

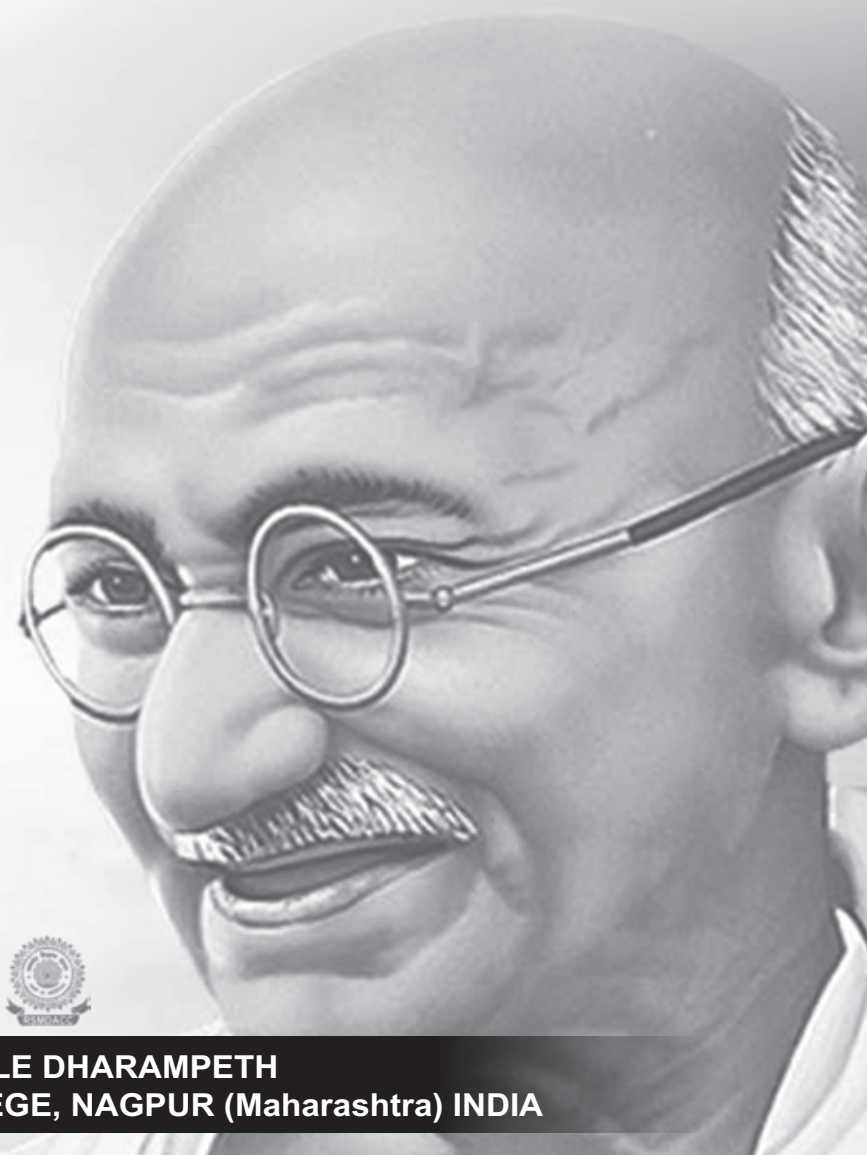
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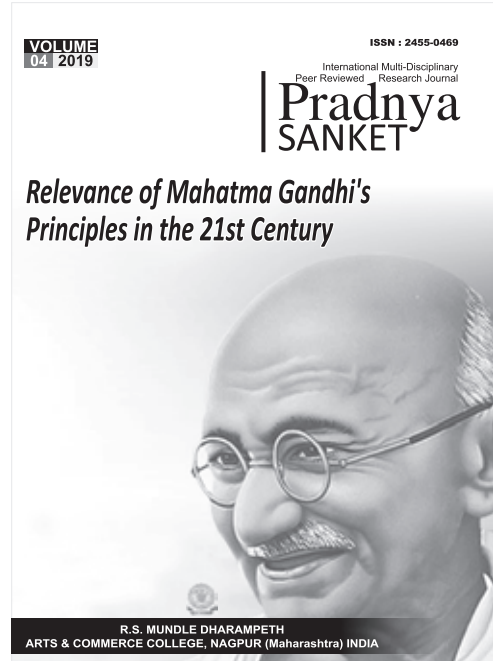
International Multi-Disciplinary
Peer Reviewed Research Journal

Pradnya
SANKET

***Relevance of Mahatma Gandhi's
Principles in the 21st Century***



R.S. MUNDLE DHARAMPETH
ARTS & COMMERCE COLLEGE, NAGPUR (Maharashtra) INDIA



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Address for Correspondence
Principal
R.S. Mundle Dharampeth Arts & Commerce College, Nagpur, (Maharashtra) India
Phone : +91-0712-2557612
E-mail : principalrsmcsn@hotmail.com

www.rsmdacc.edu.in

Foreword



Through this fourth edition of our academic journal Pradnya Sanket, we offer our humble tribute to the Father of Independent India Mahatma M.K Gandhi. The Ministry of Culture, Government of India has declared two year -long celebrations to commemorate the birth sesquicentennial celebrations beginning from 2 October 2018. The stupendous life journey from Mohan Das, an ordinary adolescent, to the revered and enlightened Mahatma Gandhi has always been matter of awed veneration and continues to remain a subject of sustained global interest and research. The life journey of Mahatma Gandhi has been mesmerizingly intriguing that it did not take even a century to affirm Nobel Prize winning prodigy Albert Einstein's comment that "Generations to come will scarce believe that such a one as this ever in flesh and blood walked upon this earth".

This volume contains the peer reviewed multi- dimensional papers relating to discourses on academic relevance of Mahatma Gandhi's legacy in the contemporary context. The editorial team steered by Dr. Manjushree Sardeshpande and the members comprising Shri.Mangesh Pathak, Dr.Vinod Jiwantare have done a highly laudable job and richly deserve accolades. Proud of all the contributors to this volume and may their quills continue to churn out path breaking research papers. A bouquet of appreciation to the printing house Vedika Printers, Ganeshpeth, Nagpur that took up the responsibility of aesthetically carving out this academic volume.

Hope and wish that our sincere tribute to the legacy of Mahatma Gandhi compiled in this volume will be received with appreciation and will kindle avenues for further study and research.

This volume is a respectfully modest offering by our college to the revered memories of the Father of our Nation.

Dr. Sandhya Nair

Principal

*R.S. Mundle Dharampeth Arts and Commerce College,
Nagpur*



Editorial



Dr. Manjushree Sardeshpande



Shri. Mangesh Pathak



Dr. Vinod Jivantare

In Reverence to the Mahatma on his 150 Anniversary

Gandhiji was not a man of any age or era, he was a man of humanity for eternity. Gandhiji was a visionary. His insights into the different facets of life, his philosophy influenced by the Upanishads and the Bhagvad Gita and his principles are in conformity with the laws of nature. He advocated simple living. His belief in truth, non-violence and chastity lead to the universal well being. In this volume the researchers corroborate the fact that his precepts are relevant in the 21 century too.

In this age of materialism and violence there is a dire need to rekindle the Mahatma's philosophy. Violence triggers violence and is the root cause of devastation, destruction, misery and doom. The answer to violence can be sought in brotherhood, peace and non-violence. The Mahatma's 150 birth anniversary has given us a reason to study his ideals in the new perspective. Reading and revisiting his life and philosophies has been an epiphany -revealing solutions to many of our self -created problems.

The critiques herein are a tribute to the beautiful mind which has always created an awakening. This volume brings in a hope to realize Gandhiji's dream and re-instill the zeal in every citizen to be the change they wish to see in the world.

We would like to thank our patrons, members of International & National Editorial Board and the Advisory Committee for extending their support in reviewing the articles. We would also like to thank Vedika Graphics, Ganeshpeth, Nagpur for aesthetically bringing out this volume.

Dr. Manjushree Sardeshpande
Sub Editor



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Bhagavad Gita as a Diasporic Experience and Self-Empower Resource of Mahatma Gandhi

Dr. Sandhya Nair

Principal

R.S. Mundle Dharampeth Arts and Commerce College, Nagpur

sandhyanair_ngp@hotmail.com

Abstract

While we are having a Two-year long birth sesquicentennial celebrations of Mahatma Gandhi, this paper endeavours to highlight how the young Mohan Das who landed in London as a nineteen year old wavering between agnosticism and faith underwent the vagaries of Diasporic . But unlike the majority of Indians who soon switched over to English acculturation, the young Gandhi's diaspora experience propelled him to explore cultural heritage of his Homeland and eventually embarked from a foreign soil one of the most sustained soulful searches for Dharma and Truth from the precincts of the spiritually rejuvenating Bhagavad Gita verses.

Key Words: Diaspora, Acculturation, a-Acculturation, Vegetarianism, Theosophical Society, Oculist

From leading an ordinary childhood as the youngest of four siblings in a well -to- do Modh Baniya family of coastal Gujarat in the second half of the nineteenth century, the transformation of Mohandas karamchand Gandhi adorned with the ubiquitous title Mahatma in the first half of the twentieth century is a phenomenal odyssey of self empowerment. The culmination of his life Journey as the Father of the Indian Nation is an unique saga of rigorous self trials, discipline, selflessness ,self-sacrifice, setting self-challenging goals, renunciation of sensual pleasures along with being the staunch torch -bearer of Truth and Non-Violence. Though this unparalleled life journey has been well -chronicled, this paper endeavours to discern the impact of his exposure to the occident culture and its reverse impact . During the time he was part of the Indian Diaspora in London , the young mind was the most receptive . He became a voracious reader and the wisdom garnered from the holy texts religions like Bible ,an in depth study of Bhagavad Gita , which he read for the first time in its English translation by Sir Edwin Arnold and the works of Leo Tolstoy, John Ruskin and Henry David Thoreau. that helped to churn the thought processes of an anxious young mundane soul to the lofty pedestals of a Mahatma.

Though belonging to an affluent family, Mohandas Karamchand Gandhi's childhood education was elementary in a school neighbouring Rajkot. The young boy showed no signs of his future magnetism and remained a mediocre student till his high school days and hated



sports and outdoor activities. From his high school days his reading gradually extended out of his curricular texts and showed occasional sparks of academic brilliance by winning a few prizes and earning two scholarships. In 1887 he passed the Matriculation examination of the University of Bombay and sought admission in Samaldas College, Bhavnagar. Within a year he grabbed the opportunity to study Law at the Inner Temple and sailed to London in August 1888. This was one major milestone in the moulding of the future Mahatma. With no domestic distractions, Mohan Das impressionable mind came under the profound influence of established global writers and movements. But his diasporic experience in London was exemplary. Rather than easily getting drawn to western acculturation, he remarkably got engrossed in his homeland heritage and engaged on a lifelong saga of advocacy for vegetarianism, yoga and primarily the quest for Dharma and Truth as espoused in Bhagavad Gita. But the going was not easy.

As a nineteen year old neophyte in the bustling streets of London, the baffled Moniya (M.K Gandhi's pet name)struggled with both English language and the English food. Though his family were strict vegetarians Mohandas had his indulgent moments as a teenager savoring alcohol and non-vegetarian food. But in London he had Diaspora pangs for the home cooked vegetarian Gujrathi dishes. He found solace in a nook-end vegetarian restaurant where he chanced on a bookshelf a pamphlet A Plea for Vegetarianism by Henry Salt which eventually became his life mantra. He zealously became a dynamic member of London Vegetarian Society (LVS). It was through LVS that he got associated with the newly formed Theosophical society in London . With steadfast determination he rekindled his childhood values imbibed in him by his spiritual minded mother Putlibai which he had renounced as a teenager. Those marginal adolescent wayward moments were brushed aside and a life of spiritual empowerment commenced from the the days of his association with the early Theosophists.

Theosophy is a collection of mystical and occult philosophies, largely based on ancient Eastern religion and spirituality , the Theosophical Society was formed on 17 November 1875 by the Russian Oculist and writer Helena Blavatsky, American military officer, journalist and lawyer Colonel Henry Steel Olcott along with the Irish-American mystic, esotericist William Quan Judge. What made an instant rapport for Mohan das with The Thosophical Society was its premise that no religion is higher than Truth. Though the Theosophical movement acknowledges the essence and spirit of religions it does not ascribe to any one particular religion. This essence of Theosophical thought profoundly influenced the young Gandhi's mind that his later life became a zealous study of his own experiments with Truth eventually culminating in his ardent belief that there is no God higher than Truth .

The Soul of religions is one, but is encased in multitude forms. The latter will endure to the end of time. Wise men will ignore the outward crust and see same soul living under a variety of crusts ...Truth is the exclusive property of no single scripture. (Rao, 1968)

For the young Mohandas to find in an alien land an organization-the Theosophical Society-



respecting and studying the ancient Indian spiritual texts was a revelatory diasporic experience. Here he met the ebullient Helena Blavatsky, the Olcott brothers, and his later associate in the Indian Freedom Struggle, Annie Besant. Though the three basic tenets of Theosophists (To form a nucleus of the universal brotherhood of humanity without distinction of race, creed, sex, caste, or colour, to encourage the study of comparative religion, philosophy, and science & to investigate the unexplained laws of nature and the powers latent in man) profoundly influenced the young Gandhi's mind. He indulged in a lifelong obsessive discourse with Universal brotherhood as espoused in the works of Helena Blavatsky. When her health started failing, Helena moved to London and founded the Blavatsky Lodge which became the nerve centre for Theosophist enthusiasts. The young Gandhi who was getting exposed to the western thought processes during his initial days in London, became a frequent visitor at Blavatsky Lodge, there he underwent a self-renaissance due to his value-added exposure to the discourses and interpretations of the Indian scriptures by the theosophists particularly that of Bhagavad Gita.

Gandhiji has recorded in his autobiography how the Olcott brothers were studying Bhagavad-Gita in original Sanskrit and consulted Gandhiji for better understanding presuming that he being from India would know Sanskrit- "I felt ashamed, as I had read the divine poem neither in Sanskrit nor in Gujarati" (Gandhi M., 1955). But this episode led to a resolute determination to read and understand not only the Gita in the original Sanskrit, but also other scriptures of the major world religions, like Bible and Quran. Though not much impressed by the Old Testament of Bible, young Gandhi was profoundly impressed by Jesus Christ's Sermon on the Mount and elaborately drew many a parallel discourse with Bhagavad Gita. His exposure to Bible and Quran asserted his firm belief in the infinite Truths as exemplified in Bhagavad Gita and with great commitment studied and memorized the significant shlokas of the Gita and internalized them. He fervently believed in boundless hidden metaphysical Truths that lay unexplored in the Bhagavad Gita verses and they remained his life-long mission and guiding principles of his life.

The Gita is the universal mother. She turns away nobody. Her door is wide open to anyone who knocks. A true votary of Gita does not know what disappointment is. He ever dwells in perennial joy and peace that passeth understanding. But that peace and joy come not to skeptic or to him who is proud of his intellect or learning. It is reserved only for the humble in spirit who brings to her worship a fullness of faith and an undivided singleness of mind. There never was a man who worshipped her in that spirit and went disappointed. I find a solace in the Bhagavad-Gita that I miss even in the Sermon on the Mount. When disappointment stares me in the face and all alone I see not one ray of light, I go back to the Bhagavad-Gita. I find a verse here and a verse there, and I immediately begin to smile in the midst of overwhelming tragedies -- and my life has been full of external tragedies -- and if they have left no visible or indelible scar on me, I owe it all to the teaching of Bhagavad-Gita. (Gandhi)

The powerful spiritual 700 line Bhagavad Gita as a treasured text imploring to shun procrastination, and guiding to action for the ultimate goal of Dharma, became an inspirational devotional reading world-wide in the 20th century due to its ardent advocacy by Mahatma Gandhi. Bhagavad Gita with its irresistible spiritual and philosophical dimensions became a life-



long obsession with Gandhiji. His insightful study of this text is reflected in the volume Bhagavad Gita According to Gandhi, which is a comprehensive collection of his interpretative lectures on Gita that he delivered between February and November 1926 at the Satyagraha Ashram in Ahmadabad after his self-imposed withdrawal from active politics. During this time he translated Bhagavad Gita to his mother tongue Gujarati and during his morning congregational prayers interpreted the verses to his followers. This book is a prized compilation of those lectures and bears testimony to the scholarly studies that Gandhiji has undertaken to grasp the infinite wisdom enshrined in it - Bhagavad Gita he got initiated in as part of his diaspora experience.

Gandhi has proudly admitted that getting acquainted with the wisdom as unfurled in the Indian scriptures particularly Bhagavad -Gita was a diasporic revelation. Though as a teenager he had studiously dismissed the Vedic texts as figments of rustic uncouth imagination, but in a far away land in England, distanced from his homeland, it was a mystic experience to get over early his reservations regarding his cultural heritage. It was part of his early Inner Temple college days in London that he got embarked on a soulful sojourn of in depth study of the ancient Indian cultural and spiritual texts particularly Bhagavad Gita and its hymns which considered as treasure-troves of universal interpretative dynamic wisdom . His first endeavour was to overcome his limited knowledge of Sanskrit ,he mastered Sanskrit language and found himself enlightened and empowered by the depth of Indian philosophical and religious insights which eventually changed his stand point, view point and world view of Truth in its multi-dimensional core values. The rich cultural hegemony of India became a matter of great pride and an impassioned life mission of Gandhiji though he held all the holi scriptures of other religions also in great regard. What is pertinent to be noted is that Gandhi's in- depth study and revelation about this ancient Indian scripture happened not in India but during his diasporic experience in London.

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Role of KVIC in the development of Khadi and Village Industries in India

Prof. Ajinkya G. Deshpande

Commerce Department

R.S. Mundle Dharampeth Arts and Commerce College, Nagpur

Abstract:

khadi is not a mere piece of cloth but a way of life. Khadi is a symbol of self reliance and a mark of unity, nationalism, equality indicating the spirit of Swadeshi Movement.

Khadi and Village Industries sector is one of the strongest links in bringing India's Economic growth with Socio Economic transformation. The khadi and village industries commission had all along played a commendable role at the grass root level by providing sustainable employment opportunities to millions of traditional artisans, micro entrepreneurs and unemployed youths in the country, in the backdrop of declining capacity of the agricultural sector, in absorbing the ever increasing additional workforce in the rural non farm sector.

The Govt. of India has taken a good step to form KVIC for the development of khadi and village industries which results in Socio-economical, balanced regional development and employment generation in rural areas.

Keywords: Khadi, KVIC, Khadi and village Industries, SFURTI, ASPIRE.

Objectives of the study:

- 1) To study the Khadi and Village Industries.
- 2) To study the role and functions of KVIC
- 3) To study the vital issues connected with the production of Khadi and Village Industries.
- 4) To study the role of Khadi and Village Industries in generating employment.

Research Methodology:

The current paper is a descriptive study based on secondary data which is collected from various Journals, Books, Research papers, Ph.D.Thesis, Official websites relating to khadi and village Industries.



Literature Review:

Adinarayana in his article "Khadi and Village Industries -A few considerations for its expansion", pointed out that Khadi and Village Industries as a movement signified not only the economic improvement of the people but also the development of peace, love, co-operation, co-ordination and integration in their day-to-day life.

S. Valli Devasana in her dissertation "A study on marketing of Madurai Sarvodaya Sangh Products" pointed out that Khadi and Village Industries play an important role in rural development and balanced growth. She analysed marketing problems of Khadi and Village Industries products.

V. Padmanaban in his article "Saga of a Fabric" states that Khadi is a well considered programme called Constructive Programme' which- exhorts people to take up constructive work very seriously. The unique nature of this constructive programme lies in its identification of all issues that go to make rural people. It is an approach quite original in its concept bringing together the benefactor and the beneficiary.

R.S. Kulkarni in his article on Khadi-A new outlook' states that Khadi and Village Industries' is not an industry but a welfare activity for rural development. It should be a part of rural development programme and the relevant norms should be made applicable. Khadi and Village Industries' becomes a source of rural development for local skills and local resources.

C. L. Nanda in his book, "The Economics of Khadi", points out that the Indian National Congress at its special meeting adopted handspinning and Weaving of Khadi as measures of discipline and self-sacrifice of every man, woman and child.

M.K. Gandhi in his book, "Khadi, Why and How" states that Khadi is the only true economic proposition in terms of the millions of villagers until such time, if ever, when a better system of supplying work and adequate wages for every able-bodied person above the age of sixteen, male or female is found for his field, cottage or factory in every one of the villages in India.

