
RELEVANCE OF GANDHIAN PHILOSOPHY IN TODAY'S SENARIO

Dr. Sondeep Monga

Assistant Professor Govt. College Ropar, Punjab

ABSTRACT

Gandhian philosophy has universal approach and its applicability is possible even in today's crucial time of social distrust. If people of India particularity and world in generally adopt the philosophy of truth, non-violence, Tolerance, peace, love, compassion and co-operation it can greatly affect the worsen situations of one family structuralism and even must result in individual satisfaction, that will definitely leads human resources to the path of healthy and equitable progress which is the ultimate goal of mankind and a civilized society.

Keywords : Gandhian Philosophy, Non-violence.

INTRODUCTION

In the process of Development of Human Cultures, There has been always new possibilities to build up Ideal man and Ideal Societies theories or It is a habit of human being to see new dimensions in accordance of new amended activities transferred by coming changes during different time scences likewise, Every going generation to coming new generations, changes occur, that is way today's man is so cultured and civilized. But in the flow of time many people are there who gave such life philosophies which are of universal nature, have all time applicability, because they were the people who attached with the ultimate truth. Gandhian philosophy can be considered among one of them which is the real and outcome of Indian legacy, based on universal Principle to have capacity of applicability in today's world of flourished civilization. His philosophy is real concern of social problems. He was a personality who not only realized about the social problems of his times but also gave the civilized solutions to them, same is the situation of today's India, with full of social problems with serious consequences. Nobody is here to realize the real meaning of culture, a true value system of respect, co-operation, co-ordination. The very lesson of Humanism is forgotten by us. Mahatma Gandhi's own grand son Arun Gandhi ascertained the very situation in present context to Gandhian philosophy, According to him 'A philosophy that is based on respect, understanding, appreciation and compassion has to be relevant at all times. If we conclude that non-violence is not relevant today, we are saying in effect that the positive attitudes of respect understanding, appreciation and compassion are not relevant, If that be so then we can not claim to be a civilized society⁽¹⁾

The Most appreciable aspect of Gandhian Philosophy is that He doesn't gave man a complexed system to live in hardship and see the way of salvation & if there is no possibilities for modern man to fit out. Rather it is for the Modern man who has totally lost in race of false Modernity. Gandhi gave the simple formula of living that is simple dress up, take light food, Do not heard bad, speak worse & not to see the damn. All these ideals of life have been practices by Gandhi Ji through his whole life. It is not like any bookish statement or abstract in nature. His ideals can be Practicised, they promote humanism & has been applied by human in their routine life, in sense of togetherness, love and respect & liberty in real sense.

Ramashray Roy write in his Article 'Return to Gandhi: Society, culture, Politics' that 'What does a return to Gandhi mean today? More than eight troubled decades ago, Gandhi declared modern civilization to be save; however, it also poisons his blood-

stream and lets death take its slow toll. All through his active life Gandhi advocated and worked for pulling down the mighty, complex, fearsome glittering edifice of this civilization and erecting in its place a new civilization- one that normalizes life conditions and human relations that enables the soul instead of pampering the body, that attracts many but animates and holds very few. Gandhi spent his life in opposing the British rule with a view to bringing, it to an end. However, for him it was not the British people, who were ruling India, but rather the modern civilization which was purely material.'⁽²⁾

Gandhi Ji firmly believes that, Humanism is the essential ingredient of a social philosophy. It is a serious problem of split between human essence and existence created by modern technology, Gandhi Ji assumed an ideal social order with the basic ideal of non violent society. Which gave measurement of yard stick to social institutions. Nelson Mandela says, ' In the world driven by violence and strife. Gandhi's message of peace and non violence holds the key to human survival in 21st century. He rightly believed in the efficacy of pitching the soul force called Satyagraha against the brute force of the oppressor, and in effect converting the oppressor to the right and moral point.'⁽³⁾

It is an assumption of civilization that has its roots in Indian tradition. Gandhi Ji wanted that man must rise his capacity above the 'animal' in him. This can be done by Satyagraha, which aim at transforming human conscience through behavior that must be human in all its very sense. As B.N Ganguli said in his book that 'His humanism was remote from' Cultural humanism' the humanism of the aesthete. It seemed to him that cultural humanism had its accents on the externals of existence. Gandhi said 'I see and find beauty in truth or through truth. Whenever men being to see beauty in truth then true life art will arise.'⁽⁴⁾

From this the crux of his ideas can be ascertained, which are based on the ideals of Satayam, Shivam Sundrum i.e Truth, Beauty and Goodness Gandhi maintained that Truth is God. He said speak truth you will be nearer to God. He himself practices this idea & than propagate to others that is why he have not gained the pedestal of Ideal man but attained the stature of Mahatma live like Mahatma & called as Mahatma. R.N Vyas also says that Gandhi Ji attempt to describe God as Truth and then stating that truth is very significant... Truth is something that is acceptable to one and all like God, one can not dispute Truth'⁽⁵⁾

