

## **Gandhi's Intellectual Inspiration the Panacea for all Social Evils in Indian Context**

*Indian Education System contains a vast historical background. In British India, the aims of education were changed. Macaulay's Education policy was launched not for the development of people's cognitive development, but only to generate literate people who can serve for British India. Like Gandhi ji there were many educated Indians who strongly opposed the Indian Education system. Education plays a vital role in the well-being of any country. The track to human development can only possible through education. Gandhi ji aimed at all-round development of human personality. Mainly he focused on education which leads to development of physical, mental, social & spiritual power in the child. Gandhi, the father of our nation, provides two pillars of his philosophy i.e., truth and nonviolence. The main objectives of this article are to represent the Gandhism and Ram Rajya which is very essential to rebuild and rectify the present social conflict and incompatibility. Gandhi ji believed that once Independence arrived, we should build a new society with new concept and perspective. In post-colonial India, Ram Rajya as a concept was first put forward by Mahatma Gandhi. The term has practical, philosophical and utopian aspect. After 74 years of Independence due to the incessant desire to classify each of us as a member of some racial, cultural or ethnic grouping destroying the social harmony and creating communal unrest in India. As India is a secular one, with heterogeneous mixture of all communities and diversities the citizen have to believe on Ram Rajya and practice its principles. This article is a content analysis to reminisce the actual idea and concept of Ram Rajya, which is not at all Hinduism, but the kingdom of God. There is no other God than the one God of Truth and righteousness. It envisages a society in which virtue, morality and justice will be the core ideals. Every individual including Government should keep in mind and take inspiration from this ideal to create a harmonious, well ordered where people respect each other and justice, equality, fraternity inculcate in its true sense.*

**Keywords:** *Ram Rajya, Gandhism, Secularism, Equality, Fraternity, Truth, Non-violence*

### **Introduction**

*"The best way to find yourself is to lose yourself in the service of others." – Mahatma Gandhi*

Mohandas Karamchand Gandhi, also known as Mahatma Gandhi, was a well-known freedom activist and a powerful political leader who was instrumental in India's struggle for independence from British control. He was also known as the Father of the Country. He had, without a doubt, improved the lives of India's underprivileged. Every year on Gandhi Jayanti, his birthday is

commemorated. He battled for the betterment of India's underprivileged and oppressed citizens. He was sympathetic to their plight and referred to them as Harijans (children of God). He dressed like a lowly Indian peasant, indicating that he was simply the son of an ordinary Indian. He promoted nonviolence and honesty as a philosophy, which influenced many other leaders. We may claim that most of the teachings of Mahatma Gandhi maintain relevance even in today's world. Gandhian philosophy is not only simultaneously political, moral and religious, it is also traditional and modern, simple and complicated. Gandhiji's path, as shown or followed at the time, is still extremely valid if someone chooses to walk it. His importance in various domains is undeniable and unchallengeable. It is important on our side to act openly on his advise for the sake of human life because only on his significance philosophical concept regarding life. In today's situation, 'Eye for an Eye' is not a viable option because it exacerbates the problem. Peaceful coexistence, economic independence, respect for women, child-centered education and basic education for all, universal brotherhood—all of these principles should serve as a beacon of light to guide humanity toward a better world. We will either survive together or perish together if we fail in our venture. Gandhi's teachings and values appear to be the only way to combat the globe's current terrorism crisis, which is threatening to bring the world to its knees. Gandhiji was a leader of the past, present, and future. He'd always been a forerunner. He possessed charisma, calibre, and insight that no other leader has today or in the future.

### **Objectives**

- The main objective of this article is to know about M.K. Gandhi and his concept of Ram-Rajya
- How Gandhi acted as true Social-leader
- What are the social-evils and violence in Indian context
- Relevance of Gandhi in 21<sup>st</sup> century Indian society
- Gandhi's intellectual inspiration towards Peace

### **Early life and Education**

Mohandas Karamchand Gandhi (2 October 1869–30 January 1948) is most known for his role in India's independence movement and the **Ahimsa** (nonviolence) and Satyagraha (nonviolent resistance) tactics (truth force; nonviolent resistance). He was granted the honorary title Mahatma, "Great Soul," for his personal ascetic habits, political methods, and selfless service. Gandhi was born into a Bania merchant family in the western Indian city of Porbandar. Putali Bai, his devoted mother, was a huge influence in shaping his personality. His marriage to Kasturba, also thirteen, was arranged according to the customs of the time. Harilal, Ramdas, Manilal, and Devdas were their four

sons, and they had numerous grandkids. Through his experiences studying law in England from 1888 to 1891 and his career beginning in 1893, Gandhi's character and political methods developed.