Dr. M.P. Gurusamy in his book entitled "Gandhian Approach to Economics", emphasises the fact that the Khadi and Village Industries Programme symbolises a non exploitative, non-violent social order. He states that the Khadi and Village Industries would definitely create a new society by strengthening the economy, based on the principles of truth and non-violence.
khadi, khadi Industries and Village industries:

KHADI.....a fabric that breaths "Warm in Winter, Cool in Summer" Khadi is a handspun and hand woven cloth which acquired patriotic status during Indian freedom struggle and it gave a



"SWADESHI SPIRIT". Khadi may be made from cotton, silk or wool.

Any industry located in a rural area which produces any goods or renders any service with or without the use of power and in which the fixed capital investment per head of an artisan or a worker does not exceed [one lakh rupees] or such other sum as may, by notification in the Official Gazette, be specified from time to time by the Central Government Provided that any industry specified in the Schedule and located in an area other than a rural area and recognised as a village industry at any time before the commencement of the Khadi and Village Industries Commission (Amendment) Act, 1987 shall, notwithstanding anything contained in the sub-clause, continue to be a village industry under this Act.

KVIC:

Khadi & Village Industries Commission (KVIC) established under the Act of Parliament (No. 61 of 1956), and as amended by Act No.12 of 1987 and Act.No.10 of 2006) is a statutory organization under the Ministry of MSME (Govt. of India) and engaged in promoting and developing Khadi and village industries (KVI) for providing employment opportunities in the rural areas, thereby strengthening the rural economy. KVIC has been identified as one of the major organization in the decentralized sector for generating sustainable non-farm employment opportunities in rural areas at a low per capita investment. KVIC undertakes activities like skill improvement; transfer of technology; research & development; marketing etc. and helps in generating employment/self employment opportunities in rural areas. The Khadi and Village Industries Commission (KVIC) is a statutory body, and it took over the work of former All India Khadi and Village Industries Board.

The broad objectives that the KVIC has set before it are:

- The social objective of providing employment.
- The economic objective of producing saleable articles.
- The wider objective of creating self-reliance amongst the poor and building up of a strong rural community spirit.

Functions of KVIC:

The KVIC is charged with the planning, promotion, organisation and implementation of programs for the development of Khadi and other village industries in the rural areas in coordination with other agencies engaged in rural development wherever necessary.

Its functions also comprise building up of a reserve of raw materials and implements for supply to producers, creation of common service facilities for processing of raw materials as semi-finished goods and provisions of facilities for marketing of KVI products apart from organisation of training of artisans engaged in these industries and encouragement of co-operative efforts amongst them. To promote the sale and marketing of khadi and/or products of village industries



or handicrafts, the KVIC may forge linkages with established marketing agencies wherever feasible and necessary.

The KVIC is also charged with the responsibility of encouraging and promoting research in the production techniques and equipment employed in the Khadi and Village Industries sector and providing facilities for the study of the problems relating to it, including the use of non-conventional energy and electric power with a view to increasing productivity, eliminating drudgery and otherwise enhancing their competitive capacity and arranging for dissemination of salient results obtained from such research.

Further, the KVIC is entrusted with the task of providing financial assistance to institutions and individuals for development and operation of Khadi and village industries and guiding them through supply of designs, prototypes and other technical information.

In implementing KVI activities, the KVIC may take such steps as to ensure good quality.

The KVIC may also undertake directly or through other agencies studies concerning the problems of Khadi and/or village industries besides research or establishing pilot projects for the development of Khadi and village industries.

The KVIC is authorized to establish and maintain separate organisations for the purpose of carrying out any or all of the above matters besides carrying out any other matters incidental to its activities.

'We spin employment and weave prosperity in India' is the tag line of KVIC.

Role of KVIC:

1) Employment Generation:

One of the fundamental objectives of KVIC is to generate employment. Khadi and village industries provide employment to more than 10 lakh spinners, weavers and other artisans. It has tremendous capacity of employment generation in rural areas at a very low investment.

2) Increase in production from khadi and village Industries:

KVIC also aims to increase the production of khadi so that rural artisans can get more earnings. For more production KVIC provides financial help, assists in training and development of rural artisans and also facilitates marketing of khadi products. The trends from last few years is encouraging and show steady increase. The production of khadi today is approximately 1500 crores.

3) Marketing and Publicity Initiatives:



There are various marketing initiatives taken for promotion of khadi. One of the most important initiatives is taken by Hon'ble PM Mr. Narendra Modi. He at various times stress the importance of khadi and village industries to India and mentioned it in his famous 'Man ki baat' on radio. Apart from this there are various exhibitions organised national and international level, various trade fairs where khadi is sold at concessional price. Khadi Gift Coupons and Khadi Gift Hamper is also being used to popularize khadi.

People's Education Programmes (PEPs), It is essentially an awareness programme directed at creating interface between the KVIC and public in general. It also served the purpose of reviving interest in the Gandhian way of building rural industries based on production by masses. Teachers and students from higher institutes of learning constituted a large slice of participants in the People's Education Programme. Direct access to the development schemes was provided by way of awareness programmes,

financial contributors such as banks were gathered together in workshops. KVIC also makes efforts to bring better publicity of its products/programmes through hoardings, advertisement through print media, publications etc.

4) Training Programme and Capacity building:

The technical interfaces with various National Institutes over the years had considerably helped to improve the quality of products. KVIC has involved Mahatma Gandhi Institute for Rural Industrialization (MGIRI), Wardha as a nodal agency, to pursue the R & D need of KVI sector in coordination with national level technical Institutes as Technical Interfaces. The Central Bee Research & Training Institute, Pune (Maharashtra), Kumarappa National Handmade Paper Institute, Jaipur (Rajasthan) and Central Village Pottery Institute, Khanapur (Karnataka) are industry specific institutes working under KVI sector, basically for Research & Development.

KVIC conducted its training programmes through 38 departmental and non-departmental training centres.

5) Perspective Planning:

KVIC has submitted a vision plan for the future years culminating in 2024-25 wherein a mission mode approach would be followed for doubling the production every three years. The subsidy structure is also proposed to be reduced with the introduction of the new scheme Market Promotion and Development Assistance (MPDA). In MPDA regime, gradual reduction in the subsidy will be made through market segmentation of products where the premium products and other ready-made items will be taken out of its ambit.



6) DBT-MDA:

KVIC has developed an online application system for disbursement of Market Development Assistance (MDA) and the system has been made operational from June 2016. Institutions are uploading data and filing their MDA claims and the assistance is directly credited to the bank accounts of the khadi institutions and artisans.

7) Social Upliftment:

KVIC has introduced a number of developmental schemes for strengthening rural capacity to meet KVIC works for inclusive growth of social sectors by employing and supporting war widows, militancy affected families and backward communities.

8) ASPIRE:

Ministry of MSME has launched 'A Scheme for Promotion of Innovation, Rural Industry and Entrepreneurship' (ASPIRE) with an aim to set up a network of livelihood business and technology incubation centres to promote start-ups for innovation and entrepreneurship. Three proposals for setting up Livelihood Business Incubation Centres (LBICs) at three Departmental Training Centres viz. Nashik, Pune and Patna have been approved.

9) SFURTI:

India is known for its rural traditional industries. For conserving and bringing out productively as the traditional skills, provide remunerating earnings to the artisans and to facilitate sustainable development. Govt. of India introduced SFURTI. SFURTI is a Scheme of Fund for Regeneration of Traditional Industries Ministry of MSME has launched this scheme in the year 2005 with the view to promote Cluster development. KVIC is the nodal Agency for promotion of Cluster development for Khadi as well as for V.I. Products. Rural industries clusters were promoted through replacement of charkhas, looms, tools and machineries as well as interventions such as selling up of CFC, RPOOIP, market promotion, capacity building, cluster development (CDE), Skill Development Training and Expansion Visits, Artisans Welfare Measures, Self Help Group. Under SFURTI programme 76 clusters (29 cluster under khadi and 47 under village industries) were operational.

10) Insurance to Khadi artisans:

Presently the KVIC is running an insurance scheme titled "Khadi Karigar Janasree Bheema Yojana (JBY) presently called Aam Aadmi Bima Yojana (AABY) for the welfare of Khadi artisans. As per this scheme Rs 30,000/- is given for natural death and Rs 75,000/- for accidental death, Rs 75,000/- is provided for permanent disability due to accident and Rs 37,500/- for partial disability. Under the Educational benefit, two children of Khadi Artisan those who are studying IX Std. to XII Std. (including ITI) are eligible for scholarship of Rs. 300/- per quarter.

11) Workshed Scheme for Khadi artisans:

Khadi has been a source of livelihood for more than 8.5 lakh persons who are engaged in the



activity as spinners, weavers and artisans spread across the country. Khadi sector represents the continuity of age-old Indian heritage of hand spinning and hand weaving and reflects the socio-cultural tradition of the khadi artisans. The Government of India has been following a policy of promoting and encouraging the khadi sector through a number of policies and programmes. A growing need has been felt to facilitate and empower khadi artisans to chart out a sustainable path for growth, income generation and better work environment so that they are able to have a right working atmosphere and better ambiance to enable them to carry out their spinning and weaving work efficiently. The Workshed Scheme for Khadi Artisans (WSKA) is an attempt to facilitate the development of khadi spinners and weavers by way of providing them financial assistance for construction of worksheds, on a pilot basis.

ASSISTANCE UNDER THE SCHEME

Financial Assistance will be provided to those khadi artisans who belong to BPL category. Assistance for construction of worksheds will be provided through the khadi institutions with which these khadi artisans are associated and the quantum of assistance will be as under:

Component	Area per unit	Amount of Assistance
Construction of workshed	20 Square meters (approximately)	Rs.25,000/- or 75% of the cost of the workshed, whichever is less.

The financial assistance to be provided by the Government will go to the institutions (with which the beneficiaries of the scheme are affiliated) which will be responsible for the construction of worksheds (either directly or under their supervision) and Khadi and Village Industries Commission (KVIC) will supervise the activities. Cost of land will not be part of the project cost. Financial assistance will be for the purpose of construction of work shed only and will not be used to purchase land. In case of individual beneficiaries, the right title of the land must vest with the beneficiary and the institution has to ensure this before release of assistance. It will be the responsibility of the institution to whom the selected beneficiaries are attached to take care of the maintenance of the work sheds. Wherever feasible, financial assistance may be provided to a group of (minimum 5, subject to a maximum of 15) khadi artisans who individually fulfil the eligibility criteria for this scheme, for the construction of Group Worksheds. These Group worksheds can be constructed in the land owned by the Khadi institution.

12) Schemes for persons with disability:

Khadi and village industries programme offer equitable opportunities to all the section of the society viz disabled persons. KVIC offer 3% reservations to persons with disability.

13) Initiatives for Export promotion:

The khadi products are also exported to various countries. The KVIC tries to encourage exports by various policies like interest subsidy, very minimum tax, training to employees and assisting in export formalities. Today the export amounting to more than 250 crores.



Conclusion and Suggestions:

Khadi and village industries have the unique capacity to generate large employment opportunities in the country at a low capital cost and have therefore occupied an important place in the national economy. Khadi and village industries contribute not only economic growth but the real development of the rural areas. These industries develop local initiatives, co-operative and spirit of self reliance in the economy and at the same time help in utilizing the available manpower and raw materials from local areas and by the usage of simple technique.

khadi and village industries encourages use of Bio-degradable, non-conventional energy and it is non-exploitative.

The khadu and village industries products have unique characteristics of three 'E's i.e. Ethnic, Ethical and Eco-friendly.

The Government should take more aggressive steps to market the products manufactured by khadi and village industries, to attract the youths; also the government should take steps to make aware the students and unemployed about various schemes of the KVIC. More retail outlets should be opened for easy access for the customers. More training programmes should be organised for the workers, unemployed and improvement in the quality of products. There should be more use of digital and online services.

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‘राष्ट्रबांधणीच्या कार्यात राष्ट्रपिता मा. गांधीजींचे योगदान’

प्रा.डॉ. सौ. अलका अ. बडगे
आर. एस. मुंडले धरमपेठ कला व वाणिज्य
महाविद्यालय नागपूर.

प्रस्तावना :-

२ ऑक्टोबर १८६९ ला गुजराथमधील पोरबंदर येथे जन्मलेल्या राष्ट्रपिता मोहनदास करमचंद गांधी यांचा काठियावाड संस्थानशीसंबंध होता, या संस्थानच्या पदरी दिवाण म्हणून त्यांच्यापूर्वजांनी काम केले होते. त्यांच्या घरचे वातावरण अत्यंत धार्मिक होते. धर्मश्रद्धेचा वारसा त्यांना त्यांच्या मातेकडून मिळाला होता. वैष्णवपंथाचे संस्कार त्यांच्या मनावर अगदी लहानपणापासूनच झाले होते. परंतु त्याच वेळी त्यांच्या घरात इतर पंथीयांना व इतर धर्मियांनाही मुक्तद्वार असल्यामुळे सर्व धर्माबद्दलच्या सहिष्णुतेचेही बाळकडू त्यांना तेथेच मिळाले. त्यांचे बालपण पोरबंदरातच गेले. त्यांचे विद्यार्थीजीवन फारसे उज्वल म्हणता येणार नाही. ‘कुठल्याशा शाळेत मला घातले होते. कसेबसे काही पाठे शिकलो...दुसरे काही एक आठवत नाही. त्यावरून मी अनुमान करतो की, माझी बुद्धी मंद असावी, आणि स्मरणशक्ती कच्च्या पापडासारखी असावी.’ प्रकृतीने याथातथाच व स्वभावाने कचखाऊ असल्यामुळे त्यांना सवंगडीही फारसे लाभले नाहीत. घरकॉंबडेपणा व एकलकॉंडेपणा हे त्यांचे स्थायीभाव झाले. पुढे त्यांच्या बंधूंनी त्यांना शिक्षणार्थ परदेशी पाठवले. विलायतेत त्यांची गाठ दोन थिऑसॉफिस्ट मित्रांशी पडली. त्यांचा सहवास गांधीजींच्या जीवनाला नवी दिशा दाखवण्यास कारणीभूत झाला. त्यांच्या प्रेरणेनेच गांधी ‘गीताध्ययानास’ प्रवृत्त झाले.

गांधींनी स्वतःच यासंबंधी लिहितांना म्हटले आहे की, ‘भगवद्गीता हा अमूल्य ग्रंथ आहे अशी माझी त्यावेळी समजूत झाली. ती समजूत हळूहळू दृढ होत गेली व तत्वज्ञानाच्या बाबतीत मी तिला सर्वोत्तम ग्रंथ समजतो.’ त्याच त्यांच्या मित्रानी बुध्दचरित्राशीही गांधींचा परिचय करून दिला. एका ख्रिस्ती मित्राच्या सौजन्याने बायबलच्याही अंतरंगात त्यांना शिरता आले. ‘येशूच्या गिरिप्रवचनांची छाप फार चांगली पडली. ते हृदयात उतरले. बुध्दीने त्यांची गीतेशी तुलना केली.’ या अनेक धर्मग्रंथांच्या समन्वयानेच गांधींच्या भावी जीवनाची पायाभरणी झाली आणि पुढे सत्याग्रहाच्या त्यांच्या प्रयोगाला लागणारी साधनसामग्री गोळा झाली. विलायतेतील वास्वव्याची दुसरी एक जमेची बाजू म्हणजे कायद्याची पदवी त्यांनी पदरात पाडून घेतली. पुढे विश्वस्त कल्पनेला जन्म देतांना आणि दक्षिण आफ्रिकेत चंचुप्रवेश मिळवितांना हे भांडवल त्यांना उपयोगी पडले. काठियावाडला काही दिवस वकिली केली पण तिथल्या वातावरणाला ते लवकरच विटले. इतक्यात पोरबंदरच्या एका मेमण पेढीतर्फे दक्षिण आफ्रिकेत दावा चालवण्यासाठी जाण्याची संधी त्यांना मिळाली.

गांधीजींच्या जीवनाला वळण देणारी दुसरी परदेशयात्रा :-

गांधीजींच्या जीवनाला वळण देणारी ही त्यांची दुसरी परदेशयात्रा ठरली. तिथे टॉलेस्टॉय, रस्किन आणि थोरो यांच्या विचारवैभवाशी त्यांचा परिचय झाला. त्यांच्या जीवनावर , कार्यावर व तत्वज्ञानावर या त्रयीच्या विचारांचा खोल ठसा उमटला व तो पुढे जन्मभर टिकला. आपल्या आत्मकथेत एक संपूर्ण प्रकरण त्यांनी रस्किनच्या 'अन् टू धिस लास्ट' नामक पुस्तकाच्या आपल्यावर झालेल्या प्रभावाचे वर्णन करण्यासाठी खर्चिले आहे. त्यांत ते म्हणतात : हे पुस्तक वाचण्यास सुरु केल्यानंतर माझ्याने ते सोडवेचना त्याने मला पकडून धरले. जोहानिसबर्ग ते नाताळ चोवीस तासांचा रस्ता आहे. ट्रेन संध्याकाळी डरबनला पोचली.पोचल्यानंतर सबंध रात्रभर झोप येईना. पुस्तकात दर्शविलेले विचार अमलात आणण्याचा विचार ठरला. पुढे त्यांनी त्या पुस्तकाचे गुजराती भाषांतर 'सर्वोदय या नावाने केले. ते म्हणतात सर्वोदयाचे सिध्दांत मी समजलो ते असे : १. सर्वांच्या कल्याणात आपले कल्याण आहे. २. वकील काय किंवा हजाम काय, दोघांच्याही कामाची किंमत सारखीच असली पाहिजे. कारण पोटापाण्याचा हक्क दोघांनाही सारखाच आहे. ३. साधे, अंगमेहनतीचे श्शेतक-याचे जीवन हेच खरे जीवन होय.

अर्थात रस्किनशी त्यांचे नैतिक-आध्यात्मिक सख्य असले तरी राजकीय विषयावर त्या दोघांमध्ये मौलिक स्वरूपाचे मतभेद होते. रस्किन लोकशाहीपेक्षा सुझांच्या शासनाची तरफदारी करित होता. गांधीना हे पटणेच शक्यच नव्हते.राज्याचे स्वरूप आणि कार्य याबद्दलही दोघांमध्ये मतभेद होते. राजकीय क्षेत्रांत गांधीजींच्या असहकारविषयक मतांना थोरोच्या विचारांनी पुष्टी दिली. 'दक्षिण आफ्रिकेत मी जे कार्य आरंभिले होते त्याला थोरोलिखित 'ड्यूटी ऑफ सिविल डिस्ओबिडियन्स' या निबंधामुळे शास्त्रीय दृढता प्राप्त झाली. अशा शब्दात स्वतः गांधीजींनीच थोरोचे ऋण मान्य केले आहे.

टॉलेस्टाय यांचा खोल प्रभाव :-

राजकीय तत्वज्ञानाच्या संदर्भात थोरो-रस्किन यांच्यापेक्षा टॉलेस्टाय यांचाच गांधीवर अधिक खोल प्रभाव पडलेला आढळतो. आपल्या आयुष्यातील ब-याच गोष्टींचे श्रेय गांधी टॉलेस्टायना देतात. ते स्वतःला त्यांचे निस्सीम उपासक म्हणवतात. टॉलेस्टायच्या 'किंगडम ऑफ गॉड' ग्रंथामधील 'ईश्वराचे साम्राज्य तुमच्यात आहे. 'या संदेशामुळे गांधी भारावून गेले. त्यांचा संदेहवाद शमला. ते असिंहेचे पुजारी बनले. आपल्या लेखनाची जी नायिका आहे व ती नितांत सुंदर असून आपले जिच्यावर प्रेम आहे तिचे नाव 'सत्य' हे आहे. असे टॉलेस्टायचे म्हणणे होते. गांधीजींनी आपल्या तत्वज्ञानात टॉलेस्टाय यांच्या 'दार्शनिक अराज्यवाद' उतरविला आहे. यावरून गांधीवर टॉलेस्टायचाच सर्वाधिक प्रभाव पडलेला दिसून येतो. त्यांना टॉलेस्टायच्या पुस्तकांचे वाचन वाढविले त्या पुस्तकांचा गांधींच्या मनावर दृढ परिणाम झाला. विश्वप्रेम माणसाला कोठवर घेऊन जाऊ शकेल हे माझ्या अधिकाधिक लक्षात येऊ लागले .३०मे१९१० रोजी गोधींनी 'टॉलेस्टाय फार्म' ची स्थापना केली.