From this point of view true relevance of Gandhi and the true substance of his thought can not be discovered without locating Gandhi in time and space. Many people owed that Gandhi an action and thought can not be reduced to static formulas on Gandhi an short term objectives. As Mira Sinha Battachariewa in his article. ' Gandhi and the contemporary Global Crises' says that ' The only constant in all of Gandhi's endeavours was his commitment to truth and non-violence not as abstract concepts or principles but as practical principles applicable to the largest and the smallest problems or aspects of contemporary life in particular or political life. His single consuming passion was to ' do truth to seek collective, this worldly liberation for mankind, not individual salvation or moksha for himself. Gandhi's ability to do truth derived from his discovering and knowing truth and from his being and becoming a satyagrahi.'⁽⁶⁾

Gandhi propagated the very Idea that true mind definitely transforms in to social mind and the life of concerned person automatically becomes disciplined. His idea Satyagrah belong to the conceptions of Discipline. Through this Disciplined and action oriented life he wants to reach the psyche of today's modern man that man should responsible for his



own very perfection & imperfection by this, it is easy to understand the disciplined way of living because with this kind of life style half of his problems meet to end. This suggest that there must exist an inseparable intimate inner relationship between knowing what needs to be done, the doer and the deed. It results from a fusion or interface between the individual's inner and outer words. This is how it appears to have been with Gandhi through out his long and action filled life. He proved that balanced mind or disciplined behavior definitely turned in to social mind. Gandhi Ji's constant concern was the individual. For him, the individual and his welfare was the only end of all political economic, social and educational endeavours. In fact that man can attain his individuality, develop his personality and build his character only in social background and through the social medium. In view of Ranjeet Singh in his article. 'Gandhian Technique of social Reconstruction, 'Gandhi ji believed that only concerted non-violent mass action by conscious and fully disciplined Satyagrahis can change the present, exploitative and oppressive social order into the ideal Sarvodaya social order of his dreams.⁽⁷⁾

This attitude of Gandhi Ji is so experimental and Scientific, tested by his own deeds & experience. It implied the idea of non violent democracy, mass effort & education. The Devices were those of Satyagraha expressed through charkha, the village industries, Removal of untouchability, communal. harmony and non violent organization of labour. In real sense it is all about refinement of the average man based on purificatory discipline. As write by B.C Das in his article ' Gandhi-ism Today,' Individual constitutes the primary concern of Gandhi Ji to him, the problem of the group is essentially the problem of the individual the progress of the society depends upon the soul force of the average individual. A man can become good citizen and a true satyagrahi and by disciplining his life according to the Gandhi an ethical principles. His non-violent technique seems to be the only hope and the most sensible strategy for the poor the backward and the down trodden because average man called upon to adopt non-violence as a creed⁽⁸⁾

It is rightly stated by Gandhi Ji that all people can not become philosopher. It is practice of philosophy which can change the whole social sense. likewise in today's world the process of individuation totally destroy our social system. On very early stages. Gandhiji gave the very ideal of world Peace. As Dr. Manmohan Singh says that 'Many political ideologies have come and gone over the past century, some with doubtful legacies and others with terrible consequences us. The only political philosophy that I believe will remain relevant for as long as human kind seeks peace-peace with nature will be the ideas and values we associates with Mahatma Gandhi.⁽⁹⁾ It is because of this reason that Modern man should not feel socially disturbed by fast growing development phase. M. Maharajan acknowledge the very idea of Mahatma Gandhi in same sense that, his ideals of social organization was the family, his paradigm of society was the pattern of family vasudavia Kutumbakam, the idea that the whole world is one family. In such a network of systems, every unit of society is governed by the principle of interdependence complementarily, co-operation, dedication towards duty and enjoy the same respect, social status and importance being a parts of society, man can not participats in Hinsā.⁽¹⁰⁾

Civilization of clashes is today's reality in Global societies there is scourge of terrorism, war and political ethnic conflict, violence is the cry of scientific achievements but still sustainable growth is far from its real sense to be equitable economic growth has to be sustainable as Gandhi Ji said in his Sarvodya mission i.e development of all. In view of Sonia Gandhi in his article 'Rediscovering the Mahatma's way that we must accelerate

economic growth. But should we not be mindful of possible adverse consequences of that progress and take steps to deal with them? Can we not satisfy material wants and aspiration without threatening ecological security and planetary survival? Does economic progress have to be accompanied by the spread of social bigotry as we seen in many places? Most gender and disadvantage continue to be sustainable. To be sustainable economic growth has, in turn, to be all inclusive is no longer the greatest good of the greatest number. It is actually Sarvodaya of the 'rise of all' Mahatma Gandhi saw this as essential to satyagraha itself. He insisted that such a rise must be respectful of land in harmony with nature and the earth's long-term future.⁽¹¹⁾

CONCLUSION

So as a whole Gandhian philosophy has universal approach and its applicability is possible even in today's crucial time of social distrust. If people of India particularly and world in generally adopt the philosophy of truth, non-violence, Tolerance, peace, love, compassion and co-operation it can greatly affect the worsen situations of one family structuralism and even must result in individual satisfaction, that will definitely leads human resources to the path of healthy and equitable progress which is the ultimate goal of mankind and a civilized society.

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