### **Gandhi's 'Ram Rajya'**

Though Mahatma Gandhi is credited with coining the word in its contemporary form, the concept of 'Ram Rajya' has long been a part of Indian thought. The term has a practical as well as a philosophical-cum-utopian connotation.

In practice, it is a method of putting the concept of good governance at the centre of every government activity. The ideology, which idealises Lord Rama as a perfect ruler, has a deeper intellectual and spiritual resonance. 'Ram Rajya' envisions a society in which virtue, morality, and justice are the central concepts around which citizen-to-citizen and state-to-citizen interactions take place. Ram Rajya, in the modern sense, is hard to envision such a flawless condition of affairs. According to Gandhi, "By Ram Rajya I do not mean Hindu Raj. I mean Ram Raj, the kingdom of God. For me, Ram and Rahim are one and the same; I acknowledge no other God than the one God of Truth and righteousness," Gandhi wrote in 'Young India' in 1929. "Whether Ram of my imagination ever lived on this earth, the ancient ideal of the Ramayana is undoubtedly one of true democracy in which the meanest citizen could be sure of swift justice without an elaborate and costly procedure."

### **Gandhi as a Social Leader**

Indian scriptures are Gandhi's ultimate source of ethics. He memorised the Gita, which had become a "infallible code of conduct" for him. He vowed to put all of his savings towards public service from now on. In a letter to Lakshmi Das, his elder brother he declared, "I do not claim anything as mine. All that I have is being utilized for public purposes...I have no desire for worldly enjoyments of any type whatever." Service of the Harijans and of the poor was for Gandhiji part of his search for God. Speaking at a labourer's meeting he said: "there is only one joy for me, and that is to get glimpse of God. This will be possible when I become one with the poor. I can be one with the whole world if I can merge myself in the poor people of a poor country." ( Harijan, February22, 1942)

Gandhi's life's work was to educate people and teach them self-reliance so that they might rule themselves. The people would be exploited if they were ignorant. It would be well within their grasp once the person recognises their own strength and the knowledge that the bottom supported the top. Gandhi believed that by investing leaders with responsibility and allowing them to learn by listening and responding to the people, he could "teach" them.

Gandhi had unwavering faith in the common people's inherent decency and their ability to learn. People should be taught about liberty so that they can "keep the preacher on his toes." A good government should guarantee both freedom and welfare, promoting the greatest good of the people with the fewest controls possible.

Gandhi encouraged his associates to be accountable in all aspects of their lives. Whether at home, at work, or at an Ashram, absolute discipline is required. There is no distinction between private and public life for Gandhi. Mahatma Gandhi is widely regarded as an ideal model of ethical and moral living, with a rare blend of personal and public life, individual and social, theory and practise, thought and action, timeless and immediate. In Gita's words, he was a true 'Karma Yogi.' He saw life as an interconnected whole that should be lived as a series of "truth experiments." As a result, his philosophy of life increasingly incorporates ethics and ethical conducts or moral status. Gandhi on ethics may be summed up under the title "Seven Social Sins" which he wrote in Young India of 22.10.1925:

Politics without principles  
Wealth without work  
Pleasure without conscience  
Knowledge without character  
Commerce without morality  
Science without humanity  
Worship without sacrifice

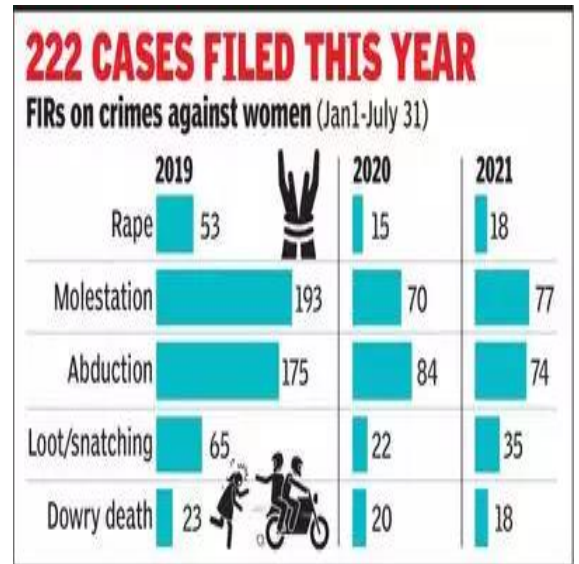
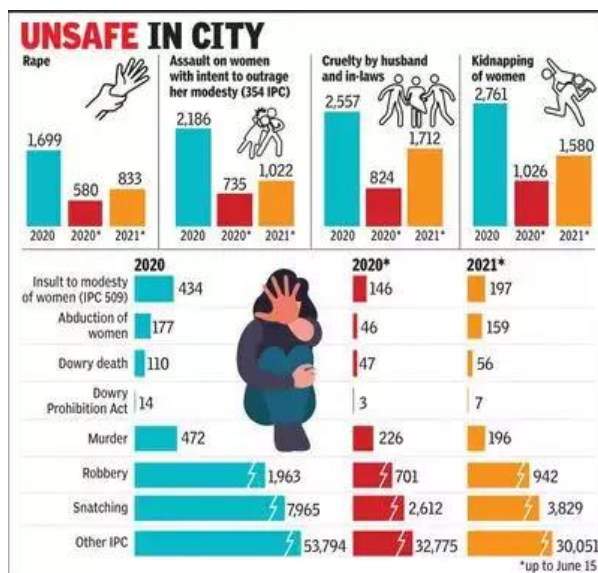
Gandhi went on to add that individuals should be aware of these social faults through their hearts rather than their intellects in order to avoid them. These characteristics, he believed, were spiritually dangerous to humanity. It's worth noting that each of them is a principle that may be understood, interpreted, and implemented both individually and collectively.

