
MIND OF MAHATMA- THOUGHTS FOR UNIVERSAL PEACE (LIBERATION OF NATION WITHOUT AMMUNITION)

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Abstract: Man basically wants peace, security, liberty and property which are at stake during the time of war. In Indian philosophy, metaphysical and epistemological opinions differ widely, but there is at least an apparent resemblance in ethics. Non-violence in Ancient Indian thought is a brief account of Ahimsa. The verb hims, means '**to injure**' or '**to kill**'.

Sarvodaya or the welfare of all has been the fundamental philosophy of Gandhian way of life. Gandhi considered the contemporary world social order as an evil, because it is based on exploitation of men by men.

Gandhi has been very much influenced by the teachings of the Gita throughout his life. He kept the ideal of the Gita before him to guide him always, whenever he wanted solace, comfort or guidance, he went to the Gita and got what he wanted. He considered that the Gita teaches the essential truth and the path of salvation.

In the hearts of his people, however, he is likely to be enshrined as the Mahatma, or, more endearingly, as Bapu—the 'Father of the Nation' who led it to freedom—through a bloodless revolution.

Introduction: Man basically wants peace, security, liberty and property which are at stake during the time of war. In Indian philosophy, metaphysical and epistemological opinions differ widely, but there is at least an apparent resemblance in ethics. Non-violence in Ancient Indian thought is a brief account of Ahimsa. The verb hims, means '**to injure**' or '**to kill**'. The negative form of that verb is used in several places in the Rig-Veda and in the Atharvaveda.¹ In the negative form it reads 'ahims' which would mean 'not to injure' or 'not to kill'. This form of the verb occurs often in the Vedas. Again in Atharvaveda, charm for immunity from diseases is procured, and the negative verbal form of hims is used to mean without causing disease.² Peace is achieved and maintained by a mutual interest in the benefits of ongoing transactions.³

The most important contribution of India to the contemporary world is the message of non-violence and global peace. It was formulated and practiced by Mahatma Gandhi. Gandhi's thought process was an outcome of his political struggle first in South Africa as a revolt against the practice of apartheid. It was developed in India as a non-violent battle against British imperialism for national independence. Gandhi's concept of Ramarajya or the Kingdom of righteousness on earth stands for an egalitarian and non-violent democratic social order wherein moral values pervade all spheres of human life. Among the people of global community as well as among the member States of the United Nations Organization, India's distinctive mind and face are stamped with Gandhian thought. The ideal society of Mahatma Gandhi is based on the moral evolution of the individuals.

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men. He considered that injustice is the root cause of all national and international conflicts. Inequality breeds exploitation, fear and strife. Peace is possible only among equals. Therefore, the consciousness of equality is an essential requirement to bring about a climate of peace.

Inspiration of Mahatma Gandhi to Hindu Religion and Culture: According to Brhadaranyaka upanisad, one becomes good by good action and bad by bad action.⁴ The people of the upanisadic age were of the value of goodness aware virtue and vice. They believed that good deeds had their reward. T.W. Rhyas Davids is of the view that ahimsa is used for the first time as a substantive in the Chandogya Upanishad⁸, and the date of this document may be the seventh century B.C.⁵

Gandhi's views on the Gita: Gandhi has been very much influenced by the teachings of the Gita throughout his life. He kept the ideal of the Gita before him to guide him always, whenever he wanted solace, comfort or guidance, he went to the Gita and got what he wanted. He considered that the Gita teaches the essential truth and the path of salvation. The central teaching of the Gita is selfless action. He writes I have no doubt that it is Anasakti selfless action. Indeed, "I have called my little translation of the Gita Saktiyoga and anasakti transcends ahimsa. He who would be anasakti (selfless) has necessarily to practice non-violence in order to attain the state of selflessness".⁶