सविनय प्रतिकारचे मार्ग व तत्वज्ञान यांच्या प्रयोगांची ती प्रयोगशाळा व्हावी अशी गांधीची अपेक्षा होती. ट्रेन्सवालमधील गांधींचे कार्य अत्यंत महत्वाचे व मौलिक स्वरूपाचे असून संपूर्ण जगालाच उपकारक ठरणार असल्याचे मत टॉलस्टायनी गांधींना लिहिलेल्या एका पत्रात व्यक्त केले. अर्थात तरीही गांधीजी पूर्णतया टॉलस्टायवादी नव्हते. टॉलस्टायच्या प्रेरणेमुळे त्या आपल्या कार्यात उत्साह वाढला असला तरी त्यांची सत्याग्रह कल्पना टॉलस्टाय यांच्या 'सविनय प्रतिकारा पेक्षा' निराळी आहे. किंबहुना ती तशी आहे म्हणूनच 'सविनय प्रतिकारा' ऐवजी 'सत्याग्रह' अशी नवी संज्ञा गांधींनी उपयोजिली.

दक्षिण आफ्रिकेत गांधींना सत्याग्रहाचा मार्ग गवसला :-

दक्षिण आफ्रिकेतील हिंदी लोकांना न्याय मिळवून देण्याचे त्यांचे सर्व प्रयत्न म्हणजे सत्याचेच प्रयोग होते. वर्षभर राहाण्याच्या इराद्याने तेथे गेलेले गांधी वीस वर्षे तिथे राहिले. १८६३ ते १९१४ त्यांचा गो-या सरकारविरुद्ध अहिंसात्मक लढा सुरू होता. आत्म्याच्या शस्त्राने त्यांनी जुलमाशी झुंज दिली. आणि शेवटी ते यशस्वी झाले. दक्षिण आफ्रिकेतील या लढ्याला स्वयंमेव महत्त्व तर आहेच पण गांधीजींच्या जीवनकार्यात, त्यांनी पुढे हिंदुस्थानच्या स्वातंत्र्यासाठी उभारलेल्या जनआंदोलनाच्या संदर्भात दक्षिण आफ्रिकेतील अनुभवाला एक पूर्वतयारी म्हणूनही अत्यंत महत्वाचे स्थान आहे. गांधीजींचे नेतृत्व त्यातून जसे प्रस्थापित झाले, त्याचप्रमाणे अहिंसात्मक चळवळीचे एक नवेच साधनही त्यातून निष्पन्न झाले.

भारताच्या राजकारणात गांधीजींनी प्रवेश केला तो काळ पहिल्या महसयुद्धाच्या समाप्तीचा काळ होता. त्यावेळी चळवळीची अवस्था द्विधा झाली होती. मवाळ आणि नेमस्त यांच्यातील संबंध दुरावले होते. मात्र गांधीबद्दल या दोन्ही गटांना आदर होता. गोखल्यांना गांधी आपले राजकीय गुरु मानतात अर्थात त्यांच्या विचारांची बैठक व साधनशुचितेचा आग्रह आणि राजकारणाचे अध्यात्मीकरण इत्यादी संकल्पना गोखल्यांपासून उचलल्या असल्या तरी असहकारादी त्यांचे मार्ग गोखल्यांपेक्षा टिळकांशीच त्यांचे साधर्म्य स्पष्ट करतात असे दिसून येईल. पाश्चात्य-सभ्यतेच्या मूल्यांकनाबद्दल गांधी-गोखले यांच्यात जमीन-अस्मानाचे अंतर आढळते. किंबहुना असेही म्हणता येईल की, गोखले-टिळक या दोन्ही प्रवाहांच्या समन्वयातून एक तिसराच अभिजात प्रवाह गांधींनी निर्माण केला यातच त्यांच्या यशाचे रहस्य होते. गांधी-उदयापूर्वी फक्त दोनच मार्ग ज्ञात होते. एक सनदशीर व शांततामय चळवळीचा आणि दुसरा बेसनदशीर व हिंसक उठावाचा. 'अहिंसक युद्ध' व शांततामय क्रांती' या संकल्पना अजून कुणाच्याही ऐकित नव्हत्या. गांधींनी प्रथमच, जी सनदशीर असेल वा नसेलही पण शांततापूर्ण असेलच अशी अभिनव चळवळ जनतेसमोर मांडली. रौलट कायदा व जालियनवाला बाग या प्रकरणी सरकारविरुद्ध गांधींनी १९२१ साली सुरू केलेल्या असहकाराच्या असिंहात्मक आंदोलनाने देशात नवचैतन्याची लाट उसळली. चौरा-चौरी येथे चळवळीने हिंसक वळण घेताच गांधींनी असहकार मागे घेतला. कारण केवळ सत्य-अहिंसा या नैतिक शस्त्राच्या बळावर चळवळ चालावी असा त्यांचा आग्रह होता. या

दृष्टीने त्यांच्या पहिल्या चळवळीस अपयश आले. त्यानंतर त्यांनी अधिक जोमाने, अधिक पध्दतशीरपणे व सूत्रबध्दरीत्या चळवळ उभी करण्याचा प्रयत्न सुरु केला. रचनात्मक कार्यावर त्यांना लक्ष केंद्रित केले. खादीग्रामोद्योगास उत्तेजन दिले. 'यंग इंडिया' नामक साप्ताहिक काढून निरनिराळ्या विषयांवर लेखन केले. त्यानंतर 'हीरजन' नावाचे बहुभाषीय नियतकालिक सुरु केले.

१९२९ च्या लाहोर काँग्रेसमध्ये पूर्ण स्वराज्याचे ध्येय जाहिर झाले. गांधीजींच्या हाती दुस-यांदा अहिंसात्मक आंदोलनाची सूत्रे आली. १९३० साली देशव्यापक सविनय कायदेभंगाचा आदेश त्यांनी दिला. गांधीना अटक झाली तरी कायदेभंगाचे पाऊल मागे हटले नाही. याच सुमारास लॉर्ड आर्थर जॉन्स यांच्याशी एक करार त्यांनी केला. गांधी-आर्थर करार म्हणून तो प्रसिध्द आहे. त्यानुसार लंडनच्या गोलमेज परिषदेस ते उपस्थित राहिले. परंतु जातीय समस्येवर तोडगा काढण्यास परिषदेस यश येऊ शकले नाही. गांधींनी पुन्हा सत्याग्रह सुरु केला. तो १९३४ पर्यंत चालला. गांधी त्यावेळी हिंदुस्थानचे एकमेवाद्वितीय नेते ठरले होते. एवढ्या प्रचंड देशातील एवढ्या विराट चळवळीचे नंतृत्व एकट्या व्यक्तीच्या हाती असण्याचा जगाच्या इतिहासातील हा पहिलाच प्रसंग होता. १९३५ च्या सुमारास कायद्यान्वये प्रांतांमध्ये मंत्रिमंडळे अस्तित्वात आली. द्वितीय महायुद्धाच्या वेळी भारतीयांच्या इच्छेविरुध्द हिंदुस्थान युध्दात सामील असल्याचे इंग्रज सरकारने जाहिर केले. याच्या निषेधार्थ काँग्रेसी मंत्रिमंडळानी राजीनामा दिला आणि काँग्रेसने गांधीजींच्या नेतृत्वाखाली १९४०ला सत्याग्रह चालवला. गांधीजींच्या प्रेरणेने १९४२ साली 'चले जाव' ची चळवळ सुरु झाली. त्या चळवळीने साम्राज्याचा पाया खिळखिळा केला. गांधींना अटक झाली. कारागृहात त्यांनी २१ दिवसाचे आत्मशुध्दीस्तव उपोषण केले. १९४४ साली त्यांना सोडण्यात आले. त्यावेळी जिनांच्या नेतृत्वाखाली पाकिस्थानच्या मागणीने मुळ धरले होते. आपला द्विराष्ट्र सिध्दांत ते आग्रहाने प्रतिपादित होते. गांधीजींना फाळणीची कल्पना पसंत नव्हती. अस्पृश्योध्दाराइतकेच हिंदु-मुस्लिम ऐक्य हे एक त्यांचे अत्यंत प्रिय स्वप्न होते. जिनांशी त्यांनी वाटाघाटी केल्या. पण त्या फसल्या. कॅबिनेट मिशन योजनांतर्गत झालेल्या निवडणुका गांधींच्याच नावार काँग्रेसने जिंकल्या. १९४६ मध्ये काँग्रेसचे अंतिम शासन सत्तेवर आले. मांटबॅटन योजनेनुसार हिंदुस्थानची भारत व पाकिस्तान अशी फाळणी होऊन १९४७ साली ते दोन्ही देश स्वतंत्र झाले. गांधीजींचे एक स्वप्न साकार झाले. तरीही ते संतुष्ट नव्हते. कारण त्यांचे तितकेच प्रिय स्वप्न भंग पावले होते. त्यांच्या इच्छेविरुध्द हिंदुस्थान दुभंगला होता. या देशाचा हा आध्यात्मिक आत्मनाश आहे असे त्यांना वाटले.

स्वातंत्र्याच्या जल्लोषात ते सहभागी होऊ शकले नाहीत. फाळमुळे भडकलकल्या ज्वालांमध्ये होरपळून निघणा-यांची सेवाशुश्रूषा करण्यासाठी ते नोआखलीत होते. ३० जरनेवारी १९४८ रोजी नथूराम गोडसे यांच्या गोळ्यांना त्यांचा नश्वर देह बळी पडला. नथूराम गोडसे आणि त्याचे वैचारिक पुरस्कर्ते यांना कदाचित वाटले वाटले असेल की गांधींच्या मृत्यूमुळे हिंस्थानची फाळणी रद्द होऊन अखंड हिंस्थान होण्याची वाट खुली

होईल. त्यांना मारले की मुसलमान संरक्षणशुन्य होतील. पण घडले ते त्यांच्या अपेक्षेहून खूपच निराळे. गांधींना मारून गांधींची शिकवण मारता आली नाही. उलट दुप्पट जोराने ती उसळी मारून वर आली. आयुष्यभर नव्हता तेवढा प्रभाव या हौतात्म्याने प्राप्त करून दिला.

सरांशाने:-

गांधींनी या देशातील तसेच विश्वातीलही सामाजिक, आर्थिक व राजकीय चिंतनाला व कार्याला एक नवी दिशा दिली, यातच त्यांची थोरवी आहे. त्यांच्या विचारात सुसंगती नाही अशी एक टीका होत असते. वर एका ठिकाणी गांधींचेच त्यासंबंधीचे मत आलेले आहेच. त्यांना हा आरोप मान्य आहे. नव्हे “हा आरोप हे त्यांचे भूषण आहे. सत्यनिष्ठचे व्यक्तीला सुसंगतपणाचा बाऊ वाटत नाही. किंबहुना सुसंगतता अनेक प्रसंगी सत्यनिष्ठेत प्रत्यवायभूत ठरते. जे सत्य असेल ते सुसंगत असलेच पाहिजे असे म्हणता येणार नाही. म्हणूनच गांधीजींच्या जीवनात, लेखनात किंवा भाषणात सुसंगतपणाचा आग्रह दिसून येत नाही. आणि त्याखेरीज गांधींनी सुसंगत तत्वज्ञान दिलेच नाही असेही नाही. त्यांच्या मार्गाबद्दल, त्यांच्या औचित्याबद्दल व परिणामक्षमतेबद्दल मतांतरे जरूर संभवतात. परंतु एक गोष्ट निश्चित की त्यांनी जीवनाच्या सुसंगत तत्वज्ञानाची रचना केली आहे. आणि विशेष म्हणजे या तत्वज्ञानाला आधार मानवी स्वभावाच्या वास्तव शक्तिप्रवाहांचा आहे. केवळ उदात्त-आदर्शात्मक शक्तिप्रवाहांचा नाही. दुर्दैवाने त्यांच्या विचारातील या व्यवहार्य भागाकडे दुर्लक्ष झाले असून, एका अर्थाने ‘अव्यवहार्य असलेल्या स्वप्नरंजनात्मक भागावरच भारतीयांनी लक्ष केंद्रित केले आणि त्यामुळे त्यांच्या विचारातील व तत्वज्ञानातील सुसंगती नजरेत भरू शकली नाही.’”

तटस्थपणे गांधीविचारांचा अभ्यास नीट केल्यास आढळते की, त्यांच्या काही कल्पना अव्यवहार्य आहेत, कालबाह्य, कालविसंगत आहेत, अशास्त्रीय व प्रतिगामी आहेत आणि थेट सांप्रदायिक सनातनीही आहेत. पण तरीही त्यांचे जे सर्वात मोठे योगदान आहे-राजकीय प्रश्नांकडे व दैनंदिन अडचणींकडे नैतिक दृष्टीने पाहण्यावर त्यांनी दिलेला भर आणि सामाजिक-राजकीय क्षेत्रात नैतिकतेचा-आध्यात्मिकतेचा अवलंब शक्य असल्याचे त्यांनी दिलेले प्रात्यक्षिक -त्याचे मोल कधीच उणावू शकत नाही. प्राचीन प्रेषितांची वचने गांधींच्या जीवनातून व विचारातून सार्थ ठरली. तत्वांच्या आत्मपरिपूर्तीच्या विचारांना सामाजिक व राजकीय संदर्भ त्यांच्या हातून प्राप्त झाले. वैयक्तिक सदाचारांना सामाजिक राजकीय शास्त्रांचे परिणाम लाभून अन्याय शक्तींचा मुकाबला करण्याचे बळ त्यांनी दिले व व्यक्तीला उच्चतर पातळीवर नेले. गांधींचे हे कार्य चिरंजीव राहिल, त्यांनी कायदेशीर राज्य-संकल्पनेच्या जागी नैतिक राज्य-संकल्पनेला नेऊन बसवले, बळ व हिंसा यांच्या ऐवजी सत्य-अहिंसेद्वारे केलेल्या अनुनयाचे सामर्थ्य प्रकट केले ही त्यांची राजकीय विचारांच्या क्षेत्रातील सर्वात मोठी कामगिरी चिरकाल मान्य करावी लागेल. परंपरा आणि नवता यांचे बेमालूम संमिश्रण गांधी विचारात आढळते. किंबहुना यातच त्यांच्या अफाट आकर्षणाचे, अमर्याद लोकप्रियतेचे व सामान्य ‘महात्मतेचे’ रहस्य आहे. संकमणकालीन

भारताचे गांधी हे मूर्तिमंत प्रतिक होते. त्यांनी अनेक अतिप्राचीन व सनातन तत्वांचा आधार आधुनिकतम राष्ट्रीय गरजांच्यासमर्थनार्थ घेतलेला दिसतो. त्यांच्या विचारांचे बाह्यरूप पारंपारिक वउटले तरी त्यांचा आशय आधुनिक होता. समकालीन परिस्थितीमुळे गांधींना अशी रचना जाणीवपूर्वक करावी लागली असेल. किंवा तो त्यांचा स्वाभाविक आविष्कारही असू शकेल. राष्ट्रीय लढ्याचा पाया व्यापक करण्यासाठी जनसंपर्क, मोठ्याप्रमाणावरील समनुयोग /कम्युनिकेशन, जनसंघात प्रवाहितत्व/ मोबिलायझेशन, यांचे महत्व गांधींनी ओळखले होते. राजकीय चळवळींना त्यांच्या कार्यक्रमात अग्रस्थान होते. त्यांचे राजकारण उघड होते, निर्भय होते, मुक्त होते. विरोधकांबद्दल व टीकेबद्दल सहिष्णू होते. त्यांच्या राजकारणामधून काँग्रेसला जे जनआंदोलनाचे स्वरूप आलेले यश आधुनिकीकरणाच्या प्रक्रियेचे यश होते.

‘महत्मा गांधी हे चेअरमन माओपेक्षाही अधिक मौलिक क्रांतीचे प्रणेते होते. गांधीवादाने लिंकनच्या स्वातंत्र्यप्रेमाचा लेनिनच्या समताविषयक चळवळीशी समन्वय घालण्याचा प्रयत्न केला. मात्र बंदुकीची नळी हाती धरण्याचे कटाक्षाने नाकारले.’ त्यांचे हे कार्य भारताच्या दृष्टीने तर विशेषच मोलाचे आहे. कारण त्या विशिष्ट परिस्थितीत ‘भारतीय राजकारणात गांधींचा अवतार झाला नसता तर सशस्त्र क्रांतीच्या मार्गाकडे तरुण वळले असते यात शंका नाही. गांधींनी आपल्या लढ्यांनी हे वळण टाळले इतके तर निश्चितच म्हणता येईल. त्या बदल्यात गांधींनी देश निष्क्रिय व लाचार ठेवला नाही, तर लाखो लोकांना क्रियाशील बनवले.

भारताला भावी काळात गांधीवाद अनुसरण्याखेरीज गत्यंतर नाही. भारताला नव्हे तर जगालाही त्याखेरीज तरणेपाय नाही. रक्तपात, हिंसा, फसवणूक इत्यादींची मानवानला शिसारी येत आहे. त्यातून बाहेरपडण्याचा मार्ग भारतच गांधीवादाच्या बळावर जगाला दाखवू शकेल. रक्तंरंजित मार्गांनी भारताला आपले कोणतेच ध्येय साध्य करता येणार नाही. आपल्या शासनाकडून आपणास हव्या त्या गोष्टी मिळवण्याचे अहिंसक मार्ग गांधींनी सांगितलेले आहेत. सत्याग्रह हा त्यातला सर्वात प्रखर मार्ग आहे. सारे घटनात्मक व सौम्य अहिंसक मार्ग निष्प्रभ झाल्यानंतरच त्याचा अवलंब व्हावा अशी गांधींची अपेक्षा होती. हा विवेक ही अस्त्रे वापरणाऱ्यांनी ठेवला पाहिजे. सत्याग्रहाच्या नावाने प्रत्यही चाललेले ‘दुराग्रह’ थांबवले पाहिजे. शासन आणि लोक यांच्यात नित्य दुतर्फी संबंध राहावयाचा असेल तर तो एकाच वेळी संघर्षाचा व संवादाचा राहू शकला पाहिजे. तो हिंसक दहशतवादाच्या स्वरूपाचा असू शकत नाही ही गोष्टही उघड आहे. गांधींच्या सत्याग्रहाचा मार्ग हा संघर्षातही संवाद राखणारा मार्ग आहे, उघडपणे, टोकाला जाऊन संघर्ष करीत असतांनाही शासनाशी संवाद राखता येतो, आणि म्हणून सत्याग्रह हा एक परिवर्तनाचा सर्जक मार्ग आहे याचे क्षीण का होईना पण प्रत्यक्ष दर्शन गांधींनी हिंदुस्थानात १९१९ ते १९४७ या काळात घडविले त्यांच्या अल्पयशाचे मोलही पराकोटीचे आहे ते यासाठीच. बाबा आमटे म्हणतात, ‘ गांधी माहात्म्य सांगून गांधी सांगता येणार नाहीत. आणि उद्याच्या /भावी पिढ्यांना त्यांची ओळख पटण्यासाठी कॉम्प्युटर लागणारच. पण काळाच्या भाळावर उमटलेली ही तप्त योगमुद्रा कोणत्याही इतिहासाला पुसून काढता येणार नाही.

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Mahatma Gandhi's views and Ideas on Small scale and Rural Industries- Its Relevance in present day scenario.

Mr. Govindaraja A. Bhatta

Asstt. Professor, Dept of Commerce,
RSMDACC, Nagpur

Introduction:

India has been from times immemorial a flourishing centre of trade and commerce. Because of this reason India was invaded and attacked many times and was ruled by foreigners for centuries. The main strength of the prosperous Indian Economy was the remarkably skilled, unmatched artistic expertise and resource abundant rural Indian landscape. Since ages Rural Indians have been exhibiting their skill and art in varied forms and shapes to the world. The village artisans including men and women folk equally contributed towards rural economic structure based on equilibrium and empowerment. The rural Industrial scenario was quite strong which was explored and exploited by future generations. The rural indigenous industries were the most sought after sector by the then urban settlements. The necessary inputs were provided by the villages. Since then the village industries have proven themselves as the feeder units and thus resembled the backbone of Industrial sector. The Small industries were quite self sufficient and also well managed with available resources. Their products and creative know how were admired all over. Their hold and relevance in Indian industrial sector was undoubted then and is equally apt in the present day highly mechanised industrial scenario.