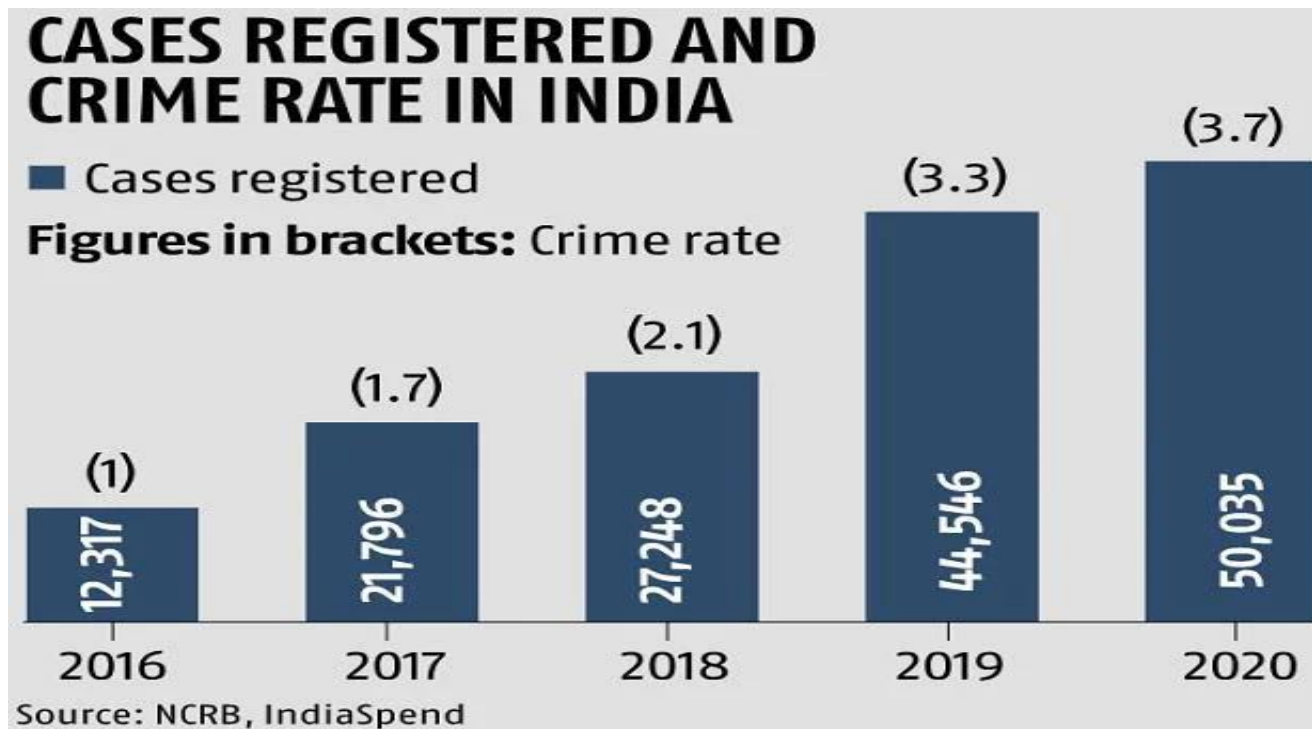
### **Social evils in Indian context**

Social evils are issues that directly or indirectly harm society's members and are regarded as a source of debate or a concern in terms of moral principles. Caste, poverty, dowry, gender inequity, and illiteracy are examples of common social ills. Social reforms were necessary for the growth of society and the masses because of the social problems and superstitions that had controlled society for ages. The newly educated become increasingly enraged by inflexible social rules and out-of-date habits in the nineteenth century. Irrational and dehumanising social practises were no longer acceptable to them. Furthermore, religious sanctions were once used to condone backward aspects of Indian culture, such as the caste system or gender discrimination. As a result, religious reform became imperative. Mahatma Gandhi's role and influence in shaping New India is indisputable. In my opinion, he is still as relevant a person and a philosopher in the twenty-first century as he was in the

