



Views of Mahatma Gandhi

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Abstract: *The world refers Gandhi as Mahatma. No one is called Mahatma except Mr. Gandhi. Ours is a small soul where his soul is big. MAHA plus ATMA IS Mahatma. The entire philosophy of Mahatma revolves around three concepts. They are peace, non-violence and decentralisation. All his concepts have organized international values. His concept of Anarchism rejects the state authority. His little republics protect the interest of the villages. His Theory of Trusteeship reduces the power of capitalism and capitalistic economy. It is said that Socialism is like a hat which lost its shape as ever body used it. But Mahatma's concept of socialism never loses its value since Gandhian socialism is Marx (-) violence. His concept of Satyagraham has its own value. He believes that any constructive work can be established not on force but on peace and non – violence. His concept of Prohibition promotes the peaceful life of a woman. His dress code during freedom struggle protected and promoted the kadhi culture and dignity and prestige of our nation. Mahatma's literary works in English are very tough to an ordinary literate to understand because of his sound vocabulary. Many of his works have been rewritten for the right understanding of the common people. One of his concepts quite India", cited to be led force though the concept has no violent nature.*

Key words: Mahatma, satyagraha, Indian culture

Introduction

Mahatma is a saint among politicians and a politician among saints. He was the product of the Indian culture and civilization. He did not start any ism. He only expressed his views on political, social, economic and religious matters from time to time, according to the need of the occasion and political situation. He adopted methods like Satyagraha, Non – Violence, Non – Cooperation, Civil Disobedience, strike, fast, etc, for the achievement of Independence for India. Good means are essential for the achievement of good ends is his strong belief. His satyagraha is a technique to meet foreign aggression.

He was greatly influenced by the ancient Indian culture and religion. The Gita

ranks the foremost in molding Gandhiji's outlook. He was always a man of action. The Gita made him so. He was a Karma Yogi, a practical man of action who struggled without the desire for results. He learnt that all problems could be solved by non – violence. He opposed violence and exploitation. Gandhiji had a deep faith in religion. Religion is the source of morality. It teaches us truth, non – violence, sympathy and renunciation. Gandhiji did not like religious feuds. He devoted all his life to the cause of Hindu –Muslim unity. He was a worshipper of truth and non – violence. He declared that he could live without water and air but not without the love of God.



The constitution of India respected the idea of Mahatma and incorporated special privileges to the minorities to promote unity. It is the most unfortunate thing that Islamic fundamentalism promotes terrorism and causing destruction. It is a major issue in the world. It is the right time to inject Mahatma's non - violent weapons to prevent or to curb terrorism permanently in the world with minimum positive violence. Islamic fundamentalism disturbs the world society in the name religion and God. But Mahatma's religion was a religion of humanity. Save humanity and humanism. In view of Mahatma, religion changes the nature of man and teaches him the qualities of sympathy, renunciation and service. It purifies his soul by teaching him non-violence and truth and creates an eternal tie between soul and God.

Gandhiji used religion in all spheres of human activity. For this purpose he emphasized the purity of means and ends. He wanted to follow politics on the basis of truth and non-violence. Therefore, whenever a violent incident occurred in his Satyagraha, he withdrew it. Non-Violence means limitless love. Non-violence is the weapon of the heroes. The person who believes in non-violence does not use force, even though one has sufficient strength to do so. It is unfortunate that existing politics is nothing but violence. A common man is not able to understand the politics. Most of the voters are limited to exercise their franchise in favor of either to bribe or force. Satyagraha is either sugar or salt, nobody likes to take more than what one needs in modern society. Limitless love is possible only on their kith and kin and not on entire humanity.

Gandhiji believed that state is not an end but it is a means for the welfare of the people. Therefore, he did not agree with Hegel that state is the final end of the human organization and it is above morality. He also did not agree with Mussolini that state is above all, nothing is outside state and nothing is against the state. He believed that the state was a means to the maximum welfare of the people. But state has a sovereign power. State protection is there, state violence is also there. State is power. State is power to control and punish the law breakers. No one can reject the state power until all the people in the world society develop mind set expected by our Father of our Nation.

State fulfills and implements its duties through the agency called Government. So, Government has its organs in the name of legislative, executive and judiciary. We need not go for any literature about the functioning of those three organs. How the legal agency and enforcing agency are functioning. Their way of functioning are often disclosed via silver screen. Mahatma admitted that there would be need for police in his non-violence state, yet he wanted to introduce certain reforms in the police. The policemen would believe in non-violence. They would be the servants of the people and not their masters. They would be the reformers. Let us hope better police system in our country with the ideas of Mahatma.

Gandhiji wanted to give maximum judicial functions to the panchayats. He wanted to make justice cheap. Panchayats are at village level. Most of the villages are in the grip of power politics. Most of the villages are not free from party politics. Villages are totally disturbed by violent politics. Mahatma



named villages as little republics. His little republics are powerful to command the world. It is the right time to see the existing situation in villages. Mahatma wants to promote cottage industries in villages. But most of the cottage industries lost their place because of heavy and large scale industries. Is it easy to restructure the villages on the models of Mahatma? Let us hope at least new villages nearer to the model of Mahatma.

