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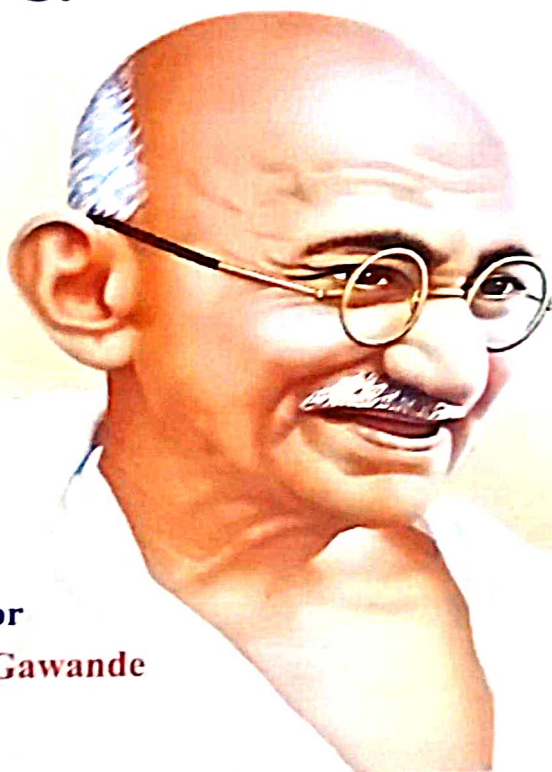
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Ideology of Mahatma Gandhi



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Ideology of Mahatma Gandhi

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*I worship God as Truth only. I have not found Him,
But I am seeking after Him...as long as I have not
found the Absolute Truth, so long must I hold
By the relative truth as I have conceived it. That relative
Truth must meanwhile be my beacon, my shield.*

M. K. Gandhi, An Autobiography, p.¹¹

Mohandas Karamchand Gandhi is well known as Mahatma Gandhi in the world. He born on 02nd October 1869 at Porbandar in India. He killed by Nathuram Godse on 30 January 1948 at Delhi. He is an Indian lawyer, politician, social activist, writer and editor who became the leader of the nationalist movement against the British rule of India. As such, he came to be considered the father of nation. Mr. Mahatma Gandhi is internationally esteemed for his doctrine of nonviolent protest (Satyagraha) to achieve political and social progress.

Introduction:-

Besides being the greatest leader of 20th century, Mahatma Gandhi was a good author of several books. He was editor of a newspaper called Harijan in Gujarati, Hindi and English. Indian Opinion while in South Africa and Young India, in English, and Navajivan, a Gujarati monthly, on his return to India. In addition, he wrote many letters almost every day to individuals and newspapers. Mahatma Gandhi's Autobiography is one book which guides people to what is right and wrong? Most importantly, the author should have experienced all these. The original was in Gujarati, and was later translated into English and other Indian languages. The book is in five parts, beginning with his birth, up until the year 1921. In the last chapter he writes, "My life from this point onward has been so public that there is hardly anything about it that people do not know..." The introduction reads, "What I want to achieve - what I have been striving and pining to achieve these thirty years - is self-realization, to see God face to face, to attain Moksha. I live and move and have my being in pursuit of this goal." This is the core content of Mahatma Gandhi's ideology. He also wrote extensively on vegetarianism, diet and health, rural reforms, Gita, religion, social reforms, etc. Mr. Gandhi usually wrote in Gujarati, though he also revised the Hindi and English translations of his books. Gandhiji wrote seven books and translated the Bhagvad Gita into Gujarati. These eight constitute the key texts of Gandhiji. Gandhi's complete works were published by the government of India under the name "The Collected Works of Mahatma Gandhi" in the 1960s.