previous one. For instance, in this globalized, tech-savvy world, the concepts of ‘sarva dharma sama bhaav’, or all religions are the same, and ‘sarva dharma sada bhaav’, or goodwill towards all religions, professed by Gandhi-ji, are essential to maintain an atmosphere of harmony and compassion and to realize his idea of ‘vasudhaiva kutumbakam’ (the world is one family).

As a responsible citizen, there is no doubt that science is developing and flourishing, in my opinion. Making enormous progress in every subject, yet something is missing: 'Humanity,' which makes it unsafe for human survival. Similarly, multiple political parties rule in India's many states, yet they lack principles in some ways. Gandhi's photograph hangs at every government office in India, and his image is even printed on our money. He is the man without whom we will be unable to progress politically, socially, or economically. However, we are sadly losing his ethics, morality, and beliefs. He is now just remembered in our paperwork, not in our minds, hearts, or souls. As a result, India is getting increasingly violent.





### Violence in Indian Society

Science, in my judgement as a responsible citizen, is evolving and flourishing. Despite tremendous development in every topic, something is missing: 'Humanity,' which makes human survival dangerous. In India's various states, multiple political parties control, although they lack principles in some aspects. Gandhi's portrait hangs in every government building in India, and his picture is even on our currency. We will not be able to develop politically, socially, or economically without him. However, his ethics, morality, and values are slowly fading. He is no longer remembered in our thoughts, hearts, or souls, but only in our papers. As a result, India's violence is escalating.

#### Kinds of Violence

##### 1. Domestic/Family Violence

Domestic/family violence is defined as an act committed with the aim or suspicion of physically harming another person. A family is a social unit characterised by shared living quarters, economic collaboration, and reproduction. Wife beating, physical punishment of children, sibling fights, incest, marital rape, family homicide, elder abuse, and other forms of domestic violence are all frequent. Since the early 1960s, researchers, doctors, and policymakers have been fascinated by the possibility that family violence might be passed down from generation to generation inside families.

## **2. Verbal Violence**

This is a regular occurrence in almost all cultures around the world. The tactic used in this sort of violence is the incorrect handling or use of word/s, or the perversion of meaning or its application. People strive to acquire authority over the other party by raising their voice and using harsh words at the smallest provocation. Victory appears to be on your side the louder you can scream and use harsh and filthy words. This is also evident in the home, at work, in the marketplace, and in private life.

## **3. Psychological Violence**

This sort of violence is used by powerful people to dominate weaker people by instilling dread in them. Physical violence is far less destructive than this type of violence. Psychological violence in society includes black mailers, damaging someone's good name in public, fear of losing one's name and popularity, psychological pressure at work, and fear of losing one's family status. It is an extreme fear of unknown events that causes people to become psychotic cases as a result of mental depression and, in some circumstances, to go insane.

## **4. Sexual Violence**

Sexual violence is defined as using force against another person's will to coerce him or her into sexual activity. Countless examples of this type of violence can be seen in the daily newspaper and television news. All forms of sexual violence result in physical, mental, or both forms of harsh violence. Women and children are the most susceptible victims of domestic abuse.

## **5. Gang Violence**

Gang violence is the result of a city culture in which different gangs struggle for supremacy. The befuddled adolescent is compelled to pledge his loyalty to one of the two gangs or face certain death. Unemployment and erroneous aspirations lure young people into gangs where there appears to be no way out. The individual is provided with a sense of safety and security by the Gang, and he is expected to follow the Gang's values. The majority of gangs are involved in organised crime and pose a threat to the country's law and order.

## **6. Child Abuse/violence**

When it comes to violence, children are the most vulnerable group. They are helpless and vulnerable to a variety of atrocities. Child labour is illegal under the law, and there are severe penalties for doing so. However, the amount of children compelled to work for eight to twelve hours each day in deplorable conditions for pitiful pay is a sad state of affairs. Children are compelled to work in domestic, construction, agricultural, and sexual rackets.

## **7. Gender Violence/harassment**

Gender violence is an attitude and force used against the weaker members of society. In a patriarchal society, the male member is considered the family's head and is responsible for maintaining household discipline. This mindset is applied to all other aspects of society. In such a culture, women and children are deemed voiceless. Gender discrimination, lower compensation for the same labour, prescribed work ethics for women, clothing code, complete surrender to

man's will, and other forms of gender violence/harassment present in our society.

