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Gandhian philosophy: Relevance in the contemporary world (Ethics and ethics through Gandhism)

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ABSTRACT

Mahatma Gandhi was a free-spirited Karmayogi and a true man in true sense. Gandhi's has acquired a unique place in the proud congregation of those great teachers and preachers who have given a new light to the field of education. An unbiased study of Gandhi's ideas related to education and morality proves that these ideas are the starting point of education theory and practice. Gandhi's considered character-building the goal of all knowledge. They call a citizen with high moral character the power of the nation. Therefore, firstly the goal of education should be to develop morality. Gandhi's used to emphasize the purity of the means for achieving the goal. In his view, developing the best character can be useful for the development of the country. Their influence has not only been limited to India but also read on other countries. Today, the whole world is established and marching towards a society without class and all are eager to enter the wide spectrum of religion. Many of his rules apply worldwide and they can never be outdated. His rule of non-violence was as relevant to India as it is for the rest of the world even today, for which the whole world conference and agreements etc. are trying in some form. The morality that Gandhi's wanted to explain to the world was humanity. He insisted on human being to become human. Gandhi's ethics is going on even after 150 years of his birth because his philosophical thought is based on the ground of behavior. The essence of his life can be understood in 5 great words Truth, Non-violence, Satyagraha, Fearlessness and God.

Keywords: Non-violence, Truth, Satyagraha, Brahmacharya, Taste, Asthey/Renunciation, Fearless, Untouchability Prevention, Sarvodaya, Physical Labor, All Religions Equanimity, Indigenous

1. INTRODUCTION

In this era of technological development, where we are becoming more modern, we hold the promise of becoming civilized; the decline of our moral values is the biggest challenge of society today. Being ethical means auspiciousness and progress. The person in life wants and does whatever is good. Auspicious one who is happy, whose path is good, so that no other person will suffer from it and it is public beneficial. The subject under which this auspiciousness was explained by various auspicious people is called Nitti Darshan / Ethics, which indirectly affects the life of a human being by making him familiar with the universal rules and principles of conduct.

The conclusion of Indian Ethics is "**Satya-Shivam-Sundaram**", i.e. what is true, that is Shiva, ie welfare. The basic unit of society is the strength of human beings and the completion of values, which makes the society capable of following the ideals. The discrepancy is that every person wants to see the society beautiful, but following the moral values them, he feels crooked. Instructions related to the need to follow morality are full in Indian literature, but we do not want to tighten ourselves on that criterion. From time to time, many great men refreshed this concept. Such great men were great thinkers and philosophers and father of the nation "**Mohandas Karmachandra Gandhi**", who is also known as Bapu and Mahatma with respect. Mahatma Gandhi is not a name but an ideology called "**Gandhism**", which the whole world has complied and celebrated.

"As recently as the Prime Minister of India, Narendra Modi, said: - 2 Oct." On Porbandar, not one person was born, but an era was born. He was not a person to be included in the borders of any country, he was a world human. Gandhi's is as relevant to the world today as he was in his lifetime. His personality is unique to the world.

The policy that Gandhi's told the forerunner of India's freedom for human society is exemplary and observable even in the present world. Key elements of Gandhi's Nitidarshan:

