power. Mahatma Gandhi enlightened not only India but the whole world with the idea of morality. Gandhiji not only showed the path to achieve national independence but also provided an environment in which a common man can develop his qualities and achieve manhood. He didn't want freedom at the cost of violence, bloodshed, untruth and deceit because he knew that freedom without morality has no value.

If we look at the world today, we see that the world is full of problems. Although political colonialism has been eliminated from the world, it has been replaced by economic colonialism. Developed nations and their multinational companies are exploiting developing nations using new tactics. The nexus of the World Bank, the International Monetary Fund, and the World Trade Organization, which are promoting multinationals and their empire expansion, are being weighed down on the weak nations whose feet are still faltering. Basically, the basic condition of the development of

Gandhiji is that man should become self-reliant with self-strength and fulfill his own needs on the basis of internal resources. Gandhi's life philosophy reflects a limited need. He was opposed to external things precisely because we can be subdued if external powers exceed a limit.

At the moment the entire world is struggling with environmental problems. The main reason for this is the involvement of countries in the indiscriminate exploitation of resources and the blind race for material development. Gandhi used to say that nature gives us so much that the needs of the whole world can be fulfilled, but the greed of a single person cannot be fulfilled. Today there is a need that we should redefine development, moving away from the world of modern materialism.

Nowadays the present world is in the grip of terrorism and fanaticism. Extremist elements are raising their heads in all Islamic and non-Islamic nations and have become cancerous for the whole of humanity. At this time Gandhiji comes to our mind that if the system based on the truth and non-violence proposed by him is established today, peace can be established all over the world.

Today if we look at our national problems, many political, economic, social, problems exist. Indian politics and politicians today appear to be devoid of values and morality. If the politician considers his sense of duty and considers politics as the medium of public service, then our problems will be lost. Gandhiji wanted to modernize politics. He said, "Politics, isolated from Religion is meaningless. Politics means activism for the welfare of the people. "Today, in the name of public welfare, the state is becoming stronger with the increase in the work areas of the state and its empowerment is causing problems and the state is behaving unethically. From a Gandhian point of view, he considered the state as an instrument and was in favor of minimizing its scope as a person can solve his problems only by being self-reliant. The state is a symbol of organized violence, so it is necessary that the work area of the state should be minimized and decentralized. The charkha symbolizes the decentralization of Gandhiji.

These days humanity is constantly struggling with new health related problems. Gandhi wanted to follow the principle of physical labor for earning bread. he said once that the desire of nature is that human must eat after hard work. If everybody has physical labor in his routine life, then many health related issues would have gone into the background.

The economy of the entire world goes through a phase of ups and downs. A wall of economic inequality stands between various countries. Today the number of the poor is increasing and the wealth of the rich is increasing. In Gandhiji's words, "India needn't to end morality in the materialistic race like the countries of America and Europe ". Gandhi didn't like the giant chimneys and factories, standing on dead bodies of Men, women and children. According to him, as the economic

prosperity of the countries is increasing, the level of morality is decreasing day by day. Unemployment is due to industrialization of definite form and mass mechanization. Gandhiji opposed mechanization.

The solution of the above mentioned modern economic problems can be found in Gandhi's economic ideas. According to him, the priority of economics should be ethics. Truth and non-violence should be implemented in the economic sector. The basis of Gandhiji's economic ideas is moral and spiritual, he considers meaning as a mean. His views on trusteeship are called idealistic, but for a moment, if you believe that the wealth is a liability to the society, then the whole world will be transformed in an instant. In the words of Gandhiji, "All the wealth of the world belongs to God and if anyone has more wealth than the proportion, he is the trustee of that wealth". Certainly the relevance of Gandhiji's economic theory is self-proved. Gandhiji said that the economy which strikes the moral welfare of a person or a nation is immoral and therefore sinful. He further said that the biggest drawback of the economy is that the rich people earn huge wealth by exploiting the poor and the relationship between the owner and the servant gets worse day by day.

At present humanity is facing a lot of social issues. If we try to solve these problems, then we will definitely find that Gandhiji is there to show the path. He thought about many social problems of the time and emphasized over the solution. Gandhi said that untouchability is a mite who is making void to the Hindu society. Gandhi was deeply saddened by the misery of women and in his thinking he made it clear that women are not inferior to men in any area. He advocated to give equal rights and freedom to women as men. Hitting out the veil system, he said that the purity of the character cannot come from the veil. It is a matter related to conscience. In Gandhiji's own words, "a man is born of a woman, his flesh is made of a woman's flesh and a bone is made of a woman's bone". Gandhi also advocated for widow-marriage.

The education philosophy of Gandhiji is quite valuable today. The main problem before today's education system is that it has not been successful in character building of students. It is necessary for a nation to have citizens with high qualities of morality, whether their factual knowledge is relatively low. According to Gandhiji, education is a broad concept. Its primary basis is spiritual and the aims of education are to integrate body, mind and soul.

In the present era, humanity is under the shadow of war, violence and nuclear weapons. At this time Gandhi's policy of non-violence comes in everyone's mind. Gandhiji taught us the lesson of peace. The whole world recognizes his importance that is why the United Nations celebrates International Day of Non-Violence on his birthday on 2 October.

After the study of Gandhi philosophy, it appears that the body of the Mahatma was made of ingredients of morality instead of flesh and blood. He believed in the moral purpose of human life. He said that a person cannot have two consciences in both the personal and political spheres of

human activities. The moral code should be followed equally. No matter how sacred the goal is, one cannot use unholy means to accomplish, because there is the compulsory uniformity between means and goals.

Morality is clearly visible in Gandhi's personality, work and principles. Ethics is at the core of all ideas like truth, non-violence, purity of means, modernization of politics, trusteeship theory, Theory of minimum state. Most of the problems of the present times can be found in Gandhi's ethical ideas whether they are personal, regional, national or international. Today the need is to deepen the Gandhian paradigms of morality, but the modern political leadership is a devotee of Machiavelli's politics.

Undoubtedly, it can be said that Gandhiji nurtured the values of service and humanity in politics by advocating religion and morality in politics. In today's politics, there are many elements which are responsible of the moral decline of politics like corruption, criminalization, party-change, horse-trading etc. Therefore, it can be said that - "We can't find any area of Gandhi's thinking that is not steeped in morality, nor can we find any such problem of today whose solution can't be cured under Gandhian philosophy."

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