### **8. Political Violence**

Outside of international combat or the internal administration of justice, political violence is the use of force for political purposes. Political violence can range from stone-throwing during protests to revolution and civil war. Political violence, which is traditionally distinguished from force in general as unlawful, goes beyond the bounds set for the authorised pursuit of political goals.

### **9. Cultural Violence**

Many recent cross-cultural studies of human violence have relied on one of two main conceptions of human hostility. The drive discharge or catharsis model proposes that all groups have an underlying level of hostility that must be released in some fashion on a regular basis. The cultural pattern model, on the other hand, claims that some societies have a core set of values and beliefs that encourage aggression and violence. Violence is more likely to be found in all or many areas of activity, including interpersonal interactions, family life, child raising, religious rites, warfare, and games and sports, in these civilizations than in other communities that lack such an emphasis. The culture pattern method, taken to its logical conclusion, implies that in some societies violence is a way of life.

### **10. Religious Violence**

The initial challenge in relating violence to religious concepts and practises is that both of these crucial phrases appear to be simple enough to comprehend. Religion, according to popular belief, is a path to serenity and happiness. For our purposes, violence is defined as the use of physical force to harm people or property, but it also includes forced interference with personal freedom, violent or passionate behaviours or language, and finally, anger or wrath. As a result, we can see that combining religious and violent concepts into a single all-encompassing word necessitates broad rather than narrow definitions. We define religion as any set of beliefs or activities that have no pragmatic basis other than belief, though there may be some.

### **11. Terrorism**

The paradigm of political violence is terrorism. One school of thought sees it as illegitimate political killing, as opposed to tyranny, because of the availability of peaceful alternatives or because it targets innocent individuals rather than accountable officials. Another view sees terrorism as low-level warfare waged against innocent civilians in violation of just war principles, typically due to the terrorists' lack of means to defeat a military force. It is in no way defensible, either because it invariably results in the death of innocent people or because it violates political commitments. Terrorists frequently argue that innocent civilians are inadvertent victims who suffer no more, if at all, than in conventional warfare, or that the citizens who are targeted bear collective responsibility as members of the oppressor group. Terrorists also deny the reality of political commitments to a government that is harsh or refuses to acknowledge them.



## 21<sup>st</sup> Century Indian Society and Gandhi

Gandhi-ji placed a strong focus on protecting our ecosystems, utilising only organic and environmentally friendly products, and minimising our consumption to avoid causing environmental stress. He also reduced his own consumption demands as a result of this. Unfortunately, we have reached a point where we have become a burden on the environment, and the aim of vasudhaiva kutumbakam appears to be impossible. As a result, we must follow in his footsteps and begin a discussion about our delicate biosphere and how we are on the verge of destroying it, as well as ways to rationalise our needs.

I believe we have elevated Gandhi-ji to the status of God and worship him as such. However, now is the time to incorporate his ideas and philosophy into our economic policies and daily lives. Internalizing and embracing the Gandhian style of life requires this. And I'm pleased to report that the current government is working to incorporate the Mahatma's vision and philosophy into its economic strategy.

Gandhi's talisman to a coworker neatly summed up the driving idea of ethics. This talisman must be remembered by politicians, policymakers, social workers, and all citizens.

'I will give you a talisman. Whenever you are in doubt, or when the self becomes too much with you, apply the following test. Recall the face of the poorest and the weakest man [woman] whom you may have seen, and ask yourself, if the step you contemplate is going to be of any use to him [her]. Will he [she] gain anything by it? Will it restore him [her] to a control over his [her] own life and destiny? In other words, will it lead to swaraj [freedom] for the hungry and spiritually starving millions? Then you will find your doubts and your self melting away.'<sup>1</sup>

The report attempts to establish a composite Social Development Index (SDI) by taking into account six important elements of social development. Economic and Political Weekly September 16, 2016 There are various indicators for each component.

(1) Demographic parameters; (2) Health care indicators; (3) Basic amenities indicators such as 'pucca' house, safe drinking water, toilet facility, and electricity; (4) Education attainment indicators; (5) Unemployment and poverty indicators; and (6) social deprivation related indicators such as literacy of SCs, STs, and females in relation to total, Muslim consumption ratio to total, female unemployment ratio to total, and child sex ratio to total

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<sup>1</sup>CWMG: 89:125

## **Government initiatives**

Now the question is, how do we follow Gandhi's path? In ten points, I've described what our government is attempting to do. The first is our economic policy, which requires everyone's involvement, development, and trust, or "sabka sath, sabka vikas, sabka vishwaas." We want a clean India, a healthy India, and a capable India, in that order. Fifth, we want a thriving country; sixth, we want empowered women; and seventh, we want decent administration. Swaraj gramme is ranked eighth, and sustainable farming is ranked ninth. The third goal is an India that is safe and capable of responding effectively to both internal and external challenges.