- a. Non-violence:** Non-violence is not to cause pain to any creature with mind, speech and deeds etc. Truth is God, and then non-violence is the way to attain it. Truth is practicable and non-violence is a tool. Without non-violence, the search for truth is also impossible. According to Gandhi, non-violence is the best virtue. Gandhi's saw the meaning of non-violence from two sides. The first side is prohibitive which means prohibition of violence. The second is emotional which means love. Love is also at the core of social service, due to which our duties also become joyful. According to Gandhi's, the law of love is the law of nature. Gandhi's says that if the goal of violence is human welfare, then it is desirable. Therefore, violence can be called justified and inappropriate in the context of the social context, nation or world. When violence comes in disastrous form, Gandhi's boycott such violence. There is no religion in the world that preaches violence or gives directions. According to Gandhi's, "The relationship between human and non-violence is so close that it is impossible to separate them. These are two sides of a coin. "Non-violence is the basic foundation of all religions. Non-violence is the only moral basis from which all qualities arise. Non-violence should not only be the religion of the individual but should be implemented in a tangible manner in the entire social system. At present, the whole world is facing inhuman problems like violence and terrorism and to eliminate these problems, Gandhi's non-violent form can prove to be effective. **According to Gandhi, non-violence is the greatest strength for humanity. It is more powerful than the powerful weapon of destruction produced by man.** The non-violence of a dead mouse is meaningless in front of the cat, because the cat is stronger than the rat. "The weak can never be forgiving, forgiveness is a sign of the powerful, and strength does not come from physical strength, but from indomitable will.
- b. Truth:** Truth is that without which no person, thing and place etc. exist. Gandhi's said that instead of saying that God is truth, it should be said that truth is God. Gandhi's wanted to replace the truth in place of God and bind the whole world in one sutra because he knew that riots often occur in society due to fanatic religiosity. For this reason, Gandhi's thought it appropriate to recognize the truth instead of God. A part from this, a section of the society which is of rational / rational persons can doubt the power of God but not in the power of truth because the purpose of conscience is the attainment of truth. In the present perspective, if we look at the moral element called Gandhi's truth, then anti-social activities such as terrorism, theft etc. will be automatically eliminated. If a man follows the truth firmly in his practical life, then he will automatically get the solution to the problem that what is really his duty in a difficult situation. Gandhi's, like non-violence, does truth in a very broad sense. He is of the opinion that in order to conduct according to the truth, it is very important to follow non-violence sincerely.
- c. Satyagraha:** Satyagraha means - urge towards truth. Gandhi's was a foster of truth and non-violence. He knew that the use of truth and non-violence is necessary in life; otherwise it will remain only of theoretical importance. Gandhi adopted non-violence in his political and social life and gave his name Satyagraha. Gandhi's has considered Satyagraha as a spiritual power.
- d.** According to Gandhi's, following Satyagraha does the same which represses the feeling of violence. Satyagraha is a power that can be used by individuals or communities. But a weak person cannot do Satyagraha. Only a person who can do Satyagraha has self-power, moral strength. To face injustice, violence and atrocities, Gandhi's proposed a non-violent method, which was named Satyagraha. The Satyagrahi himself suffers for the sake of truth and forces the opponent to understand the truth. This is the reason that Satyagraha is called "**Periodic Method**". Some critics have called Satyagraha a "**law of compulsion**", but the law of compulsion contains violence. The goal of Satyagraha is to bring the guilty person on the right path. Therefore, his request is related to the heart, which is aimed at changing the heart.
- e. Brahmacharya:** Gandhi's has taken a wide meaning in Brahmacharya. Meaning of Brahmacharya - Staying in the practice of Brahm / Truth. Therefore, it is necessary to keep restraint on the senses. This moral value of Gandhi's has become the absolute necessity of the present. Presently, the world is grappling with problems like rape, prostitution, kidnapping and murders due to illicit relations and diseases like AIDS. The only solution for this is the observance of celibacy by each person.
- f. Taste:** According to Gandhi, nature is sufficient to satisfy everyone's needs, but not to satisfy everyone's greed. A person has to fulfill his basic needs - "bread, cloth and house", but in the modern age, most of the people do not need them even though they need more than their need for self-satisfaction and many tasty (choppy) variety Provides food, clothes and houses. Which is taking the form of a problem for society and the world? Due to which many of the population is not able to meet their basic needs. According to Gandhi's, all people should follow their tasteless taste and get food from their food to any needy person every day. At present, many people of the world are suffering from starvation and malnutrition, if the rich class follows moral values such as tasteless, and if only a few of them donate their food to the needy, then everyone can get food.
- g. Asthey/Renunciation:** Gandhi's has explained astheya in two ways - The common meaning is - do not take anything without asking anyone. In the specific sense - do not take any thing that is not needed, that is; do not keep the thing or property, which is not needed. It is a steal to keep any small thing or unclaimed item found in the public fund. Keeping more things than necessary is called collection, this collection turns man towards greed. Due to which disorders arise in human mind. Due to these disorders, in the present world, immoral acts like violence, deception, lies, plunder; hooliganism and theft etc. are seen. To save the world from all these, the value called Astay can be very effective.
- h. Fearless:** Fearless means to be free from external fear. To strengthen one's self strength it is essential to be fearless. Fear makes a person weak. According to Gandhi's, "fearlessness is liberation from all external fears". A fearful person cannot practice the principles of truth and non-violence. At present, if the person adopts Gandhi's moral element, Fearless, then no anti-social elements should have the opportunity to spread chaos.
- i. Untouchability Prevention:** Untouchability means - untouchable. Whether a person is of any caste, religion, country, region, clan and gender, he should be considered as a human being and should be affectioned. Discrimination generates envy in the mind, when this happens violence spreads in the society. To avoid all these problems, Gandhi's has said that prevention of untouchability is the only means. Presently, people keep fighting in the name of religion and caste. It is very destructive. To avoid this destruction, untouchability and discrimination should not be allowed in mind. Gandhiji, like other social reformers, made tireless efforts to uphold the dignity and prestige of unhappy people who were satisfied with this stigma of untouchability.

