

## RELEVENCE OF MORALITY IN GANDHIAN PHILOSOPHY

V D Parashar

Assistant Prof. in Political Science, Government College, Dhaulpur, India

### ABSTRACT

*In fact, Mahatma Gandhi has not created any new philosophy 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 WORD:** Relevance, Morality, Gandhian and Truth.

### INTRODUCTION:

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."

In fact, Mahatma Gandhi has not created any new philosophy 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".

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 100 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 "Dridranarayana", 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 "Vishvadharm" 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.

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.

#### CONCLUSION:

Today 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

#### References:

Gandhi, Mohandas Karmchand: satya ke prayog - translator- Kashinath-Trivedi Navjivan publication Ahmadabad 1961

Gandhi: Hind Swaraj, writer-Amritlal Thakordas Nanavati Sarv Sewasangh prakashan Rajghat, Varanasi 2009

Kalalkar: Kaka: Gandhism and Socialism, Delhi 1939

Pollak MG: Mahatma Gandhi: The Men, London 1931

Pyarelal: Gandhian Techniques in the modern World, Ahmadabad, 1953

Singh Mandeep; *Evaluation And Improvement Of Sports Techniques Through Biomechanical Updated Analyzing Technology*; University News, Journal of Higher Education Association of Indian Universities; Vol.48 No.05, Feb 01-07, 2010, pp.54-57

Singh Mandeep; Analysis Of Set Shot In Basketball In Relation With The Time To Perform The Course And Displacement Of Center Of Gravity; American Journal of Sports Science-USA; Vol.2 No.5

Singh Mandeep; A Study Of Aggression Among Adolescent National Players In Relation To Sex, Family And Ordinal Position; Journal of Sports, Physical Education Allied and Alternative Sciences; Vol.01 No.01 July 2010, pp 50-55

Birla Ghanshyamdas : Bapu, Delhi, 1944

K Santhanam : Gandhism and Analysis, Mumbai 1960



Varma, S.L. : Mahatma Gandhi aur Dharmnirpeksha , Rajasthan Hindi Granth Academy,1999,  
Jaipur

Awasthi & Awasthi : Bhaarteey Raajneetik Chintan,Research Publication Jaipur

Nagar, Purushottam: Aadhunik Bhaarteey Saamajik Aur Raajneetik Chintan, Rajasthan Hindi  
Granth Academy,Harihar Jaipur.

www.ijems.net