### **1. Sabka Sath, Sabka Vikas, Sabka Vishwaas**

Sabka sath, sabka vikas, sabka vishwaas is the most significant and critical element among the following. All parts of society, including minorities, dalits, women, and tribal people, must have access to the benefits of progress; no one should be left behind. This is our feeble attempt. NITI Aayog is totally committed to attaining this objective.

### **2. Swachh Bharat**

'Sanitation is more vital than independence,' Gandhi reportedly observed. For the first time in the nation's history, a prime minister addressed the citizenry from the Red Fort's ramparts on Independence Day, urging them to work toward keeping India clean. It is no secret that cleanliness is a major issue in India, which is made abundantly obvious when travelling by train. In reality, the Swachh Bharat Mission has aided in the reduction of diarrhoea and malaria in children under the age of five, as well as stillbirth and low birth weight. Unfortunately, 38 percent of Indian children are malnourished, with waterborne infections such as diarrhoea being a prominent culprit. The Jal Shakti Ministry was established to address such issues and ensure that every home has access to water.

### **3. Swasth Bharat**

A clean India will inevitably result in a healthier India. 'Prevention is better than treatment,' Gandhi stated. I've seen that today's youth prefer to walk at least 10,000 steps per day, which is just about 7 kilometres, as opposed to the 18 kilometres that Gandhi-ji walked every day of his life. He walked roughly 79,000 kilometres during his campaigns from 1913 to 1948. He was a great believer in remaining healthy and fit, which the government's Ayushman Bharat Yojana underscores. For the first time in the country's history, 50 crore individuals have been told that the government will cover the expense of their hospitalisation. This system has the added benefit of presumably resulting in the proliferation of tiny nursing homes and hospitals in tier-II and tier-III cities, which would not have happened otherwise because residents in those areas could not afford such services. In another 5–10 years, this would be a much-needed improvement to reduce the pressure on hospitals in major cities.

### **4. Saksham Bharat**

Our fourth goal is to empower India. Gandhi-ji, in my opinion, always wanted India to be a prosperous and capable country, and we have taken many steps to

achieve this. Everyone has heard of the Pradhan Mantri Jan Dhan Yojana, a financial-inclusion programme that has resulted in the opening of over 37 crore bank accounts. It is difficult to believe that 37 crore people in India do not have bank accounts. These accounts have received over one lakh crore rupees in deposits.

#### **5. Samridh Bharat**

The Atal Innovation Mission is a flagship initiative of NITI Aayog to promote innovation and entrepreneurship across the country, based on a detailed study and deliberations on India's future innovation and entrepreneurial needs. I should also mention that all ministries and state governments are developing and implementing plans to achieve the Sustainable Development Goals by 2030.

#### **6. Sashakt Naari**

Gandhi-ji was a leading advocate for women's empowerment. He openly advocated for the education of girls, the remarriage of widows, and the abolition of the purdah system. He drew women out of their homes and into society. They formed his army of supporters in the mass struggle for freedom.

#### **7. Suraj**

Gandhi-ji envisioned Ram Rajya as a state of absolute good governance and transparency. 'By Ram Rajya, I do not mean Hindu Raj,' he wrote in Young India on September 19, 1929. 'I'm talking about Ram Raj, God's kingdom....' On August 2, 1934, he stated in Amrit Bazar Patrika, 'Ramayana of my dreams ensures equal rights to both prince and pauper.' Again, in Harijan on January 2, 1937, he wrote, 'I have described Ram Rajya, that is, people's sovereignty based on moral authority.'

#### **8. Swaraj Gram**

To realise Gandhiji's dream, village panchayats and gramme sabhas have been designated as the focal point of local development administration. To strengthen and empower gramme swaraj, village panchayats receive 100% of panchayat finance commission funds. The government is adamant about making this happen at any cost; particularly in aspirational districts, the fund is critical for the development of gramme panchayats and urban local bodies. Grants worth Rs 2.88 lakh crore were distributed to states under the Fourteenth Finance Commission for five years to strengthen duly elected gramme panchayats and municipal bodies.

#### **9. Satat Krishi**

Gandhi envisioned a harmonious relationship between humans and nature. He was a firm believer in self-sustaining agriculture farming. Unfortunately, our agricultural sector is currently in crisis. We have 70 million tonnes of food grain on hand, but the price is so high that we cannot export it. Despite the fact that our country has a large number of malnourished people, we are forced to raise the cost and the minimum support price. Agriculture employs at least 43 to 45 percent of our working population and contributes 14 to 16 percent of GDP. So one can see how much productivity there is.

