



## Studies in Indian Place Names (UGC CARE Journal)

ISSN: 2394-3114 Vol-40, Special Issue-24

National Conference on Rethinking Mahatma Gandhi in Present Context

Organized by: Sonopant Dandekar Arts, V. S. Apte Commerce &

M. H. Mehta Science College Palghar, Maharashtra, India

Held on 29th February 2020



### Relevance of Gandhian Principles of Truth Non-violence & Universal welfare (Sarvodaya) in present Context

**Anagha Padhye-Deshmukh**

*Assistant Professor*

*Department of Philosophy*

*Sonopant Dandekar College*

*anaghamdesh@gmail.com*

#### **Abstract**

This paper aims at showing how Gandhian principles of Truth, Non-violence and Sarvodaya are still useful and relevant to follow in one's life. It is the remedy on the present scenario of the world of doubt, hatred and enmity. Rise in capitalism, unemployment, economic imbalance, accumulation of wealth in the hands of few people, religious fundamentalism, warlike situation are some of the grave issues world is facing today.

Mahatma Gandhi's claim that Truth is God, God is love and love is non-violence helps to cleanse impurities in human being which ultimately leads to peaceful, joyful and harmonious life at personal and consequently on social level too.

Gandhi's concept of Sarvodaya is a solution on economic affairs which are the main hurdles in global peace, if dealt with moral idealism can be the solved amicably for present global scenario. For that world needs to accept three basic principles of sarvodaya.

Paper end with insightful thinking of practicing truth, non-violence and sarvodaya for living peaceful and harmonious life and underlines the relevance of Mahatma Gandhi's philosophy in present day.

**Keywords:** Truth, Non-violence, Universal welfare i.e. sarvodaya, basic principles current scenario, peaceful and harmonious life, practicing truth, non-violence and sarvodaya, relevant to present situation.

#### **INTRODUCTION:**

Mohandas Karmachand Gandhi alias Mahatma Gandhi, known as the father of the nation was a world-class personality, philosopher, teacher & modern seer. His philosophical teaching is a roadmap for Indian Society, nay, society of the world, irrespective of class, creed, religion, nation & country. His life,



## Studies in Indian Place Names (UGC CARE Journal)

ISSN: 2394-3114 Vol-40, Special Issue-24

National Conference on Rethinking Mahatma Gandhi in Present Context

Organized by: Sonopant Dandekar Arts, V. S. Apte Commerce &  
M. H. Mehta Science College Palghar, Maharashtra, India

Held on 29th February 2020



teaching, preaching, behaviors (acharan) gave solid evidence for others to follow peaceful, contented, happy life. But present world-wide situation is running counter to the teaching of Mahatma Gandhi and brought the global society into fearful troublesome situation. In such a situation, philosophers, thinkers, academicians, scientists, industrialists, politicians and layman too are required to give a second thought to Gandhian philosophy to solve the problems that world/globe is facing.

The theme has a vast scope for deliberations but I would like to delimit this paper to the concepts of truth, non-violence and universal welfare i.e. sarvodaya of Gandhian philosophy; the practice of which, from my point of view, give the peaceful solution of today's worldly situation of doubt, hatred and enmity. I would like to divide this paper into following parts.

- a) Present scenario of world/ globe at large.
- b) The principles followed, preached nurtured and narrated through Mahatma Gandhi's life.
- c) How these principles can be brought into practice to enable the society to handle the present situation peacefully & overcome it and thereby to show that Gandhian philosophy is still relevant and not outdated as advocated by many people.

### a) The present scenario of the world:

Due to the scientific and technological development the world has become global village. No doubt, there is tremendous scientific & technological progress which has made industrial, economical, social and political advancement. But this progress has given rise to various problems, the globe is facing today. For example, ecological and environmental imbalance in the world. The tremendous use and tapping of natural resources shows the greediness at its root. This greediness of using natural resources leads to deprive large section of the society from their righteous claims over natural resources. In spite of scientific-medico-technological development the world is caught in the clutches of epidemic diseases, rise of psycho-somatic disorders & socio-cultural problems and the treatment on it is not within the reach of a common man which adversely affect their livelihood. There is also economical imbalance as the money is accumulated in the hands of a very few world class industrialists, multi-national companies, politicians and corrupt people. The large part of the global society is striving its level best to meet the everyday livelihood. The gap between a rich & a poor is increasing day-by-day. Citizens are deprived from education which is a basic need. They do not get proper education. Ozone depletion and excess emission of Co and Co<sub>2</sub> have sent human race in danger zone which requires immediate appropriate action to restore it. Warlike situation among many countries keep global society under pressure that use of atomic bomb & ballistic weapons can create havoc on the earth by radiation and animal and human life will vanish from the earth. This being the present situation of the world; it is a high time to think, act & translate. Gandhian Philosophical principles into reality to save the world from dangerous situation and lead peaceful, contented, joyful life for everybody.