Gandhi was non - dogmatic, catholic and secular in thought, word and deed. He respected all religious leaders. The essential unity of all religions was an article of faith in him. He studied the Bible, the Quran, Judaism and Zoroastrianism. But he declared "I must tell you in all humility that Hinduism as I know it, entirely satisfies my soul, fills my whole being, I find a solace in the Bhagavad Gita and Upanishads that I miss even in the sermon on the mount". Gandhi was a secularist, but that did not make him any less devoted to his own religion. He was the ideal Hindu, who lived up to its highest ideals in his life. Gandhi Redeemed Hinduism. He was a God - man. His life and work look like a God - Ordained mission. He had all the attributes of and Abhijata on defined by Lord Krishna in the Bhagavad Gita: "Fearlessness, purifying of heart stead fastness in devotion to knowledge, charity, self control, sacrifice and study of scriptures, meditation and uprightness.

Harmlessness, truth, freedom, from wrath, renunciation, peace, not playing the spy, mercy to beings, mind untroubled by desires, gentleness, modesty and steadiness".²⁴

Gandhiji life was on "Open Book". It represented a series of Experiments with Truth, the satyashodhanam, "The truth" he said, "is not only truthfulness in word, but truthfulness in thought also, and not only the relative truth of our conception but the Absolute Truth, the Eternal principle, that is God". As a corollary of truth, Gandhiji upheld non-violence and ceaselessly strove for complete accord between thought, word and deed, manasyekam, vachasyekam, kannaneykam.

Truth, Non-violence, selfless service to followers irrespective of caste (or) creed, region or religion or nationally are equal respect for all religions. Sambhava is the essence of sarva dharma his message. Sanatana Dharma bequeathed to mankind by the Vedas, the Upanishads and the Bhagavad Gita and the unending Grand procession of a galaxy of saint and seers.⁷

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.⁸
6. Science without humanity.
7. Religion without sacrifice.

That was the secret of God man, Gandhi inexhaustible, indestructible, inner strength, and mighty spirit. That was why this weaponless warrior was invisible. That was why "No weapon could kill him, no fire could burn him"

"Nainam chindanti Shastrani Naina in Dahati Paaiwkeh".

Opinions of different world leaders on Mahatma Gandhi: His death was mourned by the entire world, surely as no other death in human history. Grief at his passing away was enhanced by the manner of it. As one observer put it, his assassination would be remembered for centuries to come. The Hearst Press of the United States believed that its emotional impact upon the world at the time had no parallel in human annals since the similar martyrdom of Lincoln. It could aptly be said also of Gandhiji that "he now belongs to the Ages". One recalls Jawaharlal Nehru's memorable words on that somber night: "Alight has gone out of our lives", a sentiment which the *New York Times*, on January 31, 1948, underscored, adding that it remained for the inexorable hand of history to write down the rest. What, then, will history's verdict be on Gandhiji?

Gandhiji has himself observed that whatever power, whatever influence he had possessed or exercised had been derived from religion. Stafford Cripps had perhaps this fact in mind when he remarked that there has been no greater spiritual leader in the world of our time. *Manchester Guardian*, on January 31, 1948, summed up this aspect of Gandhiji's personality when it wrote: "He is, above all, the man who revived and refreshed our sense of the meaning and value of religion. Though he had not the all-comprehending intellect or the emotional riches which can construct a new philosophy or a new religion, yet the strength and purity of his moral urge were clearly derived from deep religious feelings...."

If contemporary opinion is to be regarded, Gandhiji would be placed side by side with the greatest men of human history. While E. M. Forster believed that he was likely to be considered the greatest man of our century, Arnold Toynbee is convinced that he certainly is. Dr. J. H. Holmes offered a more concrete estimate when he described Gandhiji as "the greatest Indian since Gautama the Buddha and the greatest man since Jesus Christ". In the hearts of his people, however, he is likely to be enshrined as the Mahatma, or, more endearingly, as Bapu—the 'Father of the Nation' who led it to freedom—through a bloodless revolution.⁹

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