#### **10. Surakshit Bharat**

The tenth and final goal is to increase the security of our country. In terms of defence equipment, India must become self-sufficient. I'm happy to report that we've added Tejas and Akash to our air fleet, as well as Brahmas and other missiles to our arsenal. The government intends to drastically reduce defence imports. For the first time, there is a government policy in place.

### **Gandhi's intellectual inspiration towards Peace**

M.K. Gandhi, one of the twentieth century's most influential figures, was a revolutionary leader not only in politics, but also in religion. He was given the title Mahatma, Great Soul, for his ability to devote himself to God, and he is still revered by millions as a Hindu saint. His philosophy delves into the deep religious roots of worldly achievements and celebrates his own words, his intellectual, moral, and spiritual approaches to the divine. The Way to God is based on Gandhi's lifetime of truth-seeking experiments, and it reveals the heart of his teaching on love, the soul, meditation, service, surrender, and prayer. Its message will provide wisdom and inspiration to everyone.

#### **A. Intellectual Foundation**

##### **God**

- God is one, without a Second
- God is Omnipresent, Omniscient and Omnipotent
- HE is a mysterious Power
- The Supreme Good
- God is Truth and Love
- God is Eternal law, Infinite mercy and has many names

Every human being owes it to himself to look carefully within and see himself as he is, and to go to any length to improve himself in body, mind, and soul. Man should recognise the harm done by injustice, wickedness, vanity, and the like and do his best to combat it.

#### **B. Moral Discipline**

**Truth:** Inner feelings are the ultimate truth. It is within each of us. There is an inmost centre in each of us where truth abides in its entirety. Every wrongdoer is aware that what they are doing is wrong. In God's world, truth and righteousness must always be the law. The truth is that fearless vigilance is required. Truth is the highest value in a human being.

**Love:** Love and truth are two sides of the same coin, both difficult to achieve and the only things worth living for. A person cannot be true unless he or she loves all of God's creatures. True love is limitless, like the ocean. It brings people together. It is required for survival. Ahimsa's religion is love. Man is a violent animal, but a peaceful spirit. He/she cannot remain violent once he/she awakens to the spirit within. That is why he taught 'truth' and 'non-violence' in order to achieve life's goals.

**Self-restraint:** It is discipline and restraint that separates us from the brute.

- **Control of the palate:** True happiness is impossible without true health, and true health is impossible without strict palate control. When

we have control of the palate, we will automatically gain control of the other senses.

- **Conquest of Lust:** The ultimate goal of man and woman's existence is to conquer lust. Man cannot hope to rule over himself unless he conquers lust.
- **Selfless Service:** Renunciation is the key to a happy life. Indulgence is death, while renunciation is life. Selfless service brings me joy. Actual self-actualization service

#### C. Spiritual Practice

- **Faith:** Disbelief is an illness. Living faith is necessary for survival.
- **Prayer:** Prayer is truly complete meditation and merging with one's higher self.
- **Meditation and Mantram:** Meditation is the only way to experience God's presence. It aids in the development of human inner voices.

#### D. Vows and Observances

The following explanation of the eleven observances is taken from the Constitution of Satyagraha Ashram, the spiritual community Gandhi founded in 1915 and where he spent much of his adult life. The goal of this ashram is for its members to qualify for, and continually strive for, service to the country that is not incompatible with universal welfare.

The following observances are essential for the fulfilment of the above object:

- Truth
- Chastity (Brahmacharya)
- Control of the Palate
- Non-stealing
- Non-possession/ Poverty
- Physical labour
- Swadeshi
- Fearlessness
- Removal of Untouchability
- Tolerance

#### E. Maxims of Life: The vows of Satyagraha Ashram

This is an excerpt from Gandhi's speech to the Madras Y.M.C.A., which was first published in New India on February 16, 1916. The goal of this speech was to outline the ethical principles that Gandhi established the Satyagraha Ashram on

- The vow of Truth
- The Doctrine of Ahimsa
- The vow of Celibacy
- The vow of the control of the Palate
- The vow of Non-thieving
- The vow of Swadeshi

- The vow of Fearlessness
- The vow of regarding the Untouchables
- Education through Vernaculars

## **Analysis**

Today's global issues are not limited to internal conflicts and issues. Border management, environmental issues, nuclear issues, humanity's deepening moral crisis, and so on. We live in a world that is increasingly divided by global unrest, fear, anger, hatred, discontent, despair, immorality, and so on, and the number and intensity of ethnic and religious conflicts appear to be increasing, gaining greater and greater intensity all over the world. War and violent methods of resolving such conflicts have been demonstrated in the past. It will result in bloodshed, loss of human life, and a slowing of our development process.