- j. Sarvodaya:** The ideal state is the same - where all people continue to get equal opportunities and facilities and where there is an auspiciousness, peace and joy. "Gandhi's Sarvodaya idea is behind the ideal state. Sarvodaya literally means 'rise of all', 'auspicious of all'. In this way, every action is the only goal of social and political schemes and actions – **“Good luck of all”**. Gandhi's says that in the Sarvodayi system, the appearance and manner of police, court will be different. There they have to understand that they too are part of the society, whose job is to serve the people and awaken the sleeping auspiciousness in the heart of the guilty criminal.
- k. Physical Labor:** means to do one's own work. According to Gandhi's, no matter how rich a person is, he should do the work related to himself. Such as house cleaning, gardening, farming etc. Gandhi's considered hard work as worship.
- l. All Religions Equanimity:** Gandhi's termed the word tolerance described in Indian Wangmay as all religion's equanimity. It is ideal to respect another's religion like his own. Whatever be the religion, it shows only the path to reach God, even if the methods of prayer are different, all show the path of well being.
- m. Indigenous:** Means to use goods manufactured in one's own country. By doing this, the wealth of the country will remain in the country. Poverty and unemployment will be removed. If no things are being manufactured in our country, then proper efforts should be made to manufacture them. Khadi was encouraged by Gandhi's to manufacture indigenous textiles. They themselves used to spin yarn with charkha. Thus, due to their efforts, indigenous textiles were produced at that time also. Other items manufactured in your country should also be used, just like textiles. This brought prosperity and prosperity in different sections of our country.

2. CONCLUSION

Mahatma Gandhi's thought and philosophy, which embraced humanity from ignorance, superstition, rational and scientific approach and laid the foundation of non-violence Parmo Dharma, was attested by ideas like peace, fraternity, tolerance, development and unity. All the living beings in the world, there is an element of cooperation among each other, mutual brotherhood, mutual harmony, universal religion. Babu's thoughts also influenced millions of people in the world and people have also assimilated. Hence Mahatma Gandhi's birthday 2 Oct. Is celebrated as World Nonviolence Day all over the world. Gandhi's did not just talk about ideals and morals, but he removed every element in his life and gave practical example of moral life. He used to say that "My life is my message". Whatever ideas Mahatma gave, he gave the test of his life. If mankind has to be freed from terror, then Mahatma Gandhi can be freed from the path. He used to say: - Bring in yourself the change you want to see in the world.

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