Gandhiji was not a dreamer. He gave practical shape the principles and ideals, which he preached. He wanted to establish non-violent state. For him, Rama Rajya and Ashok Rajya were the ideal states. He believed in Sarvodaya. He gave practical shape to non-violence and Satyagraha, and used them in many of his movements. His Khadi programme, Swadeshi Movement, National Education, Hindu- Muslim Unity, village uplift, prohibition, removal of Untouchability, banning the child marriage and encouragement of widow marriage were all practical ideals. He took pains to destroy racialism. He was able achieve freedom only with his valuable technique called satyagraha.

In his Sarvodaya society, he expected freedom for all, utmost equality, no class and castes, no exploitation nor injustice, equal opportunity for each for fullest development. Man will be the centre of such a society, but self – interest will not be the basis of social organization. This society will be an ideal society and love and co-operation would dominate in it. Truth and non-violence would be the basis of this society. Man's maximum development would be possible in this society and he will have maximum freedom. There will be no state in such a society. This will be a stateless society.

People who like this society never prefer representative democracy. He prefers party less democracy. Today political parties give a big blow to the entire political system. The amount of damage to the society by political parties in modern society is unrecoverable.

Women were given maximum preference in his movements to bring them in to public life. Gandhi strongly favored the emancipation of women, and he went so far as to say that "the women have come to look upon me as one of them". He opposed purdah, child marriage, untouchability, and the extreme oppression of Hindu widows, up to and including SATI. He especially recruited women to participate in the salt tax campaigns and the boycott of foreign products. We know the life of a woman in Indian society at present. The slogan of women empowerment is in broader concept but the situation of a woman reached to worse than anything.

Mahatma's important contribution to the particular section of Hindu community is against to Untouchability. Practicing of Untouchability is a sin and offence. Gandhi began a 21- day fast of self-purification and launched one year campaign to help the Harijan movement. Gandhi and Dr. Ambedkar often clashed because Dr. Ambedkar sought remove the Dalits out of the Hindu community, while Gandhi tried to save Hinduism by exorcising Untouchability. Gandhiji struggled a lot for the uplift of Harijans. The constitution of India incorporated article 17 for safeguard the social interest of SCs and STs. unfortunately, these Sc and St atrocity laws are misused and exploited for political benefits. Most of the people are being threatened with SC and ST atrocity laws. Hope for good conditions with the ideas of Mahatma.



Mahatma's large size photos and pictures are hanged on walls of every assembly wall and the walls of parliament kept a big idol of Mahatma in front of the parliament. We thank ourselves that at least we are to remember his photos and his idols in different shapes. But we should remember him with his valuable ideas and concepts for the benefit of the whole community. To remember Gandhiji, one has to go through the Gandhiji's works along with Bhagavat Geeta, Quran or Bible or the religious book concern to them. During the period of Mahatma, the people of all ages were law abide citizens and simply follow the Dharma sutras and pay sincere respects to the elders and people used to have an idea of PAPA BEETI.

The entire world respected and honored Mahatma and his valuable principles. It is most unfortunate that most of the people in the world have ignored the values of Mahatma which promotes the world peace and peaceful co-existence. The minds and hearts of the people of the existing world society are pre-occupied by greediness, violence, force, dirty politics, fundamentalism, groupies, destroying nature, sexism, asterism, separatism, terrorism, factions, nature of merciless killings, breaking laws, globalization, illusions, wars, drug addictions, bribing, adulteration, corruption, violent real estate business, etc.,

State violence, encroachments, inefficient and corrupted protecting agencies, corrupted legal agencies, bad pressure group activities, corrupted bureaucracy, politicians and their scams, party workers etc., are damaging the political and civil system. It is said that people and society lost their confidence on legal and law enforcing agencies. Is there any ray

of hope to bring change in the mindset of the people and attitude of the people who have authority and power? The nation lost old intellectuals, spiritual leaders, elites, statesmen. The neo- intellectuals, elites, statesmen, spiritual leaders and so called leaders were nice mask of corruption. They are also purely responsible for the damage of the system. Their entire political and non- political hierarchy is disturbed to the large extent which can't be rectified so easily.

In those days every home used to have Mahatma's photo but today it is limited to government offices and legislative houses. At least the responsible citizens and responsible persons, the youngsters and teachers particularly follow, preach and Harold the strong beliefs of Mahatam Gandhi. It is the right time to bring all principles of Mahatma into lime light like a national emergency with the help of all people and youngsters who have positive nature and broad mind to think and act on the lines of MAHATMA to bring drastic change in our society where all people live with peace and happiness without fear of insecurity. We hop for Gandhian society.

Conclusion

Gandhiji wielded a great influence on contemporary India. Many of his ideas are being given practical shape by the government. He was in favor the decentralization of authority and for the establishment of Panchayati Raj in the country. He labored for Harijan uplift, Hindu-Muslim unity, cottage industries, Charkha, abolition of Untouchability, economic exploitation, child marriage, gambling and prohibition. He had full faith in international peace and co-operation. The Government of India has implemented these principles. All



religions discrimination has been removed and a fully secular state has been established. This is a permanent contribution of Gandhiji. The Zamindari system has been abolished. We thank the Government of India profusely for their outstanding contribution to see Mahatma Gandhi every day, every time and by every Indian, irrespective of their economic status, on indian currency. Let us observe the face of Mahatma Gandhi every day a second for greater realization from all sorts of our devil nature for the welfare of the whole Indian Society. Let us release Mahatma Gandhi from the hands of "black money" for the benefit and welfare of the "Vasudivika Kutumbam" "satyamevi jayate" "jai hindu" "raghupati raghava rajaram patita pavana sita ram, he! Ram!"

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