Mahatma Gandhi and his ideas of Rural Industries:

Mahatma Gandhi used to advocate that the real India dwells in Villages and the masses residing there. The real essence of Indianness could be felt only if rural section of the Indian society was observed. He observed that in the early part of Industrial Revolution in India, small and cottage industries carried out major part of the production by giving work to be done by the workers at home because the folk used to do their regular activities and also industrial activities from their houses. During the British rule a major part of population in India went below the poverty line due to destruction of village economy by the Englishmen and forceful introduction of machines and urban industrialisation. As a result the villagers suffered a lot. At this moment Gandhiji thought that there was a need to bring back the rural economy on rails by helping them to recover and recognise their strength. He said that there was no need of huge capital to establish



a cottage or small scale industry as production in a cottage industry is carried out at home by the family members using their own equipment. These types of small and tiny units follow such activities relating to production which provide more employment to members in the family. Nowadays the preference has shifted from large scale industries to small scale and cottage industries in the industrial policy which is promoted by today's economists in India. This was advocated and upheld decades ago by Mahatma Gandhi. Now his cherished dream has come true and his strong belief that economic growth can be achieved through the establishment of cottage, small and medium scale industries is undeniable. His philosophy and promotion of economic thought are now being considered and new industrial policies are being framed by the economists. The economic principles put forth by Gandhiji have become the guidelines of modern economic theory. His views on industrialization have become universal and are suitable to be implemented in any developing country with huge population. He taught his economic principles by self-implementation. He used to weave khaddar by moving charka which was the first foundation stone to cottage industries. Even today when the world has stated to realise that one's foundation situated in the rural areas cannot be shaken in what so ever manner, economic revolution is being achieved through his thoughts and creative activities to promote cottage industries. Gandhiji always stressed on economic self sufficiency of an individual as it was inevitable to a nation's economic growth. He knew that the majority of middle class society is busy with earning money to meet its necessities and to fulfil them they constantly run after easily available machine made goods which are expensive. He stressed on rural development and gave direction to develop cottage industries Gandhian approach for the reconstruction of village economy was, based on Gramswarajya and swadeshi. He considered these two as the pillars of economic development. He gave a very useful model for economic development in India by re-establishment of India from the lowest level. He gave an idea of reconstruction of Indian villages.

Present Day Scenario:

In the present Day, the Indian industrial sector is placed in a comfortable global position: thanks to its continuous and steady pace of development in all areas. The urban industries have multiplied in numbers and are providing employment opportunities to masses. The urban industrialists have started diverting their attention towards villages for scrapping the untapped resource abundance. This has resulted in upliftment of rural economy. With the increasing awareness among masses about the benefits of self sufficiency, self employment and indigenous products, the rural landscape is receiving a face lift. The villages are now draped in developed



atmosphere where the society is becoming more inclined towards Swadeshi and Gram Swarajya. The prosperity of rural India has received a philip with the introduction of various Government schemes and more importance being accorded to village economic self sufficiency. The villagers and their small, cottage industries have joined hands with urban industries to provide basic skill, raw material and ground level resource supply. The skill, art, knowledge, efficiency, resource purity and readily available labour all have contributed immensely towards Indian Industrialisation suiting modern needs along with the feeling of swadeshi, gram darshan, and gramonnati and gram swarajya.

Almost all small and medium industries have started producing goods suiting the international standards at their local and individual market level and supplying them to big industries for further use. These feeder industries have further reduced the cost of acquisition of raw item and spares for the heavy industries. At this juncture where the world has realised and acknowledged the fact that rural economy is the lifeblood of National economic scene, it has created a revolutionary change in reducing the chronic problem of poverty, unemployment, rural backwardness and rural disparity. Gandhiji's economic thoughts proposed decades before are giving good and prosperous results in this modern era in solving some social and economic problems like poverty and unemployment. His stress on rural economy and development which emphasized on simple life, coupled with universal well being is now visible in a large section of Indian society. People have now started to realise the need and importance of rural skill, rural land, and rural resources (monetary as well as human resource) as a driving force of economic prosperity and well being. The world has now granted recognition to the hand woven Khadi, Silk and cotton fabrics as environment friendly, eco friendly and economically viable productivity sector. People are getting involved in producing, promoting and popularising handicrafts, rural art, painting styles, handmade products, forest produce, and spare parts in urban markets. The standard of living of villages has thus improved. This rural urban mix of skill, and strong cooperation has given a different admirable identity to Indian Products.

Conclusion:

Some six decades ago Mahatma Gandhi had viewed and opined that unless the rural India gets its coveted status and importance the overall national economy will remain backward and stagnated. He had felt that the rural arena which had abundant resource potential in skill, efficiency, human factor and cultural ethical know-how must be given its respectable place in the Industrial sector. His emphasis on rural upliftment, rural infrastructure and rural industrialisation has pumped life into the economic thoughts and the ideas about rural industries and thus rural



development has noticed a sea change. More interest is being shown towards improvement of small and cottage industries and the prime role played by it in transforming India towards an all inclusive active society. The present day inclination towards village economic stability and betterment has made it more necessary to highlight the reasons and need to concentrate on rural scenario. Gandhiji's ideas that India dwells in villages has turned true with the importance being given to Village art, culture, skill, and resource abundance which is being used for overall social and National prosperity.

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महात्मा गांधीची सत्य व अहिंसा संकल्पना : एक ऐतिहासिक अध्ययन

प्रा.डॉ. सतीश चाफले

इतिहास विभाग प्रमुख

आर. एस. मुंडले धरमपेठ कला व वाणिज्य महाविद्यालय

प्रस्तुत शोधनिबंधात महात्मा गांधीची सत्य व अहिंसा ही संकल्पना स्पष्ट करण्याचा प्रयत्न केला आहे. ही संकल्पना ऐतिहासिक अध्ययनाच्या माध्यमातून स्पष्ट करण्याचा प्रयत्न संशोधकांचा आहे.

संशोधन पद्धती -

अभ्यासकाने सदरील शोधनिबंध विषयाच्या अध्ययनासाठी विविध ग्रंथ, संदर्भ ग्रंथ व दुय्यम तथ्य संकल्पनांच्या स्रोतांचा वापर केला आहे.

उदिष्ट्ये -

- (१) महात्मा गांधीजीची सत्याची संकल्पना स्पष्ट करणे
- (२) महात्मा गांधींची अहिंसा ही संकल्पना स्पष्ट करणे

गृहीत कृत्य -

- (१) महात्मा गांधीनी सत्य व अहिंसा या संकल्पनेचा वापर करून भारताला स्वातंत्र्य मिळवून दिले.
- (२) महात्मा गांधींची सत्य ही संकल्पना आध्यात्मिकतेवर आधारित होती.

जगाच्या इतिहासात जे-जे युगपुरुष होऊन गेले त्यात महात्मा गांधीचे नाव फार वरचे आहे. थोर स्वातंत्र्य सेनानी, एक व्यवहार दक्ष मुत्सद्दी, असामान्य राजकीय पुढारी, तत्त्वनिष्ठ समाजसुधारक म्हणून ते ओळखले जातात. महात्मा गांधींना समजून घ्यायचे असेल तर शोषणात्मक व्यवस्थांच्या विरोधात गांधीजींची कोणती तत्त्वे होती? यांचा अभ्यास केला तर लक्षात येईल. अन्याय आणि जुलूमशाही याविरुद्धचे प्रतिक म्हणजे गांधीजी असे म्हणणे अतिशयोक्तीचे ठरणार नाही.

गांधी विचार हा स्वप्नरंजन नाही. समाजधारणेचा तो एक ध्यास आहे. महात्मा गांधींनी जीवन आचारातून विचार मांडले. प्रयोगातून ते सिद्ध केले. मानवी जीवनाचे भौतिक व सांस्कृतिक सत्य शोधून काढले आणि विनम्रपणे नमूद केले की, हे अंतिम सत्य नाही. स्थलकालसापेक्ष नित्य नूतन सत्याचा अखंड शोध घ्यावा



लागतो. या सत्य शोधनातून त्यांनी निकोप, स्वस्थ, निर्भय, सुरक्षित, निसर्गसंपन्न मानवी जीवन असणारी समाजव्यवस्था निर्माण करण्याचा ध्यास घेतला, प्रयास केला. याला त्यांनी 'अहिंसक समाज' निर्माण असे नाव दिले.

महात्मा गांधीवर बालपणापासून त्यांच्या आईचा अत्यंत प्रभाव होता. आई या वैष्णव पंथाच्या असल्या तरीही इतर धर्म आणि पंथांना त्यांच्या घरात मुक्त प्रवेश होता त्यामुळे बालपणापासून सर्व धर्म संहिष्णूतेचा संस्कार त्यांच्यावर झाला. भगवद्गीता, रामायण, महाभारत, बायबल या ग्रंथांचा त्यांच्यावर अत्यंत प्रभाव होता. बौद्ध, जैन धर्माच्या तत्त्वज्ञानाप्रती त्यांच्या मनात कमालीची निष्ठा होती. वर्धमान महावीर आणि गौतम बुद्ध यांनी प्रतिपादन केलेली तत्त्वे त्यांची जीवननिष्ठा बनली.

आपल्या विचारात व कृतीत मनुष्याने 'सत्य व अहिंसा' या तत्वांना स्थान दिल्यास मनुष्याची आध्यात्मिक बौद्धिक व नैतिक प्रगती होते हा विचार त्यांच्या विचारांचा केंद्रबिंदू होता. सत्य आणि अहिंसा यावर गांधीजींची विचारसरणी आधारलेली होती. शुद्ध आचरणासाठी या दोन तत्वांचा वापर करावा असे ते मानत. समाजाची, व्यक्तीची सर्वांगीण प्रगती व्हायची असेल तर सत्य आणि अहिंसा या दोन गोष्टींचा पुरस्कार केला पाहिजे असे त्यांचे मत होते. त्यांच्या 'यंग इंडिया' व 'हरिजन' या वृत्तपत्रातून तसेच हिंदू स्वराज्य, गीताबोध, माझे सत्याचे प्रयोग, सर्वोदय, ब्रम्हचर्य, राष्ट्रवाणी या लेखातून त्यांचे सत्य व अहिंसा या बाबतचे विचार प्रदर्शित होतात. कोणताही सिद्धांत हा सर्व प्रकारे चांगला व कल्याणकारी नसेल तर तो सिद्धांत मान्य योग्य नाही असे ते म्हणाले.

गांधीजींची सत्यासंबंधीची संकल्पना -

'वतय' या तत्वाविषयी गांधीजींचे विचार अतिशय सुंदर होते. ते म्हणत, "ज्जनजी पे हवकंदक पे उवतंस हवअमतदवत" म्हणजेच सत्य हाच परमेश्वर असून तोच नैतिक मार्गदर्शनाचे काम करतो असा सत्य आणि परमेश्वर यांचा अन्योन्य संबंध ते स्पष्ट करतात. या सत्य तत्वाचा अवलंब करून मनुष्य आपले जीवन उन्नत करू शकतो.

गांधीजींनी सत्याचे दोन प्रकार सांगितले - (१) सापेक्ष सत्य (२) निरपेक्ष सत्य.

सापेक्ष सत्यापेक्षा निरपेक्ष सत्य श्रेष्ठ असते. कारण सापेक्ष सत्य हे पूर्णतः सत्य नसते कारण हे सत्य व्यक्ती किंवा परिस्थितीनुरूप बदलत असते. तर निरपेक्ष सत्य हे शाश्वत सत्य असते व जिथे शाश्वत मूल्ये असतात तिथे ईश्वर असतो. अर्थातच महात्मा गांधीजी सत्याची संकल्पना ही मुळात अध्यात्मावर आधारलेली होती. त्यांच्या मनावर अध्यात्मवादी परंपरेचे दृढ संस्कार झाले होते. म्हणूनच त्यांच्या वैचारिक लेखामध्ये आत्म्याचे अमरत्व, अनुताप, आत्मशुद्धी, पुर्नजन्म, कर्मविपाक या कल्पना जागोजागी आढळतात.



कर्मवादावर त्यांची श्रद्धा होती. त्यांच्या मते विश्वव्यापाराच्या मुळाशी असणाऱ्या या नीतीनिष्ठ तत्वालाच परमेश्वर असे नाव आहे. या दृष्टीने ही नियामक तत्वे आणि त्याचा प्रणेता ही वस्तुतः एकच आहे. अर्थात परमेश्वराचे सिद्धत्व सिद्ध करता येत नाही. म्हणूनच परमेश्वराचे आकलन मानवाच्या आटोक्याबाहेरचे आहे असे त्यांचे म्हणणे होते. जगाच्या मुळाशी असलेले मुख्य तत्त्व म्हणजे 'सत्य' होय. या सत्याचा शोध म्हणजे ईश्वरभक्ती होय. परमेश्वर सत्-चित् आणि आनंदमय आहे. म्हणूनच परमेश्वर सत्य आहे. यापुढेही सत्याची संकल्पना स्पष्ट करताना गांधीजी म्हणतात, आज ईश्वराचे अस्तित्व न मानणारे आणि परमेश्वराच्या भक्तीत रममाण होणारे आपल्याला दिसतात. संत महात्म्यांनी परमेश्वराचे आणि त्यांच्या भक्तीचे मर्म सांगितले आहे. ही भक्ती म्हणजे ईश्वरप्राप्तीचे माध्यम होय आणि तेच सत्य आहे.

गांधीजींचे अहिंसेसंबंधी विचार -

सत्य म्हणजे परमेश्वर. या सत्याच्या आराधनेसाठी आपले जीवन त्यागमय, भक्तीमय असावे असे गांधीजी मानत. म्हणून सत्य हा परमेश्वराचा साक्षात्कार करून देण्यासाठी जर एकच साधन असेल तर ते अहिंसा होय. अहिंसेविना सत्याचा शोध अशक्य आहे. हा मार्ग सरळ असला तरी तो कठीण आहे हे ही ते जाणत होते म्हणून या कठीण मार्गाचा वापर करून ब्रिटिशांच्या विरोधात त्याचा शस्त्रासारखा वापर केला. पण त्यासाठी भारतीयांमध्ये ती भावनासुद्धा रुजविली.

ते म्हणतात, "अहिंसा म्हणजे भिन्नेपणा नाही तर अन्याय, जुलुमाविरुद्ध अहिंसक मार्गाने जाणारा हा लढा, भिष्या-नेभळटांचा अहिंसा हा मार्ग नाही. मृत्युला सामोरे जाणाऱ्यांचा तो शूर मार्ग आहे, हिंसेने मिळविले ते हिंसेनेच नष्ट होईल" अशी अहिंसा तत्वाची बैठक त्यांनी प्रतिपादन केली. त्यांनी निःशस्त्र प्रतिकाराची विचारसरणी लोकांमध्ये रुजविली व भारतास स्वातंत्र्य मिळवून दिले.

सत्य व अहिंसा या दोन्ही साधनावरील त्यांची निष्ठा अविचल होती? ते म्हणतात " अहिंसा हे प्रभावी व न्याय शस्त्र आहे. जखम न करता अहिंसा शस्त्र आहे. जखम न करता अहिंसा शस्त्रक्रिया करते, आणि हे शस्त्र पेलणारा माणूस स्वतः उदात्त बनतो. अशाप्रकारे सत्य आणि अहिंसा जीवननिष्ठा ठरवून या दोन्ही तत्वांना आपल्या वैयक्तिक जीवनातच नव्हे तर समाजाच्या मनावर बिंबविण्याचा प्रयत्न गांधीजींनी केला. त्यांचे हे विचार देश कालस्थितिसापेक्ष आहेत. ते प्रत्येक मानवासाठी उपयुक्त आहे? जगात जागतिक शांततेकरीता या दोन्ही तत्वांची आवश्यकता आहे.

सारांश -

सत्य व अहिंसा यावर गांधीजींची विचारसरणी आधारलेली होती. युद्ध आचरणासाठी या दोन तत्वांचा वापर त्यांनी आपल्या राजकीय व वैयक्तिक जीवनात केला.. सत्य व अहिंसा हे परस्परापासून वेगळे नाहीत असे ते मानत होते. सत्यावाचून अहिंसा व अहिंसेवाचून सत्य प्रत्यक्षात येणे कठीण आहे असेही ते म्हणत. सत्य व

अहिंसा यांचा बलाढ्य शक्तिविरुद्ध शस्त्रासारखा वापर करून सत्ता उलथवून टाकता येते याची प्रचिती त्यांनी भारतीय स्वातंत्र्य आंदोलनातून दिली व प्रत्यक्षपणे सिद्ध करून दाखविले.

संदर्भ ग्रंथ -

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- (२) गांधी सामाजिक राजनैतिक परिवर्तन - हरीश कुमार, अर्जून प्रकाशन, नवी दिल्ली
- (३) गांधीवादी दर्शन - रविंद्र कुमार, कल्पाज प्रकाशन, नवी दिल्ली
- (४) गांधीबापू - प्रभाकर मंगल वेढेकर, नवजीवन प्रकाशन, अहमदाबाद
- (५) गांधी - नलिनी पंडीत, ग्रंथाली प्रकाशन, मुंबई



Relevance Of Mahatma Gandhi As A Management Guru In The Present Era.

Dr. Darshan D. Labhe.

(Assistant Professor)

R. S. Mundle Dharampeth Arts & Commerce College, Nagpur.

EMAIL: darshan.labhe@rediffmail.com.

Abstract

The question emphasized by the paper is that whether in the 21st century's globalized world the Gandhian message still has or could have any actuality in managing our century's real challenges such as terrorism or the deepening moral crisis of the humanity. Gandhian thought which is based on such as satya (truth), ahimsa (non-violence) and satyagraha (as Gandhiji loosely translated: holding on to truth, which in fact is the philosophy and practice of the non-violent resistance). Admit and consider Gandhiji as a philosopher or a thinker. The paper will emphasize those aspects and concepts of the Gandhian thought which could give an answer to the core question of the paper, trying to prove presented concepts could be considered relevant and useful in our times, even if at first impression all of these key concepts of the Gandhian thought seem to be a management guru. It seems that Gandhiji through his ideas and thoughts "is still alive" and is among us after more than 70 years of his death. It seems that we, all human beings still have to learn from the ideas, writings and acts of Mahatma Gandhi. Even Rashtrapita Mahatma Gandhi spelled "Hey Ram" during his last breath.

Key Words: Gandhiji, Mahatma, Management, Relation and Relevance.

Introduction

Mohandas Karamchand Gandhiji, one of the greatest and well-known personalities of the 20th century had a very deep influence on the second part of the last century which is incontestable and beyond any dispute. Then again, there are voices which proclaim that even in our globalized world the Gandhian spiritual heritage still has its actuality and relevance. Thus, it will try to demonstrate that the Gandhian spiritual heritage - with accent on the concepts of satya (truth), ahimsa (non-violence) and satyagraha (as Gandhiji loosely translated, holding on to truth or "the force which is born of truth and love or nonviolence". Gandhiji (which in fact is the philosopher and practice of the nonviolent resistance) - should have or must have an important role in dealing with the real problems of our globalized world. In order to do this, first of all, It will have to



outline the meanings of the three above-mentioned categories and after having done so it will try to emphasize those aspects of the Gandhian concepts which we could be considered relevant in our times or could be useful and helpful in managing some of the real challenges of the 21st century such as the problem of armed clashes, globalizing terrorism or the moral crisis of humanity and business management.

Business leaders across the globe have discovered a new management icon-Mahatma Gandhi, the father of the Indian Nation. While leading the nation in the struggle for independence, Gandhiji held a beacon to some management strategies which are critical in present day corporate world. (Pramar, 2008) The Mahatma is now being rediscovered as more than just a political leader who gained independence for the country. He is being looked upon as a master strategists and an exemplary leader whose ideas and strategies have great meaning for the corporate world, particularly in India.

Mahatma Gandhi was an ideal management guru. Truth and non violence were the two key components of his creed. (Devrajan, 2010) The Mahatma inspired the common man, an average Indian to follow his principles and led the masses to win the fight for independent India. Innovation and creativity, founded on moral authority flowing from his "inner voice" (his term for 'conscience'), constituted the bedrock of whatever campaign he embarked upon. No wonder, Albert Einstein exclaimed: "Generations to come will scarce believe that such a one as this ever in flesh and blood walked upon the earth."

Gandhi's concept of Non-violence and his high moral standards are what today's leaders must emulate in order for organisations to have the advantage in the global market. His concept of a self- ruled society can be compared to a project-orientated organisation where individual teams are self-governed and highly efficient.

Objectives of the Study

1. To understand the role played by Mahatma Gandhi as a leader in past but its significance in present era.
2. To understand the role he played as a manager and mediator who work as link between Britishers and citizens of India.
3. To study various techniques used by him that had high impact during freedom struggle and present era.
4. To co-relate Gandhiji's techniques with recent management principles.
5. To know the similarity between struggle for freedom and struggle of business to sustain in today's market.