Ideology of Mahatma Gandhi

The term 'Satyagraha' is a combination of two Sanskrit words, 'Satya' meaning 'Truth' and 'Agraha' meaning 'determined pursuit' or 'holding on to truth'. The word therefore, literally means, 'insistence on truth'. Gandhi defines Satyagraha as 'a relentless search for truth and a determination to reach truth'¹. It is based on the principle of love and believes in 'love for all' and 'suffer for all'. It excludes the use of any form of violence since it is based on the philosophy that man does not know the absolute truth and therefore, cannot punish anyone. There are three things of great importance in Satyagraha. These are Satya (Truth), Ahimsa (Non-Violence) and Tapas (Self-suffering). Lets us briefly examine them one by one:

**1) Truth:**

Satyagraha as a movement was intended to replace methods of violence and was based entirely upon truth.² For Gandhi truth and politics are integrally related to each other. He said: Some friends have told me that, "truth and non-violence have no place in politics and worldly affairs". I do not agree. I have no use for them as a means of individual salvation. Their introduction and application in everyday life has been my experiment all along.³ In other words, Gandhi's Satyagraha is an experiment to bring truth and non-violence into political conduct and to merge and unite them together. Satyagraha for Gandhi is the adherence to Truth and Truth for Gandhi means God. For him, 'Truth alone is eternal, everything else is momentary.'⁴ He believed that everyone should search for Truth according to his lights and in this search for Truth he should always open himself to correction. He considered that one should seek to find truth though to find absolute truth is not possible for man. Ahimsa forms this means to seek truth and for him, both the means and the end are united to one another in a way as seed and tree are integrally related. In his concept of Satyagraha nonviolence is very important. He considers that 'while truth is the goal, ahimsa or non-violence becomes the necessary and only means of realizing it'.⁵

2) Ahimsa (Non-Violence)

"Gandhi constantly highlighted the gap between what we do, and what we are capable of doing. On this International Day, I urge each and every one of us to do everything in our power to bridge this divide as we strive to build a better future for all."⁶ — UN Secretary-General AntónioGuterres. Non-Violence is everywhere. It is in moral politics, ethical practice, communal harmony and helping hands. We should imagine and work. Buddhism, jananisim and humanism is mostly reflected in Mahatma Gandhi's Ideology. Non-violence doesn't just mean not doing violence; it's also a way of taking positive action to resist oppression or bring about change. The aim of non-violent conflict is to convert your opponent; to win over their mind and heart and persuade them that your point of view is right. An important element is often to make sure that the opponent is given a face-saving way of changing their mind. Non-violent protest seeks a 'win-win' solution whenever possible.

In non-violent conflict the participant does not want to make their opponent suffer; instead they show that they are willing to suffer themselves in order to bring about change. Non-violence has great appeal because it removes the illogicality of trying to make the world a less violent and more just place by using violence as a tool. Among the techniques of non-violent protest are:⁷

- Peaceful demonstrations
- Sit-ins
- Picketing
- Holding vigils
- Fasting and hunger strikes
- Strikes
- Blockades
- Civil disobedience

3) Tapas (Self-suffering)

Our Path to Peace has brought us to the third of the Niyama: Tapas. Tapas is one of the more difficult of the Yama and Niyama to translate into one word. It's not just self-discipline or passion. It can also be tolerance, change, transformation, effort, and catharsis. Tapas not only addresses self-discipline and character building, it is also about what happens to us when we suffer. When we experience loss or tragedy. The things that happen to us in life that offer an opportunity for transformation, the times when we are humbled and amazed at our own strength all at once.

Carefully watch your thoughts, for they become your words. Manage and watch your words, for they will become your actions. Consider and judge your actions, for they have become your habits.



Acknowledge and watch your habits, for they shall become your values. Understand and embrace your values, for they become your destiny.

Conclusion:-

To the Indian people, Gandhi gave a nation. To the world, he gave satyagraha, arguably the most revolutionary idea of a long and ravaged century. He showed that political change could be affected by renouncing violence; that unjust laws could be defied peacefully and with a readiness to accept punishment; that "soul-force," as much as armed force, could bring down an empire. He drew this lesson from his readings of the Bible and Tolstoy and the Bhagavad-Gita, and he taught it to Martin Luther King Jr., Nelson Mandela, and countless other political protestors who would follow his example in the years to come. In some sense, Gandhi's greatest achievement lay in his legacy; for his ideals, and the example he provided in living them out, inspired, and continue to inspire, people of all nations to take up the peaceful struggle for freedom from oppression.

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