



Mahatma Gandhi: Icon of Peace for Universal Brotherhood

Dr. V. Ramabrahmam, Coordinator & Assist. Prof, Dept. of History & Arc, YVU,
Kadapa.

Mr. S. Somasekhar, M.A., (M.Phil), Lecturer in History, Sri. Y.N. College, Narsapur.

Mr.K.U.B.N.V.Prasad,M.A,Head of the department of politics, Sri. Y.N. College,
Narsapur.

Abstract: Gandhi was a Non-dogmatic, catholic and secular in thought, word and deed. He respected all religion leaders. He was a secularist. Gandhiji life was a open book. It represented a series of Experiments with Truth, the Satyashodhana. He loves all beings he is the Icon of Peace for Universal Brotherhood. The place of Non-violence in the Epics and the puranas, Ramayana and Mahabharata are two great epics of India. They together preserve and reveal the glory of ancient India. Manusmrti is the basis of Hindu Law, ahimsa is mentioned several times. Reciting the Vedas (Vedabhyasa), Penance (Tapah), Knowledge (Jnana), controlling the senses (Indriyanam Samyama) ahimsa and "Service to Guru" constitute the means to the highest good. "Manu opines that violence is the worst form of offence and it should never be allowed.

Key words: Satyashodhana, Vedas, Service to Guru

Introduction

Man basically wants peace, security, liberty and properly which are at stake during the time of war. Non-violence in Ancient Indian thought is a brief account of Ahimsa.¹ Vedic people aspired to be good, to listen to only what is good and see only that which is free from evil.² According to Brihadaranyako panishad, one becomes good by good action and bad by bad action.³ T.W. Rhyas Davids is of the view that ahimsa is used for the first time as a substantive in the Chandogya Upanishad,⁴ and the date of this document may be the 7th century B.C.⁵

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The Bhagavad Gita (The song celestial) is the name of the celebrated religious and philosophical poem of India. It is the most beautiful, perhaps the only true philosophical.

Jainism is a religion who adherents follow the 'Victorious one' (Jina). Jaina philosophy's fundamental concept of Ahimsa or Non-violence is the basis of its ethical and religious tenants. This principle of ahimsa implies Universal Love. Jainism preaches that even the smallest of the small living beings (Jeevas) should be given protection and should not be hurt.



According to Buddhism one of the truths is that there is suffering. Suffering is the consequence of violence. Buddhism tries to eradicate the cause suffering which mean to wipe out violence in the society. Here Gandhi's view on Non-violence can be compared with that of Buddha.

Peace in Ramayana

Rama was an incarnation of ahimsa and compassion but did not hesitate to resort to violence, to protest the ascetics of Dandaka forest. Rama did not to hesitate to kill Vaali, to fulfill his promise to Sugreeva. Though Rama killed Vaali in an unlawful combat it was an inevitable necessity. Rama had no alternative except to kill Ravana in order to get Sita and to establish peace in the world.

Peace in Mahabharatha

The Mahabharatha is an epic poem of India in 18 parvas, containing altogether about 400,000 verses. Though the Mahabharata is regarded as the "Fifth Veda". The most famous statement of ahimsa, which probably every Indian has heard, is found only here.

"Ahimsa paramo dharma ahimsa paramam tapah

Ahimsa paramam satyam tato dharmah pravartate"⁶

Here, ahimsa is considered to be the supreme virtue and the spring of all morality. Ahimsa in the Mahabharata is no doubt a cardinal virtue of great importance, but not extended equally towards all creatures.

Peace in Bhagavad Gita

Arjuna laying down his weapon under the influence of ahimsa, he is ready to die in the hands of the Kauravas. He conjures up a vision of the disaster and the sin involved himsa. In the 11th chapter the presence of a Panoramic vision of the Universe and saying of Krishna:

"I am Kalaa, the Destroyer of the Worlds; I am engaged in my talk of destruction of the Worlds"

Bhagavad Gita places great emphasis on the ethical aspect of human behavior and social life. Non-violence is integral to the philosophy of the Gita. In the Gita, the life affirmation (Karma) has been synthesized with that of life negation and quest offer salvation.

Ashoka Dharma

The highest good in Ashoka Dharma is declared to be ahimsa or Non-violence. Another important aspect of Ashoka dharma consistent with his faith in ahimsa is the spirit of tolerance and compromise which is evident in all his utterances. Dharma clearly indicate that Non-violence Plays an important role in Buddha's teachings.

Peace in Gandhi philosophy

Truth, Non-violence, selfless service to followers irrespective of caste or creed, region or religion or nationality is equal respect for all religions. Sambahva is the essence of Sarvadharmas in his message. Sanathana Dharma to mankind by the Vedas, the Upanishads and the Bhagavad Gita the unending Grand procession of a galaxy of saints and seers.



Gandhi wanted a free India which will not tolerate:

1. Politics without Principle
2. Wealth without Work
3. Commerce without morality
4. Education without Character
5. Pleasure without Conscience
6. Science without Humanity
7. Religious without Sacrifice.⁷

7. Ramakrishna, S., Mahatma Gandhi Eternal pilgrim of Peace and Love, p. 13-14.

That was the secret of God; Gandhi is inexhaustible, indestructible, inner strength, mighty spirit. That was why this weaponless warrior was invisible. That's why

“Nainam Chindanti Shastrani
Naina in Dahati Paaiwkeh”

Gandhi was a Non-dogmatic, catholic and secular in thought, word and deed. He respected all religion leaders. He was a secularist. Gandhi life was an open book. It represented a series of Experiments with Truth, the Satyashodhana. He loves all beings he is the Icon of Peace for Universal Brotherhood.

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