Methodology of the Study

The methodology of the research would be historical and analytical of secondary data collected.

Gandhiji as a Management Guru: Views and Opinions

Many associate leadership with one person leading. Thus, leaders are people who are able to think and act creatively in non-routine situations - and who set out to influence the actions, beliefs and feelings of others. In this sense being a 'leader' is personal. It flows from an individual's qualities and actions. According to Shahbir Merchant, Vice President, Consulting Services, Grow Talent India Co. Ltd, simple corporate strategies like vision (freedom for India) and core values (honesty and non violence) are well illustrated in Gandhi's life. Author of 'Count Your Chickens Before They Hatch' Arindam Chaudhuri calls Gandhi a great marketing guru.

As a great marketing brain, Gandhiji had done a SWOT analysis. He knew his opponents and competition - the British - well. He knew that the British were cultured and believed in being fair and had a court that they were answerable to. So he knew that it would be almost impossible for the British to kill him if all he did was to walk and talk of peace. He used their weakness to be ruthless to his advantage. Not to forget, he used fasting as a great tool to drive home the message - that he was not scared of losing his life when it came to the cause. The Smart Manager, Gandhi was a wonderful strategist, showman and leader. According to B. D. Agarwal, Chairman, Surya Roshini, Gandhiji and his charkha were not against new technology but symbols of self-reliance.' (CRBIZ March 2007). Says Vijay Govindarajan of the Tuck School of Business at Dartmouth: "Gandhiji represents the essence of what we need in our business leaders today. There is a general negativity and cynicism all around. Remember Enron, Tyco, Worldcom and Hewlett-Packard. It's time corporate leaders restored their moral authority."

Customers Relationship Management

Long ago, the father of the nation, 'Mahatma Gandhi' realized the importance of the customers for the retailers; he is in fact the first to emphasize on the importance of the customer's relationship management practices in India. What he said about the importance of the customers is famous the world over. It goes like this:

"The customer is the most important person on our premises.
He is not dependent on us, we are dependent on him.
He is not an interruption to our work, he is purpose of it.
He is not an outsider on our business, he is part of it.
We are not doing him a favour by serving him;
He is doing us a favor by giving us an opportunity to do so."



Communication of Message from Top to Bottom in Hormonal Manner

And that is precisely the greatness of Gandhiji and that is the message of Gandhiji to the modern world. In the past century many places in the world have been drastically changed through the use of brute force, by the power of guns - the Soviet Union, China, Tibet, Burma, many communist countries in Africa and South America. But eventually the power of guns will have to be changed by the will of the ordinary people. As Dalai Lama said, "We have big war going on today between world peace and world war, between the force of mind and force of materialism, between democracy and totalitarism." To fight these big wars the common ordinary people in this modern age need Gandhism. Recently a very renown company's MD Mr. Mukesh Ambani's way of doing business is similar as that of said by Mahatma Gandhi, close and hormonal relationship is the key success of business have been proved.

Secret of Success

If we try to analyze the secrets of Gandhiji's success, we would probably find Faith, Action and Populism, the three most important aspects of his life. Gandhiji's extra ordinary communion with the masses of ordinary people was another of his secrets. In contrast to many of our present day leaders of this highly democratic world, Gandhiji was a true leader and friend of the people. Disaku Ikeda, the Japanese Buddhist leader who takes great inspiration from Gandhiji has this to say about him. "His activism is not mere action but contains many aspects of a spiritual 'practice' that is inspired by the inner urging of the conscience".

The phenomenal success Gandhiji registered in far-away South Africa fighting for human rights and civil liberties has great significance when we find that later his teachings were adopted not only by Nelson Mandela, the South African freedom fighter, but it was also subsequently revealed that the former South African president De Klerk was greatly influenced by Gandhiji's principles. In fact, from Dalai Lama to Desmond Tutu and from Martin Luther King to Nelson Mandela, many world leaders were inspired by Mahatma Gandhi, all in their own different ways. Faith, Action and Populism of internal and external environment is the only true key of success of many businesses. After case studying the success of businesses it finally reveal these three most important aspects of his life.

Motivation

Barack Obama, the former US President, sees Mahatma Gandhi as an inspiration and has a portrait of the apostle of peace in his office. He commented, "In my life, I have always looked to Mahatma Gandhi as an inspiration, because he embodies the kind of transformational change that can be made when ordinary people come together to do extraordinary things."
Aung San Suu Kyi, the Burmese leader who was under house arrest for many years derived great



deal of inspiration from Gandhiji. From Gandhiji she learnt that for a doctrine of peace and reconciliation to be translated into practice, one absolute condition needed is fearlessness. Aung San Suu Kyi knew this, and that was the secret of her success amid all the darkness and loneliness against a brutal and hostile regime. One of her essays opens with the statement that "It is not power that corrupts, but it is fear." It is from Gandhiji that Jawaharlal Nehru and all the Indian leaders for independence learnt how 'not to fear' the British gun. Nehru also described Gandhiji "A powerful current of fresh air ... like a beam of light."

And so Gandhism is alive and active in the modern world. Gandhiji has inspired and will continue to inspire many political, social and religious leaders all over the world. Whether is Joan Baez, the American folk singer and human rights activist, or Cesar Chavez, the American social activist, or Joanna Macy, the environmental activist, or Mubarak Awad, the non-violent Palestine leader and many others get different inspirations from Gandhiji in their fight.

Public Relations Network

Gandhiji had an amazing public relations network and a very good relationship with the press. "For instance, look at the Dandi March. If Gandhiji had gone there quietly, it would just not have made an impact. He knew he had to create an event to make an impact and so he took his followers on a march that stirred popular imagination of the time. He had a total understanding of the human psychology and used it along with his public relation skills. Gandhiji faced opposition among his senior colleagues when he decided to march to Dandi to make salt. The British government had decided to ignore the naked fakir, confident that he would fail and make a mockery of himself before his people. The march and the symbolic making of salt galvanised the entire country. It shook the British administration. The effects of the salt march were felt across India. Thousands of people made salt or bought illegal salt. The march mobilised many new followers from all sections of Indian society and it drew the world's attention.

Conclusion

Though Gandhiji lived many years ago, his leadership principles must be considered in order by organisations today to compete in a global market. His high moral standards are what leaders today should strive to achieve. His belief in non violence is a principle that must be understood by all project managers in order for them to lead a diverse and culturally mixed community. Hierarchal organisations where manager's rule and the worker is just a commodity are a thing of the past. This highly uneven structure of leadership has many principles in common with the 'caste' system. Organisations must restructure themselves toward a more equal and fair workplace where every worker contributes to the corporate vision. Almost seven decades since



he preached simplicity and non violence, today he has more followers than ever before. What's more, even a most of universities in India and abroad are taking note of the Mahatma and his principles. Harvard School of Business Management has even crowned him the 'Management Guru' of the 20th century. Management guru says this new found faith in Gandhian principles only means good for the country and the business only if interpreted correctly. There is a great need for India to find contemporary relevance in Gandhiji's thoughts. Central and state regulation is not enough but self-regulation is the key.

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Mahatma Gandhi: Advocate of Freedom and Equality, Supporter of Marginalized

Gunjan Shakya

gunjangsingh@gmail.com

Abstract: Mahatma Gandhi has been a great supporter of equality and non discriminatory behaviour and actions toward everybody in his times. It was also the reason why he proposed equality for the marginalized sections based on financial status and caste system in Indian subcontinent and because of its effect we see a healthier and safer atmosphere in India. With right to equality and freedom we call ourselves democratic and sovereign as standing together. He also supported abolishing caste system and suppression of women. He supported the marginalized sections based on caste hierarchy and called them harijans and laid the seed of equality for all by his actions. His attitude toward partition and levelling the social structure can never be overlooked.

Mahatma's role and viewpoint on India's partition

The stage was thus set for the June 3 Plan under which power was to be transferred by the British to two successor states on August 15, 1947. What Gandhi has feared had come to pass. India was to be divided, but partition was not being imposed; it had been accepted by the majority of the Congress leaders. Gandhi had serious doubts on the wisdom of this decision. The very violence, which in the opinion of his Congress colleagues and that of the British Government provided a compelling motive for partition was, for him an irresistible argument against it; to accept partition because of the fear of civil war was to acknowledge that "everything was to be got if mad violence was perpetrated in sufficient measure"

Partitions having become a fait accompli, Gandhi's efforts from now on were directed to mitigating its risks. He paid brief visits to Kashmir, the Punjab and Bengal. In Calcutta, just before the transfer of power, his presence had a magical effect; the communal tensions and hatreds of the preceding twelve months vanished almost overnight. When there was a recrudescence of trouble a fortnight later, he went on a fast which electrified the town, moved and shamed both communities, Muslims and Hindus. He tried to reach a mutual understanding without discriminating or being partial to any one of them rather he shook the communities to their core. The leaders of all communities pledged themselves to peace and begged Gandhi to



break the fast. The Calcutta fast was rightly acclaimed as a miracle; in the of-quoted words of the London Times, it did what several divisions of troops could not have done.

Gandhi an non violence, introduction, interpretation and global influence

The acid test of relevance of works and views of a great man is absolutely the application of them in existing conditions of time and space. Mahatma Gandhi is luckily among those few great men in the entire human history whose individual life, views and works are also known as Gandhism, not only during mahatma's lifetime but non violence and principles' greatness, significance stay undamaged even after his passing away. He stood equally with the subalterns, understanding their conditions and dilemma. He stood as the supreme hero for many around the globe in general and renowned figures like Martin Luther King Junior of America, Nelson Mandela of South Africa and Ninoy Aquino of the Philippines in particular. Simultaneous to this, his views and works are still worth a serious thought, and if Gandhi's principles are applied considering the current conditions of time and space, without a doubt, they are entirely competent of bringing sound and striking outcomes beyond expectations.

Arvind Kejriwal and Anna Hazare are current living examples in present Indian politics that support the thought of Satyagraha hence avoiding physical violence. Again there are exceptions, with growing population and competition in every area; the challenged mindsets are easily seen. The frustrations level shoots up faster than in the gandhian era leading to semi violence at times. Given current conditions of combating terrorism for which India has been always avoiding the physical violence but in recent times we have seen a different picture in form of surgical strikes to combat terrorist activities, compelling us to rethink to what extend total non violence is relevant in contemporary world culture and ideology.

Gandhi's name is immediately linked with 'non-violence'. An everlasting belief that has lost its significance mostly in contemporary young generations. Gandhian Satyagraha and non-violence have lost their true essence with changing time, frame of mindsets and newly emerging ideologies trying to cater to the contemporary world. People think that ideals are only to be aspired for and incapable of implementing in daily lives. "If slapped I certainly will not turn the other cheek. You have to be a fierce fighter to survive in today's competitive world." This is the attitude young generation acquires today. Even in such changed times, Gandhi's enormous contribution to the independence struggle is respected and never rejected, otherwise it's just some history, that is taken out to be showcased and glorified by hollow eloquence on his



birthday, death anniversary and when commemorating the historic dandi march and also benefiting to capture votes in current Indian politics.

In a jealous, intolerant, violently aggressive, revengeful and abusive world of inhuman brutalities turning the other cheek appears synonymous with giving up and cowardliness.

Understanding NON-VIOLENCE in real terms

We must first know what violence is, its origin. Violence is physical, emotional, mental, psychological, domestic, national and religious to the competitive, aggressive, self-protective, self-abusive, accumulated/impulsive, and organized/individual. Violence is uncontrolled for a reason that humans are violent. Despite the quantum leaps of technology, even in this 21st century we are little more than civilized barbarians who unleash atrocities in the name of religion, cast, creed, ethnicity, self-respect, justice, beliefs 'the motives and justifications are endless. The internet culture is aggravating human mind sets, values and human being in every way to a next level. Before internet, people from two enemy countries like India' and Pakistan's defences went for war in real terms but commoners still after the war bonded over simple living styles and common culture but in current times every minute there is emerging a case of violating somebody mentally or emotionally on internet by the harsh comments and we are seeing how even commoners are getting into internet fights and abuses. Our enemies are who don't confirm to our way of thinking and living must be eliminated. Physically or psychologically. This is current thought process of most of the developing and even the developed nations that have become so prone to violence. We see gun laws and courts full of criminal case hearings everywhere.

Let us try to understand gandian non violence. To be familiar with this reality, it will be suitable for us to look at that simple but most humanistic basis which were present in Mahatma Gandhi's personal practices, also in public behaviour started by Gandhi, especially during the National Liberation Movement of India between 1917 and 1942.

Foundation of triumph in Gandhi's lifetime

Mahatma Gandhi believed Ahimsa-non-violence was a Dharma, for him, even it was just even if it was a plant of slow growth; and with its actions, valid in daily routine practices, it was the way to accomplish the objective. Satyagraha-pursuit truthfully absorbed with Ahimsa was the tool



utilized in political actions. He mostly flourished with his principles of Ahimsa and Satyagraha, since he was brave, humble and free from hatred. All these three were, and are, fully within the range of non-violence; and the best introduction of Ahimsa. And Mahatma practiced them in the best probable approach in his individual and public life. Further, he never discriminated between anybody based on religion, caste and gender and loved everybody.

Mahatma understood the decisive Truth in love and said, "To see the universal and pervading spirit of Truth face-to-face one must be able to love the meanest." Which is the reason for his non-violence was that of the brave and not born out of weakness. For his pure love, kindness, he was prepared to suck the poison from the body of General Michael O'Dwyer, if he was bitten by a snake. Mahatma did not hate the British. But Britishers' exploitative rule was contradicting Gandhi's and global perception of freedom and equality. He was free from fear. His fearlessness too was extraordinary or of a very high order. It was during the Champaran Satyagraha in 1917-18 when he heard that a British Indigo planter wanted to kill him if he was found alone. He went alone to the residence of that planter one early morning and offered himself to be killed. The Englishman had no heart to kill Mahatma.

Again it was in March 1930 when the Mahatma along with his selected colleagues was on his way to Dandi from his Sabarmati Ashram to break the Salt Law and through it to launch the historical Civil Disobedience Movement. A man was opposed to the Gandhian way of Ahimsa, threatened to kill him in a lonely place. Mahatma heard the news, he ascertained the name and address of that ill-willing person and one day, he reached that person's home and told him: "Brother! I am Gandhi; you want my life. Take it soon, none will know." But the man of ill-will who could not see eye-to-eye with the votary of non-violence became a follower of Mahatma.

In contemporary world, specifically in Indian politics people are misusing the term Satyagraha, they invite media to cover it not for achieving objective but to show their power in current political scenario without acting much practically.

Meaning of Satyagraha in contemporary perception

Gandhian approach would need both, courage and freedom from ill-will. Before launching Satyagraha and during the course of Satyagraha he was ever ready to negotiate and discuss. In the late twenties he was opposed to the exploitation of the textile workers of Ahmedabad by the mill-



owners, but he was not for a strike to end it. In it, and in all other matters of dispute, whether they were small or big in nature or local or national in level, he advocated discussions, negotiations or dialogues, conciliations, arbitrations and adjudication as a last resort. He applied the same method in actions taken for the independence of the country. He inspired confidence and faith with his words; he was always reliable. Even today in changed circumstances it is necessary that when we talk of Ahimsa, non-violence and Satyagraha, we should bear this background in our minds.

Conclusion: Gandhi an nonviolence and right application in present times for positive results. Today nations worldwide are facing various kinds of internal and external crisis. Due to unprecedented changes in social, political, economic and cultural spheres, awakening amongst the various groups of people has reached a high level. For the reason, often one particular group or groups of people create a problem which becomes so severe that authorities become powerless. Few years ago we witnessed such situations in the province of Punjab, Assam and other parts of India. And how can we forget the cat fight between India and Pakistan for reasons based on differences. But Gandhi would advocated for table talks what many of us want too, to avoid another war, but at the same don't we know how dangerous total non violence can be in some situations particular times and areas. But for sure mahatma wouldn't have liked what he saw in India and Pakistan in post independence era. The states he wanted to flourish, where he dreamt marginalized communities would be given equal status have failed him at so many areas. But of course we can't blame or say that the absence of total non violence was the cause, the incapability of people to adapt gandhian non violence techniques to the current scenario and sticking on the principle of non violence theoretically can be the chief cause.

In such a state of affairs, can the technique discovered by Gandhi can be relevant, Ahimsa and Satyagraha can be applied to undertake prevailing problems only by familiarizing with the method of their application in changed situations.

The independent powers when dealing with serious issues in the whole world must have the humility to understand and accommodate the opposite point of view. They should have patience and regard for those who cry for justice and rights and even those clamouring for separation. In that case there would be room for discussion, negotiation and settlement. Non-violence and Satyagraha [pursuit of Truth] presuppose humility and readiness to understand even the most unpleasant stand of the opponent but obviously following the legalities and practical grounds



too. This is applicable to those in power if they want to deal with problems non-violently.

"Expect nothing from the 21st century. It is the 21st century which expects", said Gabriel Garcia Marquez. Mahatma Gandhi with his life's message shows how to come up to his expectation. His life's message and his experiments with Truth forcefully demonstrate that he was not prepared to be defeated. An 'irrepressible optimist', he had faith in the righteousness of his cause. He is to be judged not only by what he achieved but also by the he failed to achieve. His failure lives as a challenge to the present generation and the generations to come. His practical programmes of economic and education reconstruction, of social regeneration and assertion of human dignity, demand a second look. The Global community has confirmed their confidence in the Gandhian method. Now the responsibility is of an ever watchful and an enthusiastic guardian of the undying inheritance of the mahatma.



गांधीजींच्या मते, 'साधनात ध्येयपूर्तीची सार्थकता आहे'
- आजच्या संदर्भात त्याचे महत्त्व

सौ. वर्षा नितीन जपे
तत्त्वज्ञान विभाग प्रमुख
आर्.एस्. मुंडले धरमपेठ कला व वाणिज्य महाविद्यालय,
नागपुर.

आजच्या काळातील बहुतांशी समस्या संकुचित स्वार्थाला अंतिम ध्येय मानून त्याच्या पूर्तीसाठी वाटेल त्या साधनांच्या स्वीकृतीतून निर्माण झाल्या आहेत. आमच्या सामाजिक, आर्थिक, राजकीय, सांस्कृतिक, -हास थोपविण्यासाठी शुद्ध साधनांचा स्वीकार ही काळाची गरज बनली आहे.

'साधनात ध्येयपूर्तीची सार्थकता आहे', असे म्हणताना 'साधन' आणि 'ध्येय' यांच्या काही एक संबंध आहे हे ओघानेच स्पष्ट होते. परंतु हा संबंध पाहण्याअगोदर 'ध्येय' व 'साधन' ह्या संकल्पना स्पष्ट करणे उचित ठरेल. 'ध्येय' ह्या शब्दाला काही वेळा 'साध्य' म्हणूनही संबोधण्यात येते. साध्य म्हणजे जे प्राप्त करून घ्यावयाचे ते! आणि ज्या मार्गाने आपण आपले साध्य सिद्ध करित असतो तो मार्ग म्हणजे साधन! 'साध्य' व 'साधन' ह्या संकल्पना परस्पर सापेक्ष आहेत.

'साध्य' व 'साधन' या संकल्पनांमधील संबंध हे दोन प्रकारचे मानलेले आहेत.

१) बाह्य स्वरूपाचा संबंध

२) आंतरिक स्वरूपाचा संबंध

१) बाह्य स्वरूपाचा संबंध - साध्य व साधन यांच्यामध्ये बाह्यस्वरूपाचा संबंध असतो. उदा. 'क्ष' गावी जावयाचे असेल तर अनेक साधनांच्या आधारे त्या गावी जाता येणे शक्य आहे. रेल्वेचा प्रवास, सायकल, स्कुटर, कार आदि वाहनांची मदत घेऊन अथवा चालत जाऊन देखील आपण आपले साध्य सिद्ध करू शकतो. म्हणजेच कोणत्याही प्रकारची साधने वापरली तरी देखील आपण आपले ध्येय प्राप्त करू शकतो आणि ह्या साधनांचा आपल्या साध्यावर तसा फार मोठा परिणाम होत नाही.

२) आंतरिक स्वरूपाचा संबंध - साध्य व साधन यांच्यातील आंतरिक स्वरूपाचा संबंध हा मूलभूत स्वरूपाचा संबंध असून या संबंधात साधनांचा साध्यावर परिणाम होत असतो असे मानलेले आहे. साध्य सिद्ध करण्याकरिता जशा प्रकारची साधने वापरली जातील तसेच साध्याचे स्वरूप राहिल.