In human affairs, there will always be conflicts, big and small. Total war can no longer be used to resolve conflicts. And, clearly, no conflict can be resolved in its inner reality by the ostensible deterrence of nuclear weapons. In such a situation, the use of nonviolent resistance may be worth considering. It is now widely accepted that the core of Gandhi's legacy to humanity is that he taught us that truth is greater than all worldly possessions and that slavery, violence, injustice, and disparities are incompatible with truth.

However, many people believe that the new social order Gandhi envisioned is too idealistic and an unattainable utopia that is only suitable for academic and semantic interpretations. But what Gandhi left behind was not a set of theoretical formulations, but rather a carefully crafted vision of an organically sound, mutually supportive, and respecting independent world order.

Gandhi forewarned humanity of this perilous situation in his seminal work 'Hind Swaraj' in 1909, stating that unprincipled growth will lead to disaster.

The evil we must combat is within us, and the fact that we are unaware of it is the fundamental issue. In the new dictionary compiled by the champions of unlimited growth, motifs such as give and take, live and let live, love and to be loved have become clichés. This is only possible if we adopt a holistic view of life and ensure equality and justice, which presupposes the simple truth that each individual is unique and that we should respect and allow each individual to maintain his or her uniqueness, and that what applies to an individual should apply to a nation or at a global level.

Gandhi also warned humanity about a series of social and political upheavals, ecological devastation, and other human misery that could occur unless modern civilization takes care of nature and man tries to live in harmony with nature while reducing his wants. He warned that unlimited consumerism and callous indifference to values will not help humanity progress toward peace. Hatred in any form, and exploitation in any form, is a denial of humanity's fundamental right to exist.

Gandhi also tries to persuade people that wars never solve problems. On the contrary, reconciliation should aid humanity in resolving its various issues. Thus, as many thinkers in various parts of the world have pointed out, we have in Gandhi a world leader who dreamed of a warless world and promoted a social order in which exploitation and injustice do not become dominant tendencies.

As a result, Gandhi's political and social philosophy in general, and his approach to the concepts of Truth, nonviolence, and Satyagraha in particular, may serve as a springboard for the regeneration or rebirth of nonviolent or less violent cultures and societies.

Gandhi himself says that "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 in both on as vast scale as I could." In other words, the Mahatma simply attempted to revive and make much more understandable those old teachings for the entire world, making them usable in the new social and political context. There are various dynamics associated with his teachings that can be analysed and applied depending on the situation. As a result, while his contribution during his lifetime was significant, his contribution in the next century, when the world is threatened by a man-made survival crisis, may be even greater, as a well-thought-out application of his ideas to resolving today's serious existential crisis could be of great value.

### **Conclusion**

Gandhi once said,

"My mission is not merely the brotherhood of Indian humanity. My mission is not merely the freedom of India, though today it undoubtedly engrosses practically the whole of my life and the whole of my time. The true realization of freedom of India, I hope, would realize and carry on the mission of the brotherhood of man. My patriotism is not an exclusive thing. It is all-embracing and I should reject patriotism which sought to mount upon the distress or the exploitation of other nationalities. I want to realize brotherhood or identity not merely with the beings called human, but I want to realize identity with all life, even with such thing as that crawl on earth". (Young India, April 4, 1929)

After all of this, the only question that remains is whether we, the people of the twenty-first century, are moral, open-minded, and wise enough to understand Gandhi's teaching.

I could only hope that the answer is yes.

To conclude we can say that we live in the twenty-first century, also known as "The Development Century." Gandhian principles or a value system are something that unites all of India at one point in time. It sparked a revolution that engulfed the entire country and lasted until we achieved independence. This value system instilled in the people the principles of truth, nonviolence, and satyagrah. The uniqueness of Gandhiji's principled approach continues to

alarm us. While practising, he advocated for simple living and high thinking. Political, economic, social, and moral rights, as well as values, are currently being eroded and exploited. During the development process, we must consider these issues and try to find the best solutions for our needs. Following Gandhi's principles is the best solution for the above problems in today's world. Gandhi's philosophy has the potential to save us from this predicament. Gandhi's extensive writings, speeches, and talks cover every conceivable aspect of Indian life during his lifetime and in the modern world. Today, Mahatma Gandhi's philosophy is viewed as a living experience with the potential for transformation that will lead to a Global Awakening. His values such as truth (Satya), nonviolence (Ahimsa), human dignity and respect, and love of our fellow beings are more relevant today than ever before, regardless of time, geographical space, or cultural background.

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