## Studies in Indian Place Names (UGC CARE Journal)

ISSN: 2394-3114 Vol-40, Special Issue-24

National Conference on Rethinking Mahatma Gandhi in Present Context

Organized by: Sonopant Dandekar Arts, V. S. Apte Commerce &  
M. H. Mehta Science College Palghar, Maharashtra, India

Held on 29th February 2020



### b) The principles Mahatma Gandhi followed, practiced, narrated, preached through his life:

Truth and non-violence were basic principles of philosophy propounded by Mahatma Gandhi. Besides these two, he advocated Trusteeship, universal welfare as the principles to be followed by the people in their social, political life. Village industry; minimum use of machinery, dignity of labor, right to work were the principles useful in economic sphere of the society. Tolerance, self-respect, patience, sensitiveness, clarity of motives, purity of end & means, self-changing attitude, absence of greediness are some other principles man is required to follow in his life vis-a-vis society. Mahatma Gandhi was strong believer that all above principles are like quality virtues one can practice in his life and live joyful harmonious & peaceful life on the earth. These principle as hidden qualities are interwoven and present in every individual but requires oneself to peep within and to develop self changing attitude for translating them into reality. Since man fails to recognize these qualities present within him consequently fails to work hard for their manifestation; again consequently the society suffers peaceful, joyful life for want of these qualities. Out of these qualities, I would like to elaborate upon truth, non-violence and sarvodaya as the qualities or principles, if the present society adopts, will be the solution on present global crisis and will help the globe to come out of such a critical situation and lead a peaceful life.

### c) Truth, non-violence and sarvodaya as the remedy on global crisis:

Truth is God. God is beyond self power & self consciousness. He is empirical but his experience is beyond the senses. Therefore it can't be proven by ordinary scientific experimental method. The divine experience comes with a sense & quietitude, austerity & self-purification. The practice of high moral values is essential for the realization of the divine experience of truth. Therefore the truth is that what Mahatma Gandhi called the highest moral law/values. God as the truth is controlling authority of the universe and the moral force also.

God is love. The love between father, mother- son- daughter & keen is a protecting & binding force among them. It further step by step extends progressively to family, society, nation and human race at large. Pure love is a high moral rule/value. In that sense, it is said to love thy enemy as pure love can bring the essential change in the attitude of enemy. The world is governed by the Godly love i.e. the conduct of high moral values. For practicing love qua love, the path of non-violence has to be cleansed on a personal level by renunciation of penance & purification of self. Thus non-violence becomes the mean of truth. In that sense truth & non-violence are distinguishable but not separable & become two sides of one & the same coin that is how Non-violence through Truth & God is equated with love.

Mahatma Gandhi took the principle of non-violence as the prime principle in personal life and raised it to the socio-political sphere of society and showed successfully that it is a system or a way of living. He cleverly used it as a tool in the struggle of independence movement of India against the almighty British rule and set an example before other nations. He snatched independence from British rule without bloodshed. It was a big win in the history of the world. By presenting the concept of sarvodaya based on the principles of truth & non-violence, Mahatma Gandhi gave the world socio-politico-economical



philosophy that economic and social progress of the society could be achieved in a peaceful manner by adopting the principle of sarvodaya in the strict sense of the term.

The thought of sarvodaya maintains that all conflicts and wars in the society & nations respectively are mostly rooted in economic affairs. Therefore economic affairs should be dealt with moral idealism. In this sense theory of sarvodaya propounded **three basic principles**:

- 1) There is equal right of everyone on natural resources and the arrangement should be made of distribution of both exhaustive and non-exhaustive natural resources unto the last member of the society.
- 2) By emphasizing upon the dignity of labor and right to work, every hand should be given work and then enhance his health and wealth through it.
- 3) Each member of the society has equal right over financial resources of the nation and therefore the gap between rich and poor class needs to be bridged and slowly abolished by putting everyone on equal footing. The rich should remain as a trustee without having ownership of his extra-wealth and let that extra wealth be percolate in the society.

#### CONCLUSION:

It can be said that the western industrial revolution, the extensive use of technology, the rise of capitalism, the modern economic revolution, the dreaded pursuit of natural resources, the hostilities among the nations, world-wide competition have adversely affected the peace of the globe. To restore that peace, the ideas based on the concept of universal welfare along with truth and non-violence needs to be adopted as the basic principles of living. Though it is not possible to follow all the principles; even if we select some of them & tailor our life on it; will help to live peaceful, harmonious & joyful life on individual level. Practicing sarvodaya, truth & non-violence will help to reduce conflict and lead peaceful life on social & national and global level which is a dire and urgent need of the day. From this it can be said that the ideas presented by Mahatma Gandhi before the world 100 years ago are still equally useful and relevant in the present day context.

#### REFERENCES:

1. Bhavé, V. (2000). *Dharmammrut*. Pawnar: Paramdham Prakashan.
2. Gandhi, M. *An Autobiography*. Ahmedabad: Navjeevan Publishing House.
3. Jahanbegloo, R. (n.d.). Retrieved from [www.jahanbegloo.com](http://www.jahanbegloo.com)
4. Jayantkumar, D. (2019). *Mahatma Gandhi and World Peace : Relevance of his approach in Changing times*.
5. Joshi, T. L. 1989: Maharashtra Rajya arathi Vishwakosh Nirmiti andal.



## Studies in Indian Place Names (UGC CARE Journal)

ISSN: 2394-3114 Vol-40, Special Issue-24

National Conference on Rethinking Mahatma Gandhi in Present Context

Organized by: Sonopant Dandekar Arts, V. S. Apte Commerce &

M. H. Mehta Science College Palghar, Maharashtra, India

Held on 29th February 2020



6. Kumar, R. (n.d.). *India, Gandhi and Relevance of His Ideas in New World*. Retrieved from <https://www.gandhiashramsevagram.org>
7. Mashelkar, R. (n.d.). Timeless Inspiration - Reliving Gandhi.
8. Panda, P. K. (n.d.). Relevance of Gandhian Philosophy in Present Context.
9. Wadekar, P. (1974). *Marathi Tatvadnyan Mahakosh*. Pune: Marathi Tatvadnyan Mahakosh Mandal.