थोडक्यात असे म्हणता येईल की, साधन व साध्य ह्यांच्यात आंतरिक व बाह्य स्वरूपाचे संबंध असतात व ज्यावेळी साध्य व साधन यांच्यातील संबंध आंतरिक स्वरूपाचे असतात त्यावेळी साधनांचा साध्यावर परिणाम

होतो व म्हणून साधनशुचिता पाळणे अत्यंत महत्त्वाचे आहे.

साध्य व साधन यांच्यातील संबंध हे आंतरिक, अगर बाह्य असे कोणत्याही प्रकारचे मानले तरी या परस्पर सापेक्ष संकल्पनेतून एक वस्तुस्थिती सुचीत होते ती म्हणजे साधन हे वर्तमानाशी निगडित आहे म्हणून ती एक वस्तुस्थिती आहे आणि साध्य हे भविष्याशी निगडित आहे म्हणून ते काही प्रमाणात कल्पनारूप आहे. त्यामुळे साध्याची सिद्धी करावयाची असेल तर साधनावर आपले लक्ष केंद्रित केले पाहिजे. साध्य हे भविष्याशी निगडित असल्यामुळे आपण साधनावर म्हणजेच वर्तमान परिस्थितीवर भर देणे अत्यंत महत्त्वाचे आहे. जर आपण केवळ साध्यावर आपले लक्ष केंद्रित केले तर आपले साध्य कधीच सिद्ध होणार नाही. कारण कल्पनांच्या आधारे व्यवहार करणारा त्याच्या कल्पना कधीच सिद्ध करू शकत नाही. या उलट साधनांवर लक्ष केंद्रित करून व्यवहार करणारा आपले साध्य सिद्ध करू शकतो कारण तो वस्तुस्थितीवर आधारित असा वास्तव व्यवहार करीत असतो.

यावरून असे म्हणता येईल की, साधनांची पराकाष्ठा केल्यामुळे साध्यपूर्ती होत असते. आपण हे जर मान्य केले तर पुढील प्रश्न निर्माण होतो आणि तो आहे साधनशुचितेचा! किंवा दुसऱ्या शब्दात, साध्य सिद्ध करण्याकरिता कशा प्रकारच्या साधनांचा अवलंब करावा? याचे अत्यंत मार्मिक उत्तर आपल्याला गांधीजींच्या जीवनात दिसते. गांधीजींनी साध्य-साधनशुचितेचा आग्रह धरलेला आहे. गांधीजी साधन व साध्य यांच्यातील आंतरिक संबंध बीज व फळातील संबंधाच्या आधारे स्पष्ट करतात. 'शुद्ध बीजापोटी फळे रसाळ गोमटी' ह्या उक्तीचा वापर साध्य व साधन यांच्यातील संबंध स्पष्ट करण्याकरिता गांधीजींनी केलेला दिसून येतो. त्यांच्या मते, केवळ शुभ साधनांच्याद्वारेच शुभ लक्ष्याची प्राप्ती आपणास होऊ शकते. असे असूनही विशिष्ट परिस्थितीत त्यांनी हिंसेचे देखील समर्थन केले आहे. त्यांनी भिन्नेपणापेक्षा हिंसा अधिक श्रेष्ठ मानली. त्यांच्या मते, एखाद्या व्यक्तीत अहिंसात्मक मार्गांनी अन्यायाला प्रतिबंध करण्याची नैतिक व आध्यात्मिक क्षमता नसेल तर भिन्नेपणाने अन्याय सहन करण्यापेक्षा हिंसेद्वारा अन्यायाला विरोध करणे उचित ठरेल. त्यांचे हे मत त्यांच्या साध्य-साधनशुचितेच्या सिद्धांताच्या विरोधी नाही काय? असा प्रश्न उपस्थित केला जातो. गांधीजींनी मानवी मर्यादा व दुर्बलतेचे यथायोग्य ज्ञान होते. या मर्यादांमुळे माणसाला सदैव चांगले आचरण करणे शक्य नाही. अशा स्थितीत, सर्व बाबतीत माणसाकडून आदर्श आचरणाचे अपेक्षा आपण ठेवली तर आपल्याला निराशवावे लागेल. फार थोड्या लोकांच्या बाबतीत सदैव आदर्श आचरण करण्याची शक्यता असते म्हणून विशिष्ट परिस्थितीत आदर्श आचरणाशी अनुरूप नसलेले परंतु त्या परिस्थितीत व्यावहारिक दृष्ट्या शक्य तितके चांगले आचरण म्हणून ते योग्य ठरते. ह्याच आधारावर गांधीजींनी गंधी-कधी अशुभ साधनांच्याद्वारे शुभ साध्याच्या प्राप्तीचे देखील समर्थन केले आहे.

परंतु वर म्हटल्याप्रमाणे जरी विशिष्ट परिस्थितीत अशुभ साधनांच्याद्वारे शुभ साध्य प्राप्त करणे व्यावहारिक दृष्ट्या योग्य असले तरी ते नैतिक दृष्टिकोनातून सर्वोच्च आदर्श कधीही मानता येणार नाही. नैतिक



दृष्टिकोनातून साध्य-साधनशुचिता हाच मानवाचा सर्वोच्च आदर्श होय. तसेच वर म्हटल्याप्रमाणे फार थोड्या व्यक्तींमध्ये सदैव चांगले आचरण करण्याची क्षमता असते असे जरी मान्य केले तरी यावरून आमच्यात नैतिक व आध्यात्मिक आचरण करण्याची क्षमता नाही म्हणून आम्ही अशुद्ध साधन वापरणे योग्य आहे असे आम्ही प्राप्त करण्याचा पाहिजे. कारण संकल्प व दृढनिश्चयाद्वारे आपण सर्व काही प्राप्त करू शकतो म्हणूनच प्रत्येक व्यक्तीने आपल्या दैनंदिन जीवनात ह्या सर्वोच्च आदर्शाचे साध्य-साधनशुचितेचे आचरण केले पाहिजे. कारण तोच व्यक्ती व समाज यांच्या कल्याणाच्या दृष्टीने उत्कृष्ट मार्ग आहे. वर्तमान जीवनातील परिस्थिती व अनिवार्यता याचा विचार करता आधुनिक राजकीय, सामाजिक, आर्थिक क्षेत्रात ह्या नियमाचे पालन श्रेयस्कर आहे. प्रत्येक क्षेत्राचा स्वतंत्र विचार करता असे आपणास लक्षात येईल की, केवळ या नियमाचे उल्लंघन केल्यामुळे आज अनेक समस्यारूपी भस्मासूर आपण उभे करीत आहोत.

आर्थिक क्षेत्राचा विचार करता, अर्थ हेच साध्य बनले आहे. भारतीय दर्शनात अर्थ हे साधन मानलेले आहे. आज चित्र पालटले 'धनम् परम् दवैतम्' ही भूमिका आम्ही स्वीकारली आणि ते मिळविण्याकरिता 'येन केन प्रकारेण' प्राप्त करण्याचा प्रयत्न केला. मनःशांती ही धनावर आश्रित मानली आणि दुःख वाट्याला आले. गांधीजी म्हणत, 'भल्या-बुऱ्या मार्गाने श्रीमंत व्हावे असे शिकविणारे अर्थशास्त्र हे अर्थशास्त्र नसून अनर्थशास्त्र आहे'. सुखसाधने व संपत्ती ही साधने आहेत हे लक्षात घेऊन त्याचा अनावर हव्यास न धरता वैयक्तिक व सामाजिक जीवनात साधेपणाचे आचरण करण्यावर गांधीजींचा भर होता. म्हणजेच 'साधी राहणी व उच्च विचारसरणी' हे गांधी जीवनाचे सुत्र होते.

परंतु गांधीजींनी सांगितलेली विचारसरणी ही आदर्शवादी आहे. आदर्शवाद आणि वास्तववाद यात फार मोठे अंतर असल्यामुळे तो आदर्शवाद आचरणात आणणे शक्य नाही असे आम्ही म्हणू लागलो आणि येथेच आमची गल्लत झाली.

थोडक्यात असे म्हणता येईल की, आर्थिक क्षेत्रात जे साध्यच नाही ते आम्ही साध्य मानले आणि हे चुकीचे साध्य देखील आम्ही गैर मार्गाने साधनाने मिळविण्याचा प्रयत्न केला करीत आहोत. साधनशुचिता हे तत्त्वच आम्ही अमान्य केले आणि त्याचा परिणाम म्हणून आज आमच्या समोर भ्रष्टाचार, दारिद्र्य, गुन्हेगारी प्रवृत्ती ह्यासारख्या समस्या उभ्या आहेत.

शैक्षणिक क्षेत्राचा विचार करता, साधनशुचितेचा तेथेही अभाव आहे. 'संतुलित व्यक्तिमत्त्वाचा विकास करण्याच्या दृष्टीने व्यक्तीला जे योग्य वळण दिले जाईल व ते त्याच्या आचरणातून प्रकट होईल तेच खरे शिक्षण होय'. मुलांची शारिरिक, मानसिक, सामाजिक, सांस्कृतिक, आध्यात्मिक व सौंदर्यशास्त्र विषयक वाढ करणे हाच शिक्षणाचा उद्देश्य होय. विनोबाजी म्हणत, 'शिक्षणाचा मूळ उद्देश्य माणसाला यंत्र बनविणे हा नसून त्याला उत्तम मानव बनविणे हा आहे'.

परंतु येथे देखील परिस्थिती बदललेली दिसते. आज शिक्षणाचे साध्य हे अर्थार्जन मानले जाते. ज्या शिक्षणाच्या आधारे व्यक्तीला योग्य रीतीने अर्थार्जन करता येत नाही ते शिक्षण केवळ शोभेचे शिक्षण आहे असा युक्तिवाद व्यावसायिक शिक्षणाचे पुरस्कर्ते करतात म्हणजेच शिक्षणाचे साध्य 'विद्यार्जन' हे न राहता अर्थार्जन हे झाले आहे. अर्थार्जन हे प्रमाणपत्रावर असलंबून असल्यामुळे 'प्रमाणपत्र' हे आमचे साध्य बनते आणि मग ते आम्ही साधनशुचितेला तिलांजली देऊन प्राप्त करण्याचा प्रयत्न करतो.

म्हणजेच शैक्षणिक क्षेत्रात, साध्य हे संकुचित स्वरूपात स्वीकारल्यामुळे ते साध्यच नाही व 'प्रमाणपत्र' हे जरी साध्य म्हणून स्वीकारले तरी आजल ते देखील आम्ही नैतिक अधःपतन करून मिळवित आहोत. त्यामुळे समाजात अनाचार, व्यभिचार यांचा जन्म होतो. 'अर्थार्जन' हा शिक्षणाचा मुख्य उद्देश्य नाही असे म्हणत असताना व्यावसायिक शिक्षण हेच दर्जाचे आहे असे म्हणायचे नाही. परंतु जर त्याला लौकिक शिक्षणाची जोड दिली तर ते उच्च दर्जाचे व्यावसायिक शिक्षण होऊ शकेल. कारण आपण हे लक्षात ठेवले पाहिजे की जगणे म्हणजे केवळ उदरभरण नव्हे.

राजकीय क्षेत्राचा विचार करता, स्वातंत्र्यपूर्व काळात 'सर्वसामान्य जनतेचे हित' हेच राज्यकर्त्यांचे साध्य होते. परंतु आज मात्र 'सत्ता' हे साध्य राज्यकर्त्यांनी स्वीकारले आहे 'सत्ता' हे साध्य प्राप्त करण्याचे कारण एकच 'हमें जो चाहिए वो हम मिलाकेही रहेंगे।' मग तो ध्येय आणि साधने संकुचित स्वार्थाने बरबटलेली असतील तरी चालतील.

म्हणजेच येथे देखील जे साध्यच नाही ते साध्य म्हणून स्वीकारले आणि आपल्या हव्यासापोटी जनतेच्या शोषणाला राज्यकर्त्यांनी सुरुवात केली. राज्यकर्त्यांनी सत्ता हे स्वीकारलेले साध्य देखील ते साधनशुचितेचा आग्रह न धरिता प्राप्त केले का? ह्याचे उत्तर होकारार्थी मिळेल. पक्ष बदलले जातात, टोप्या फिरविल्या जातात, आदर्शांची ससेहोलपट होते, सगळ्या आश्वासनांवर बोळा फिरविला जातो. 'कथनी व करणी' यात पराकोटीचे अंतर आम्हाला दिसते. थोडक्यात जे साध्य नाही त्याचा साध्य म्हणून स्वीकार व संकुचित दृष्टीने स्वीकारलेले ध्येय देखील साधनशुचितेला जवळही न येऊ देता प्राप्त करण्याचा प्रयत्न!

वैज्ञानिक क्षेत्रात देखील असाच गोंधळ आपल्याला जाणवतो. वैज्ञानिक शोधांवर आधारलेली औद्योगिक क्रांती याकडे सतत लक्ष दिल्याने आणि ही क्रांती मानवी प्रगती, समाधान यांचे साधन आहे याचा विसर पडल्याने आपले जीवन निसर्गाच्या सहकार्याने चालविण्याचा प्रयत्न न करता निसर्गाला जिंकून त्याला मनुष्याच्या शारिरिक सुख प्राप्तीस जुंपणे हेच ध्येय समजले गेले व सुखसोयीचा अमर्याद हव्यास सुरु झाला. स्वभावतः या गरजा पुरल्या की काही जीवन गरजा निर्माण होतात आणि त्यामुळे समाधान मिळत नाही व मानवी जीवनाची महत्त्वाची अंगे, मूल्ये याकडे दुर्लक्ष होते.

सामाजिक परिस्थितीचा विचार करता, त्यात वरील सर्व परिस्थितींचा परिणाम आंतर्निहित तर आहेत परंतु त्याच बरोबर पर्यावरण, प्रदूषण, आचार-विचारातील प्रदूषण, व्यसनाधिनता आदि अनेक प्रकारच्या आम्हीच निर्माण केलेल्या समस्या आम्हालाच मिळू पहाताहेत. आजच्या काळात जगाच्या कानाकोपऱ्यात एक महत्त्वाची समस्या भेडसावत आहे, ती म्हणजे पर्यावरण प्रदूषण. हवा, पाणी, अन्न, ध्वनी यांच्या प्रदूषणाने अनेक गुंतागुंतीची समस्या प्रश्न निर्माण केले आहेत. ह्या समस्या निर्माण करणारे आम्हीच आहोत. 'आपले सुख' हेच महत्त्वाचे आणि ते मिळवित असताना पर्यावरण प्रदूषण निर्माण झाले तरी चालेल ही आमची भोगवादीवृत्तीच येथे कारणीभूत आहे. साध्य तर चुकलेच परंतु चुकीचे साध्य तरी आम्ही योग्य मार्गाने मिळविले का? नाही - कारण त्याची गरज आम्हाला जाणवली नाही.

पर्यावरण प्रदूषण ह्याहीपेक्षा गंभीर स्वरूपाची समस्या म्हणजे आचार, विचार व उच्चारातील प्रदूषण होय. आज आपण सारेच जग पाहतो, अनुभवतो की गल्लीबोळात, चौकाचौकातून, रस्त्यारस्त्यातून माणसांचे जथेच्या जथे विघातक कार्य करण्यात गुंतलेले दिसतात. मोडतोड, जाळपोळ, हाणामारी, मोर्चे, लुटमारही सारी कशाची लक्षणे आहेत? आचारातले प्रदूषण यातून डोकावत नाही काय? आचारातील हे प्रदूषण गल्लीपासून दिल्लीपर्यंत, स्वयंपाक घरातून ते थेट लोकसभेपर्यंत, समाजकारणापासून राजकारणापर्यंत जीवनाच्या सर्वच क्षेत्रात पसरलेले आहे. काळाबाजार, लांडीलबाडी, फंदी-फितुरी, चोऱ्यामाऱ्या ही सारी याची आचारसंहिता! प्रत्येक जण आपली मनमानी करीत आहे. आपली तुंबडी भीरत आहे. आपल्या स्वार्थाच्या विचारात उमदगुल आहेत. माझे घर, माझी माणसे एवढीच संकुचित मनोवृत्ती बाळगणारी माणसे-त्यांच्या दैनंदिन आचरणातून, कृतीतून हे प्रदूषण प्रखरपणे जाणवते.

थोडक्यात माणसाने स्वातंत्र्याचा चुकीचा अर्थ स्वैराचाराने वागू लागला आणि तेव्हा पासूनच समाजव्यवस्थेला सुरुंग लागला. समाजात परिवर्तन आणण्याचे महत्त्वाचे कार्य प्रसारमाध्यमे करीत असतात. परंतु आज त्यांचा वापर 'अशुद्ध साध्या' साठी केला जात आहे. उद्योजकांना आर्थिक लाभ व्हावा या संकुचित दृष्टीने आज त्यांचा वापर केला जातोय. परिणामतः नैतिकतेचा न्हास होवून भोगवाद, चंगळवाद यांना खतपाणी मिळताहे.

व्यक्ती जीवनातील आर्थिक, शैक्षणिक, राजकीय, सामाजिक, वैज्ञानिक व सांस्कृतिक आदि सर्व क्षेत्रातील व्यभिचार, भ्रष्टाचार, दारिद्र्य, भोगवादी, चंगळवादी प्रवृत्तीने रंगलेले दिसते. परंतु म्हणून आपण केवळ निराशावाद कवटाळून बसणे हे नैतिक दृष्ट्या समर्थनीय ठरणार नाही. यातून आपले विचारमंथन केले पाहिजे. काय चांगले-वाईट, योग्य-अयोग्य याची निवड आपण आपल्या सत्सद्विवेकबुद्धीच्या आधारे केली पाहिजे. 'साध्य म्हणजे संकुचित स्वार्थापोटी निवडलेली ध्येय' ही सध्याची व्याख्या होऊ शकत नाही. 'साध्य म्हणजे जनहित डोळ्यापुढे स्वीकारलेले ध्येये होय. याचा विचार प्रत्येकाने करावा तसेच जी साध्य आपण स्वीकारतो ती

जरी आपण शुद्ध मार्गांनी मिळविण्याचा प्रयत्न केला तरी देखील आपण अनेक समस्यांतून मुक्त होवू.

आचार-विचार-उच्चारातील प्रदूषण हे जसे एका क्षणात, एका दिवसात निर्माण झाले नाही तसेच अल्पवधीतच नष्ट होणे शक्य नाही. त्यासाठी आमच्या व्यक्तिगत व सामाजिक जीवनाचे अधिष्ठान तपासावे लागेल. संकुचित ध्येय साध्य करण्याकरिता वाटेल त्या साधनांचा स्वीकार आम्ही थांबविला पाहिजे. मानवी समूहांनी युद्धे व फसवेगिरी यांचा उपयोग केल्यामुळे त्यांना तात्कालिक यश मिळाल्यासारखे दिसले तरी No wars can end wars हाच इतिहासाचा खरा दाखला आहे. सुख साधने व संपत्ती ही साधने आहेत हे लक्षात घेऊन त्यांचा अनावर हव्यास न धरणे व वैयक्तिक, सामाजिक जीवनात निक्षून साधेपणाचे आचरण करणे हाच यावरचा उपाय आहे.

गांधीजी साधन व साध्य संबंधाबाबत अतीशय आग्रही भूमिका घेतात. ते म्हणतात, 'जर साधने शुद्ध असतील तर साध्य त्याची काळजी स्वतःच घेईल.' म्हणजे साधन शुद्ध असेल तर साध्य सिद्ध होवो. अगर न होवो शुद्ध साधनांच्या वापरातच साध्याची सिद्धी सामावलेली आहे. हेच जर आम्ही आजच्या परिस्थितीच्या संदर्भात लावण्याचा प्रयत्न केला तर 'सत्य-शिव-सुंदरअशा विश्वाची निर्मिती होऊ शकेल.



Gandhi's Thoughts on Education and Latest Technology

Asst. Prof. M. K. Jambhulkar
(BBA & BCCA Department)

M.K Gandhi believed in an education system that brought the best out of a person's body, mind and spirit. A true patriot, he was aware of the deep seated problems of dissemination of education in English medium. Worried about the way Indians were becoming imitators of the West, he propagated education in vernacular languages so as to avoid a "de-Indianizing education". Adamant to make Indians come out of the false belief that just learning English language was education and that was the only means of getting a job, he argued that education in English medium could not let the English speaking Indians influence the masses. He preached an education which made the students original, gave them the courage to think themselves and innovate based on their ability to research and application.

Most of us normally associate science with what science does for society. We regard rockets, satellites, aeroplanes, T.V., telephones or cellular phones, railways, motor cars... as gifts of science. One could also talk of nuclear bombs, fire arms, pollution, drugs... as contribution of science. However, if one were to talk to scientists they would consider these as unimportant consequences of their study. To scientists, as it should be with us, science is the study of Nature, pursued without any profit motive and with an open mind. It is search for truth about Nature. There are many branches of science like astronomy, cosmology, high energy particle physics, etc., which are pursued with great devotion and on which enormous amounts of money is spent, that have no possible applications, as far as one can see. There have been people who have spent their entire life observing stars at night or watching birds or living in jungles observing wild animals in their natural surroundings. This total commitment to a chosen task is not peculiar to men of science. We find this in saints and in all great artists, musicians, writers and other creative persons. Science is a creative activity. When one obtains a new insight into the working of Nature one is as much thrilled as say a painter or a sculptor when he creates a masterpiece. However there is one major difference between science and the arts. Scientific effort is cumulative and co-operative, whereas each artistic creation is complete in itself. In science, every newly established fact, however insignificant it may appear to be at the time, and every new idea, however small, is sooner or later, and bound to contribute to major advances in our understanding of Nature. Even such a great physicist as Newton wrote, "If I can see a little farther it is by standing on the



shoulders of giants. "Pursuit of science is one of the most selfless human activities. In this respect too it is similar to the activities of saints or great heroes or artists. One cannot define their motivation-in some sense it is service to God. As Einstein put it, "The state of the mind that enables a man to do work of this kind is akin to that of the religious worshipper or the lover, the daily effort comes from no deliberate intention or programme, but straight from the heart. "Study of Nature is capable of transforming individuals. When one looks at Nature a little closely, one is wonder-struck by the apparent simplicity of the basic structures and the complexity of the universe around us. Newton felt the presence of a cosmic mind in the harmony of the motion of planets round the sun. Pascal trembled at the thought of man's minuteness between the two infinities, the immensity of the whole and the complexity of each part. He said, "These infinite spaces frighten me." In more recent times Einstein said, "This firm belief, a belief bound up with deep feeling, in a superior mind that reveals itself in the world of experience....."Technology is the application of science. How science is applied is not a part of science. Rockets, satellites, aeroplanes... are examples of technology, as are nuclear bombs, RDX, fire arms, poisonous gases, drugs, and so on. Where to apply science is often decided by the Government of the country.

We are now celebrating the 50th anniversary of our independence. If we look back, we find that before independence Indian physicists made very significant contributions to world science. To mention a few: we had C. V. Raman, who was awarded the Nobel Prize in 1930 for his work on scattering of light. Raman effect is still extensively used to study molecules. We had M. N. Saha, who was the first person to correctly decode the messages from the stars-by analyzing star light one could identify the elements present in a star and their states of ionization. Then we had S. N. Bose. All particles in Nature are grouped into two types-one called fermions after the great Italian physicist Enrico Fermi, and the other bosons after Bose. Now we often boast of having the second largest scientific manpower in the world. In spite of this and much large Government support, our contribution to world science after independence is negligible. On the technology front too we can hardly claim any new development. All our technological advances have been based on imported technology. We can hardly claim to have developed a 'new' product on our own which is accepted internationally. To come out of this sorry state of affairs all that we have to do is to open our eyes to 'the light that has illumined this country for these many, many years and will illumine this country for many more years and a thousand years later that light will still be seen in this country and the world will see it and it will give solace to innumerable hearts. For that light represented something more than the immediate present; it represented the living, the eternal truths, reminding us of the right path, drawing us from error taking this ancient country to freedom. 'We have a huge population, and have got used to putting all blame for our tardy



progress on this one factor. Population is something given, and it cannot be wished away. We have to learn to use it as an asset rather than treat it as a handicap. It can be an asset provided it is properly educated and trained. And this training has to start very early in life from the primary stage. As Gandhi puts it, "I am a firm believer in the principle of free and compulsory Primary Education for India. I also hold that we shall realize this only by teaching the children a useful vocation and utilizing it as a means for cultivating their mental, physical and spiritual faculties." We observe that Gandhi placed equal emphasis on mental, physical and spiritual education. This is extremely important and has been advocated by most modern educationists around the world. For example, Robert Fulgham in his book, *All I really need to know I learnt in Kindergarten* (IVY Book. New York. 1988) writes: "All I really need to know about how to live and what to do and how to be I learnt in Kindergarten. Wisdom was not at the top of the graduate school mountain, but there on the sand pile at Sunday School. These are the things I learnt: Share everything. Play fair. Don't hit people. Put things back where you found them. Don't take things that aren't Yours. Say sorry when you hurt somebody.... Be aware of wonder. Remember the little sea in the Styrofoam cup. The roots go down and the plant goes up and nobody really knows how or why, but we all like that. Professor Frank Press, former President of the U.S. National Science Academy writes, "We must begin early by providing children with a challenging and stimulating introduction to science in the elementary grades-a hands-on experience that will give them a taste of real science and build their appetite for more." The well known biologist and statistician, Prof. J. B. S. Haldane had the following to say, "The most important part of science, in my opinion, is not knowledge, but method. Scientific method cannot be explained but only demonstrated. "We see that almost every educationist and scientist is stressing the great importance of training children mentally, physically and spiritually from a very early age. Unfortunately, in our country we have neglected primary education and the results are before us. Compulsory and proper early education helps to identify and nurture talent. One does not know how many Ramanujans are lost to the country because of lack of proper elementary education and our inability to identify talent. Let us look at the list of subjects that Gandhi advocated which should be taught at the primary stage: Mother tongue, Arithmetic, Natural Science, Social Science, Geography and History, Manual and Polytechnical Work, Physical Culture, Art and Music and Hindustani. Though not specifically mentioned, Gandhi laid great emphasis on moral education as well. We notice that there is no mention of English in the subjects for primary schools. Gandhi advocated mother-tongue as the medium of instruction. This is an important point. One of the reasons for the poor quality of scientific research in our country at present is the fact that a foreign language, English, is used as the medium of instruction at college and university levels. Many of the current scientific concepts require deep thought, and are far

removed from daily experience. To be able to understand and appreciate these concepts, a thorough knowledge of the language is essential. If science is taught along with the language, it can happen that the teaching of language lags behind that of science, and then the students will tend to memorize the results rather than understand them. It is not uncommon to find students who have done very well at the examinations but whose understanding of the subject is very poor. We would do well, following Gandhi's advice to switch over from English to mother-tongue as the medium of instruction both at school and college/university levels. We now consider a little different question. One cannot deny the existence of two distinct realities; the 'external world' we see around us and the 'internal world' of the mind of the self. Science deals with the external world of space and time, matter and energy. Religion or dharma deals with the internal world, the world of values. Science is the basis of technology while religion is the basis of ethics. They represent two great systems of human thought. In India there has never been a big divide between science and dharma, and the west has also gradually come round to realize this. Planck, one of the founders of modern physics saw no contradiction between religion and science. Indeed, he believed the two to be perfectly compatible. Einstein, one of the greatest physicists of the world, said, " ... Everyone who is seriously involved in the pursuit of science becomes convinced that a spirit is manifest in the laws of the Universe- a spirit vastly superior to that of man, and one in the face of which we with our modest powers must feel humble. In this way, the pursuit of science leads to a religious feeling of a special sort, which is indeed quite different from the religiosity of someone more naive." Let us compare statements of the scientists with what Lord Buddha said: "believe nothing merely because you have been told it or because it is traditional or because you yourself have imagined it. Do not believe what your teacher tells you merely out of respect for the teacher. But whatever after due examination and analysis you find to be conducive to the good, the benefit, the welfare of all beings, that doctrine believe and cling to and take it as your guide." Could one have defined the scientific spirit in a better way? Gandhi too exemplified the true scientific spirit. He called his autobiography, 'The Story of My Experiments with Truth'. He considered Truth as God. He never gave advice to others without trying it out himself first and there are many stories to illustrate this. Besides this, he knew and understood the country and its people intimately, as few before or after him can claim. It is therefore only proper that for the progress of the people, we should very seriously heed the advice he gave. In India, we have been working on problems of world wide interest, both in science and technology. We have spent lot of money on super-conductivity, nuclear energy, space research, ... without much tangible results. A recent newspaper report states that we spend more money on much talked about diseases like cancer and heart diseases and far less on the more common and widely prevalent diseases in India. but upon us."



Relevance of Mahatma Gandhi's Principles in the 21st Century

Dr. Manjushree Sardeshpande

Asst. Professor

R.S. Mundle Dharampeth

Arts & Commerce College, Nagpur

Abstract

Gandhiji was not a man of any age or era, he was a man of humanity for eternity. He was a man ahead of his times. His precepts are true for all times. This paper will look into some of his principles-truth(satyagraha), ahimsa(non-violence), religion, self-sufficiency, education and Brahmacharya and see whether they are relevant to the present 21st century.

Key words: Mahatma Gandhi, Truth, Nonviolence, Religion, Education, Celibacy, 21st Century

Why Gandhi was called Mahatma

Mahatma Gandhi was humanism personified. He was called "Mahatma" or a "Great Soul" because he identified himself with a greater cause. Mahatma Gandhi was a very timid person in his early days. His heart sank into his boots when he stood up to plead his first case as a lawyer. Once in South Africa he was thrown out of the first class compartment though he had purchased the ticket to travel by first class. This soul stirring incident made him identify with the difficulty and insults of his people. He was now committed to remove this racial discrimination. He was now determined to struggle for a greater cause. He was committed to get freedom for India from the Britishers. His steadfast commitments made this simple man rise above the other statesmen, orators because he was working for a noble cause which gave him a larger identity. (Isha). His struggle was not for his individual self but for the people of his nation.

Basic Principles of Mahatma Gandhi

For universal well being Gandhiji advocated some basic principles to be followed in life. They are Truth, Non-violence, Brahmacharya, Vegetarianism, Simplicity. Swadeshi. He followed what he preached. (K.Santhanam)

Material pursuit ruining the man-nature relationship

This 21 century is an age of globalization, capitalism, an age of internet an age of media and



advertisement. It is worship of mammon. Money is power. Earlier it was one person in the family who was working or earning the means of livelihood. Now every individual in the family earns his or her own living. The whole world is following the western model of development. There is a cut throat competition for economic, military and political power. Scientific and technological developments have made man interfere with nature. Non renewable resources are being exhausted. Man's activities are polluting nature which in turn is affecting human life. So many new diseases have taken their toll on man. Stress and anxiety have torn man apart. Machines have ushered in comfortable lifestyles but this has given rise to physical, mental, and psychological problems. Man has become dependent on machines; he no longer needs his fellow beings to help him. The moral obligation concept has totally vanished. This whole eco system works on the principle of give and take. One is dependent on the other for survival but as man for his material pursuits has tempered with the ecosystem it is going to spell doom for him and the signs are already visible in the form of floods, deforestation, global warming, acid rains etc. Gandhiji's principle of cohabitation, non violence and respect for all forms of life are in conformity with the laws of nature. Gandhiji believed that civilization should be based on the renewable sources of energy and not on non renewable source. Gandhiji wanted life in an ideal village with simple life style in harmony with nature where our culture our society would never lead to any environmental problem. Modernity adds to complexities, competition, avarice. He says "The earth has enough resources for our need, but not for our greed." (Jha)

Love thy Neighbour

In this age of media and advertisement, everything is a show business, nothing is real, no true emotions. Gandhiji believed in humanism. For him 'service unto man is service unto God' There is no need to search for God in temples. He is there in every living being. If we respect and love one another we would be with God. "The logical conclusion of self-sacrifice is that the individual sacrifices himself for the community, the community sacrifices himself itself for the district, the district for the province, the province for the nation, and the nation for the world. A drop torn from the ocean perishes without doing any good. If it remains a part of the ocean, it shares the glory of carrying on its bosom a fleet of mighty ships." (Al Jazeera)

Truth

Gandhiji was a man of principles. His principles are not for any age or era, they are universal principles. His first principle is adhering to Truth. He believed that truth in thought, truth in speech and truth in action will lead to the ultimate truth i.e God. If people follow this there will be no evil in the world. There are many different perceptions, there are many different truths but they are leaves of the same tree,



Religion

Today terrorism has shattered life to the core. People in the name of religion are dividing people. Religion is a gateway to God. No religion will advocate killing of the innocent. Gandhiji says " man has no power to create life, then he has no right to kill life too." Truth has been sabotaged with, there are wrong and misleading interpretations of religious motives.

Non-Violence

Gandhiji believed in non-violence. Non-violence meant no physical or passive violence. Non-violence converts the enemy does not destroy him. Ill-will, hatred can be removed only by tolerance, compassion and love. He believed that non-violence was not cowardice, it was bravery. "Non-violence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapon of destruction devised by the ingenuity of man." and "Peace will not come out of a clash of arms but out of justice lived and done by unarmed nations in the face of odds." (Al Jazeera)

Violence breeds violence and the world is experiencing heavy repercussions of it. Today super powers are in the race of producing nuclear weapons which are leading towards the destruction of the world.

Real Education

Gandhiji felt that the medium of instruction in schools should be their mother tongue and not English. But on the contrary the vernacular medium schools are closing down and there is a mushrooming of the English medium schools. These schools do not foster critical thinking. Education in a foreign language cannot tap the full potential of the child. Today education is compulsory and free but we find that due to our current education system we can call our children literate but not educated. Education teaches children reasoning, to distinguish between good and bad. Education should be best suited to the need of the villagers. (M.K.Gandhi)

Swadeshi and Khadi

Gandhiji did not want any article of commerce to be brought from outside India. He said if we could use the things manufactured in India, India would be a land of milk and honey. Simple living and high thinking was his motto. He felt that weaving Khadi clothes would provide employment and the use of cotton would be a great help to our farmers. Swadeshi would make us self sufficient. In this age of globalization, multinational companies have siphoned away India's money. The gap between the haves and have-nots has widened.



Brahmacharya- the Virtue of Chastity

Gandhiji was a staunch believer in Brahmacharya. He felt that young boys should spend their youth in pursuit of knowledge. They should not get married before twenty five or thirty. Their vital energies should not be utilized in carnal desires. One must learn to control their bodily pleasures. One must break this Brahmacharya only when they desire progeny, otherwise one must not indulge in sexual pleasures. It also increases the unwanted population. Gandhiji felt that "The preservation of our vitality is impossible without pure air, pure water, pure and wholesome food, as well as pure thoughts. So vital indeed is the relation between health and morals that we can never be perfectly healthy unless we lead a clean life." (Gandhi Philosophy: Gandian View on Brahmacharya)

Today's generation has moved way ahead. Live in relationships are in vogue. Marriage means responsibility. Today young and old can go to any length to satisfy their carnal desires.

Cases of rapes and sexual harassment have increased. The institution of marriage has received a tremendous jolt.

Vegetarianism

All the other living beings have equal right to live on this earth along with man. Life on this planet is interdependent. Gandhiji preached vegetarianism as he was against any form of killing. He was against drinking animal milk too as he felt it was not for human beings. He used to say, we are what we eat. Diseases of the slaughtered animals get inside you. Emotions of non-vegetarian people are also altered. Eating non-vegetarian food makes you anxious and brings violent thoughts to your mind. Eating simple vegetarian food gives substantial energy to carry out your work. All the strong animals are vegetarians-elephants, hippos etc. Protecting birds, animals, plants are in a way protecting man himself.

Conclusion

Gandhiji was a visionary. His insights into the different facets of life, his philosophy and his principles are in conformity with the laws of nature. He advocates simple living. His belief in truth, non-violence and chastity/Brahmacharya lead to the universal well being. He feels there should be one religion as there is one God. Religion is after all the way towards God. From the above discussion it is realized that Gandhiji's basic principles were not applicable only during his time but they are universally applicable and are relevant for all times. No wonder he is called "the Mahatma."



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Multifaceted Persona of Gandhiji : Present Day Relevance

Dr. Manju N. Dubey

Abstract:

This paper is an attempt to explore the multifaceted persona of Gandhiji who had created mark in each and every field of a nation's development ranging from its economy, agriculture and industries, youth, policies of nation, constitution, various social stigmas abolition, and politics and even he has influenced the world at large. This paper is an attempt to explain how the views, ideas and principles of the Father of Nation that is Gandhiji is still very relevant in today's era.

Key words: Mahatma Gandhi ideas, Sarvodaya, Swadeshi, Gandhian approach

Introduction

This year marks 150th Birth Anniversary of Mahatma Gandhiji's the epitome of non-violence techniques in the struggle for independence of India. For some he was a puritanical, conservative critic of modernity who perpetuated unrealistic and confused ideas about economic development and technological process. Gandhi was a man of spiritual truthfulness and democratic actions. He managed to combine political pragmatism with ethical integrity both at public and personal levels with a unique method of struggle. Some admirers evaluate Gandhi's impact on human society by stating that it is as significant as that of Jesus, Buddha and Karl Marx. Gandhi represent two different and contradictory characters for the people around the world. The first Gandhi is Political Gandhi who fought against British colonialism and is father of Modern Indian nation. The second Gandhi is the spiritual philosopher who is more of a mystic than a politician, and who used fasting as a method of moral struggle. This was the Gandhi who Rabindranath Tagore considered as the Mahatma (The Great Soul)

One Fundamental strength in the Gandhian approach is that it can be practiced by masses all over the world. It is self-evaluating, Self-Exploring and Self-Transforming in nature. One doesn't need to be an expert in his thoughts and philosophy to follow it. Gandhian principles have wider perspectives compared to many other ideologies. Many ideologies are narrow and conservative in the sense that they can be followed to only certain extent whereas Gandhian ideas are universal in nature. Gandhi believed that truth emerged out of dialogues, discussions and accommodation of other viewpoints. That is important in the pursuit of knowledge as well as conflict resolution. There is an urgent need to apply this particular Gandhian approach in the contemporary political scenario where political representatives are not attending parliamentary sessions, where there is a lack of dialogue between secessionist movements and the Government due to which common people are suffering and are kept outside the purview of development.



Gandhi has a huge influence on people in India. After the death of Lokmanya Tilak Mahatma Gandhi lead the independence movement of India through difficult circumstances where India was deeply divided on political and social lines. Gandhi emerged as a bridge connecting the different factions of the society. Gandhi united masses from all over India inspite of various differences .This was the biggest success of MG which yielded its fruits towards the end. Non-Cooperation movement, Civil Disobedience movement, Quit India Movement, Khilafat Movement are few of the most successful movement lead by Mahatma Gandhi. During these movements his success was in bringing people from various walks of life on board.

Today there is growing injustice in society where the incidences of Rape, Domestic violence, Communal violence, mob lynching, cyber threats, vigilantism, farmer suicide, corruption, unemployment entangled autonomy of public institutions etc. are on the rise. Thus there is an immense need to be united and fight these issues strongly while ignoring our differences. In addition just as Gandhi showed them the way back then perhaps his principles can guide us even today. Gandhian ideas about Village economy, politics, society, institutions, state and individuals are something that would truly help our nation and the world to be a better place. Thus it becomes an important task to understand Gandhiji and his ideas.

Gandhiji's ideas on Agriculture, Farmers and Agro based industries

Mahatma Gandhi believed that land, air, water, sunlight and the sky are all God's gift. And under no circumstances should they be under the control of any individual, business group, industrial group or any centralized form of power. All these are indeed public resources and hence these should be Community based and decentralized in localized way and should not be under Government control.

As per NITI Aayog, for loan waiver it has been mentioned that that it is the perfect solution to address farmers' problem in total. Still there is always a race in announcing loan waiver announcements to fulfill their political motives instead of such schemes there is greater need to adopt Gandhian ideas on micro, small and medium enterprises (SME) and to promote the villagers to start cottage industry. Cottage industry will serve as additional source of income and improve the socio-economic conditions .The development of Cottage industries and MSME which includes poultry farming, dairy farming, Khadi, textile ,weaving and many other basic small industries will empower farmers and improve their conditions. Cottage industries will generate employment opportunities in villages for the marginalized farmers, landless laborers and the poor unemployed youths of the villages.

As Mahatma Gandhi rightly said," While khadi and cottage industries is good for poor as an honorable occupation for earning bread, it has additional and far greater values as an instrument of winning swarajya through non-violence manes". It reveals his vision of village reconstruction



and rebuilding the nation on the basis of hand-spun fabric heritage and thus pioneering an era of self-reliance, development and prosperity.

Concept of Swadeshi

Khadi refers to the national dignity of hand spun and hand woven cloth. In simple terms, it is also the cloth manufactured in the country by the people themselves through their own raw material. Mahatma Gandhi emphasized on a large-scale production of khadi by common people. He called on compatriots during the launch of Non-Cooperation and Swadeshi Movement in 1920 to boycott all foreign manufactured goods. In the present context, there is an urgent need to propagate the importance of goods manufactured in India as this will improve the standard of Indian manufacturers and will also bring huge profits to the poor Indian industries which are on the verge of loss and shut down. Hence today we should put in innovative efforts to spread the use of khadi and thereby strengthen the national economy further.

Mahatma's Economics

Sarvodaya as a term means 'Universal Upliftment' or progress of all. The term was first coined by Mahatma Gandhi as the title of his 1908 translation of John Ruskin's work on political economy titled 'unto the last'. There is a need to abandon the GDP (Gross Domestic Product) as a measure of progress which only counts the increment in the value of production. GDP does not count the inequality in the society. In short, GDP capture the reality in a comprehensive way. While Sarvodaya is a more comprehensive concept of development considering the social, economic and environmental aspects; GDP is a narrow concept which consider only the economic aspects. Sarvodaya truly measures the invisible aspects of development which are very crucial in developing countries like India.

Sarvodaya promotes inclusive and sustainable notion of development. Gandhian concept of Sarvodaya is not only about a materialistic life but it is also about the self-esteem which focusses on overall human development. The world is already focusing on environmental conservation, climate change etc. which are basically effects of existing economic system. Sarvodaya as a concept gives primacy to social and environmental well-being and provides a better alternative way for progress and development.

Finding the non-violent ways out of this dimension of modernity was Gandhi's mission in life. Ending British rule in India was a relatively small part of his endeavor. Gandhi's most widely known economic ideas were revitalization of village industries and local economies while promoting the concept of trusteeship by owners of large industry. Behind them were the fundamentals principles which now hold the key to the survival of our species. This included redefining the wealth so that it is equated with the actual value rather than the units of exchange value. Secondly, it is emphasized on purity of means in creation of such wealth.



In 1980's, the western countries experienced a rise in the popularity of the Gandhian idea of socially Responsible Investing(SRI).It created a mechanism to enable the institutional and individual investors to make choices based on the social and environmental impacts of the companies and not merely for their monetary profits. Even though more and more companies adopt the idea of socially responsible investing, the process of mineral extraction and industrialization continues to result in violent displacement of people and destruction of ecosystem. There is an urge in government corporations and societies to rapidly redefine growth partly by abandoning Gross Domestic Product (GDP) as a measure of economic progress and replacing it with measure that gives primacy to social and environmental well-being.

Gandhi as a guide in Indian Politics

Gandhi provided a motto and vision for Indian leaders. I would like to describe an incident involving Babu Jagjivan Ram. When he and his followers went to seek blessings of Gandhi at his ashram before the commencement of the constituent assembly; Gandhi reportedly said "I give you one Mantra, whenever you are in doubt or whenever your ego gets over your personality, undergo this test; Remember the face of the poorest or the weakest person that you have seen, recall his looks and ask your inner self how useful your intended steps would be for that person. Will this in any way, benefit him! Will he be able to get some control over his life and destiny through your step! Meaning thereby that will your steps help millions of those people in getting swarajya who have an empty stomach and a dissatisfied soul! Then, you will see that your doubt is waning away and your ego is also getting quilled".

Similarly despite being a better critic of Gandhi, Dr. Ambedkar; Gandhi's open minded evaluation of Dr. Ambedkar was definitely a factor that gave him an entry into the constituent assembly, although Dr. Ambedkar was defeated in the elections to the constituent assembly. It was also thanks to Gandhi's befriending attitude towards Ambedkar that Nehru was prompted to invite Dr. Ambedkar to be the Minister of Law in his cabinet. Again, it was Gandhi who made the congress recognize the worth of Dr. Ambedkar, so as to make him chairman of the drafting committee of the constitution.

Gandhi for Young

Today, I am concerned particularly about the young population who are increasingly rejecting Gandhi. Even though some speaks of Bhagat Singh and Ambedkar while some romanticize Marx and Che, it is not very easy to find them engaging with Gandhi in a meaningful and creative way. It is sad that the Gandhi for many of them is being perceived primarily as a non-modern conservative with all sorts of impractical postulates just because of massive teaching failures. I think it is very crucial that youth be introduced to the world of Gandhian philosophy. The immense possibilities of Gandhisim can only be explored when the youth start studying Gandhi



beyond the museumised and outdated version they are presented.

The seductive slogan of 'Good Governance' hides the growing gap between the rich and poor, the city and village, and between the techno-managers and farmers. On the other hand, practice of cultural nationalism promotes the militarization of consciousness. The result is violence and its diverse manifestations ranging from the emergence of a conflict-ridden society to environmental degradation to stigmatizing other communities through lynching and cow-vigilantism. It also ranges from the rapidly growing pornographic mentality to all sorts of conservatism relating to caste, religion and Gender. The question is whether the sensitive youth can find something in Gandhi to come out of this insanity?

It is in this context, that I would like to refer Gandhi ideas of 'Soul Force' and 'Gentle Anarchy'. In Hind Swaraj, Gandhi contrasted soul force with brute force. While brute force is based on intoxication with endless craving for all sorts of wants. Soul force cultivates the power of the self through inner resources and our ability to have control over body diet and life's needs. The 'being' mode of existence like Gandhis 'Soul Force' helps us to find the treasure within and regain our moral strength.

Abolition of Untouchability

Gandhi Often said that Indians would not be deserving of freedom from the British rule unless they rid themselves of the evil of untouchability. Gandhi consistently articulated this position through the 1920's and 1930's. In a speech he delivered at the 'Suppressed Class Conference' in Ahmedabad on April 1924, Gandhi said, "We are guilty of having suppressed our brethren.... We make them crawl on their bellies, we made them rub their nose on the ground, with eyes red with rage, we push them out of railway compartments-what more than this has British rule done? We ought to purge ourselves of this pollution. It is idle to talk of Swaraj so long as we do not protect the weak and helpless, or so long it is possible for a single Swarajist to injure the feelings of any individual. Swaraj means that not a single Hindu or a Muslim shall for a moment arrogantly think that he can crush with impunity meek Hindu or Muslims. Unless this condition is fulfilled we will gain Swaraj only to lose it the next moment. We are no better than brutes until we have purged ourselves of the sins we have committed against our weaker brethren".

Gandhi and the World

Gandhi not only inspired and led the Indian freedom struggle but Gandhian ideas have inspired many leaders across the world. Gandhian idea of Non-violence has inspired Martin Luther King Jr. for the constitution in the accomplishment of the civil rights in US in 1950's and 1960's. Nelson Mandela who was a South African leader who effectively ended apartheid system and become the first black democratically selected president of South Africa was also influenced by the Gandhian principles. Aung sang Suu k y I who fought for the restoration of democracy in



Myanmar has also clearly indicated that she has been a disciple and admirer of Gandhi. Gandhian ideas are still very relevant even today in transforming societies globally.

Gandhi and the Constitution of India

Mahatma Gandhi was not directly involved in the making of the constitution but his ideas reflect have certainly influenced it. There was hardly any soul in the constituent assembly who did not followed him. He shaped Indian nationalism that embeds the feeling of equality, liberty and fraternity. Many Gandhian ideas are reflected in the Indian constitution including in the directive principles of the state policy, which includes the vision of Gandhi regarding India.

Gandhi's influence on Policy-Making

There have been many positive influences of Gandhian ideas on Policy-Making., This includes the community development programmes in the 1950, which sought to bring about economic development down to grassroots Mahatma Gandhi National Ruler Employment Guarantee Act (MNREGA), 2005 is another example. The scheme is being implemented by the states with financial support from centre. It provides guaranteed employment to rural people for 100 days a year in constructive works and thereby improve their livelihood. Forest and Tribal Land Act, 2006 is another major based on Gandhian principles. Right to Information Act 2005 was also majorly influenced by Gandhian principle. Besides this Food Security Act, Right to Education Act 2009, Swachh Bharat Abhiyaan, Pradhan Mantra Mudra Yojna are all based on Gandhian ideas which have transformed lives of many peoples in India.

The way Ahead

Today many around the world consider Gandhian ideas as impractical. However, Gandhian ethics of social and political reconstruction are more prevalent then ever, since they represent an act of Self Transformation of humanity rather than an illusory dream. Gandhi wanted to change the values that govern the social, political and economic activities in a human society. For Gandhi it was clear that neither the society nor the individual could live without an ethical and moral vision of the world. This vision could infact be a guiding light for our dilemma in time to come.

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Journey of Mohandas Karamchand Gandhi to Mahatma Gandhi

Dr. Meenakshi Kulkarni

Asstt. Prof.

Department of English

L. A. D & Smt. R.P College for Women

Shakarnagar, Nagpur.

Abstract

The word 'Gandhi' means Mohandas Karamchand Gandhi, who on the basis of his exemplary and inspiring life and works became an icon and ideal not only for his contemporaries all over the world, but for generations to come. The legacy he has left through his actions, which he successfully carried out on the strength of the supreme human value of Ahimsa, in fact, makes him relevant for all times to come.

Gandhism is, in quite clear and simple words, an amalgam of Mahatma Gandhi's views and practices, actions. It consists of ideas, which Mahatma Gandhi presented before the world, and his actions, which he described as his experiments with truth. In every country, there are some great men and women who have done a lot for their country. For India, Mahatma Gandhi was one such person who worked very hard to get freedom for India. As a child, Gandhiji and his friend tried to imitate a family member and took to smoking. They enjoyed the fun in blowing out clouds of smoke. They stole money from the servant's purse to fulfil their desire of smoking cigarettes. In his initial years Gandhiji was a mortal who had his share of follies and vices. He felt guilty for the act of stealing and wanted to confess about this to his father. Gandhiji knew that on hearing it his father would be pained. Still he wrote a letter in which he admitted his mistake and asked for punishment. He also requested his father not to punish himself. He saw his father in tears which were not only of pain but also of love and forgiveness. Gandhiji learnt his first lesson of Ahimsa.

Gandhiji was a fighter on many fronts like the harijjan welfare, reconstruction of village economy, experiments in nature-cure, organization of a comprehensive scheme for the welfare and education of women to name a few and the selfless service he gave to humanity, he was fondly called 'Bapu' and revered as Mahatma.

The name - or rather, the title - Mahatma itself means "Great Soul." That's somewhere between a saint and a Messiah. Gandhi tried to avoid the title, but the people of India ignored his protests.

Keywords: Mahatma, Ahimsa, Satyagrah, Confession, Messiah



Paper

Mohandas Karamchand Gandhi's first two names have become unimportant. He is popularly known as Mahatma Gandhi. 'Mahatma' means a great soul. People regard him as saint, because of his sacrifices and his identification with the underprivileged, exploited, oppressed and suffering masses, as well as for his crusade for non-violence and peace. Mahatma Gandhi, as he came to be known to the world after noted Indian Nobel laureate Rabindranath Tagore gave him this name, experimented throughout his life in search of truth and made perhaps the most honest attempt on earth, to live his life according to what he realised as truth.

Mahatma Gandhi was an average man - at least, that is how he regarded himself. He laid no claim to be either a saint or a mahatma. He declared with humility: "I claim to be no more than an average man with less than average ability. Nor can I claim any special merit for such non-violence or continence as I have been able to reach with laborious research. I have not the shadow of a doubt that any man or woman can achieve what I have, if he or she would make the same effort and cultivate the same hope and faith. Work without faith is like an attempt to reach the bottom of a bottomless pit."

These words were not the expression of a pretentious modesty. They reflected Gandhi's fundamental conviction that each one of us can achieve that which he had achieved - and more. For Gandhi, life was a permanent experiment with truth. He walked his talk - and where his walk did not coincide with his talk, he changed either his walk or his talk.

"I claim to be a simple individual liable to err like any other fellow mortal. I own, however, that I have humility enough in me to confess my errors and to retrace my steps. I own that I have an immovable faith in God and His goodness and unconsumable passion for truth and love. But, is that not what every person has latent in him?"

He himself strongly objected to being called a 'Mahatma'. Albert Einstein called him, "a man who has confronted the brutality of Europe, with the dignity of a simple human being and thus at all times risen superior" and maintained that, "generations to come will scarce believe that such one ever in flesh and blood walked upon this earth".

Stealing and Atonement by Mohandas Karamchand Gandhi

Gandhiji and his relative became fond of smoking. It is not that they saw any good in smoking, or were very fond of the smell of a cigarette. But simply imagined a sort of pleasure in emitting clouds of smoke from their mouths. His uncle had the habit, and when Gandhiji saw him smoking, they thought that should copy his example. But, had no money. So they began to collect stubs of cigarettes thrown away by his uncle.



The stubs, however, were not always available and could not emit much smoke either. So they began to steal coins from the servant's pocket money in order to purchase Indian cigarettes. In the meantime they heard that the stalks of a certain plant were porous and could be smoked like cigarettes. They got them and began this kind of smoking.

But they were not satisfied with such things. In the meanwhile their urge for independence began to trouble them. It was unbearable that they should be unable to do anything without the permission of their elders. At last, in sheer disgust, they decided to commit suicide!

But for committing suicide, they needed poison, where to get the poison from was a big challenge, for them. They had heard that dhatura seeds were an effective poison. Off they went to the jungle in search of these seeds, and got them. In the Evening they went to Kedarjee Mandir, put ghee in the temple lamp, had the darshan and then looked for a lonely corner. But could not gather enough courage to commit suicide. 'Supposing we were not instantly killed? And what was the good of killing ourselves? Why not rather put up with the lack of independence?' The fear of embracing death, and the fear of the unknown, so they swallowed two or three seeds. But were scared to consume more. Both of them fought shy of death and decided to go to Ramji Mandir to compose ourselves, and to dismiss the thought of suicide.

Then they realised that it was not as easy to commit suicide. The thought of suicide eventually resulted in both of them bidding good-bye to the habit of smoking stubs of cigarettes and of stealing the servant's coppers for the purpose of smoking.

That was the end of one of the dark phases of Mahatma Gandhiji's life, he emerged victorious, after confronting the truth that the fight for independence was more important than either trying to smoke or commit suicide.

After growing up, he never had the desire to smoke and always looked down the habit of smoking and as barbaric, dirty and harmful. "I have never understood why there is such a rage for smoking throughout the world. I cannot bear to travel in a compartment full of people smoking. I become choked".

But much more serious than this was the theft that he committed He stole the coins when he was twelve or thirteen, possibly less. The other theft was committed when he was fifteen. In the second case he stole a bit of gold out of his brother's armlet. This brother had run into a debt of about twenty-five rupees. He had on his arm an armlet of solid gold. It was not difficult to clip a bit out of it. It was done, and the debt cleared. But this became more than I could bear. He was determined never to steal again. He also made up his mind to confess it to his father. But he was scared of his father. Not that his father would beat him He did not recall any instance of his ever having beaten any of the children. He was afraid of the pain that his confession will cause him. But he felt that the risk should be taken, that there could not be a cleansing without a confession.



He decided at last to write out the confession, and to submit to my father, and ask for his forgiveness. He wrote it on a slip of paper and handed it to him himself. In this, not only did he confess his guilt, but he also asked adequate punishment for it, and closed with a request to him not to punish himself for his son's offence.

He also pledged never to steal in future. His young hands were trembling as he handed the confession to his father. His father was then confined to bed. He read it through, and tears trickled down his cheeks, wetting the paper. For a moment he closed his eyes in thought and then tore up the note. He had sat up to read it. He lay down again. Mohandas also cried. He could see his father's agony. He was wondering, did he feel less somewhere in bringing him up, but he felt contented that he did realise his mistake, the realization is very important.

Those tears of love cleansed his heart, and washed his sin away. Then he could read in it nothing more than a father's love; but later, he knew that it was pure Ahimsa. When there is such Ahimsa, it changes everything it touches. There is no limit to its power.

He had thought that he would be angry, say hard things, and strike his forehead. But he was so wonderfully peaceful, and he believe this was due to my clean confession. A clean confession, combined with a promise never to commit the sin again, is the purest type of repentance. Later he realised that his confession made his father feel absolutely safe about him, and increased his affection for Mohandas beyond measure.

Emergence of a leader

When Gandhi was growing up, few people would've predicted he'd one day attract millions of followers, be considered the father of his nation and even appear in Apple's "Think Different" advertising campaign in the late 1990s. In fact, as a boy, Gandhi was a middling student and extremely shy. He even described running home from school so he wouldn't have to talk to anybody. 'I used to be very shy and avoided all company'. The transformation of the shy boy to someone who had millions of followers was incredible.

Breaking shackles of Imperialism through Satyagraha

By spinning a wheel in his Sabarmati Ashram, no one would have imagined that a simple man would spin the fate of malnourished, underprivileged and uneducated mass of people, trying to break the shackles of two hundred years of British imperialism.

Draped in his Khadi shawl and dhoti, carrying a staff and showing a path to Indians, leaving their everything, unified for a single cause of a free India, Gandhi ensured that they all become part of the world's largest and strongest democracy.

Gandhi's genius, if that word must be used, lay in his persistence, fearless and tireless in taking pains in obedience to a restless moral urge. His life, after he had crossed the threshold of youth,



was one long march of striving without a pause, a quest for truth, nor abstract, but such truth as can be realized in human relations.

Mahatma Gandhi

People who have done great work for people, country or society where they always kept others' interests in mind before their own self are termed as Mahatma. And when we talk about him, he not only did great works in his life, but also taught the world importance of peace and non-violence.

M.K.Gandhi, is one of the greatest personalities lived on this planet the peace lovers added a tag with sheer love to Gandhi as Mahatma, which is undoubtedly agreed by all the Indians. Not only the people of India, almost all other countries know lot about Gandhi and respect him as we do (especially in South Africa). This is the reason behind the tag, Mahatma.

If the evil inside was to be fought and conquered, it was equally necessary for man to fight all evil outside with as much determination and bravery. While he was a saint and a holy man aspiring to be clean and pure, above all the temptations of the flesh and beyond any

selfish motivation, and a true devotee of God or Truth, he was nevertheless a saint in constant action, an activist of the highest order.

In the words of Swami Ranganathandaji of the Ramkrishna Mission "Gandhiji stands as an archetypal man... Gandhiji is the example of a leader who is not guided by the passing moods and passions of the populace, but who turns and guides these in the direction of the vision of human excellence that he has experienced for himself. His stress on truth and non-violence is the only beacon light in a world enveloped in the darkness of selfishness and exploitation, hatred and violence. He alone could look calmly and compassionately into the blood - shot eyes of contemporary man. Modern world conditions endangered by science and technology call for the transformation of energies of hatred and violence, competition and strife, into the moral forces of co-operation and service, love and peace. The moral education of modern man, in step with his intellectual attainments and technical achievements, is the most urgent task facing humanity today. The stress on love and service may sound unrealistic in the present national context of suspicion and hatred. But in human relations, hatred and destruction can never be a long - term measure. After short spells, it has to be transformed into, and yield place to, love and construction. By holding high this banner of love and service through thick and thin in the midst of socio-political programmes and activities, and the banner of truth and non-violence in his personal life, Gandhiji has left an imperishable legacy which, as years pass, humanity in India and elsewhere will recognize as the only values capable of expressing the dignity and worth of man, as the only hope of civilization and progress, and as the only guarantee of the march of



human everywhere to all round growth and fulfilment".

With his own simple experiments with truth and leading a simple life, he wished to multiply happiness in this world , 'Consciously or unconsciously, every one of us does render some service or other. If we cultivate the habit of doing this service deliberately, our desire for service will steadily grow stronger, and will make not only for our own happiness, but that of the world at large'.

The journey of a simple man to becoming one of the beacons of peace and humanity and Mahatma was a great achievement.

Conclusion:

Mahatma Gandhi is a well-known world personality. He shook off the British imperialism. The British were compelled to quit India. He secured freedom for our country following the principles of truth and non-violence. He was, thus, a saintly leader. Finally, India won its independence on 15th day of August in 1947.

Mahatma Gandhi was both a saint and a practical leader of his compatriots. He was a simple, pure, unselfish and religious person. He did most of his personal jobs of his own. He fought for the freedom of India through non-violent and peaceful methods. He tried hard to raise the distressed sections of the society. He fought against illiteracy. He dreamt of providing mass employment through Charka and Khaddar. He always felt for the poor and untouchables people. He wanted to abolish untouchability from Indian society.

The life and teachings of Mahatma Gandhi were so glorious that people around the world still pay homage to him.

Mahatma meant a "great soul." Gandhi knew how to reach the masses and insisted on their resistance and spiritual growth. He spoke of a new, free Indian individual, telling Indians that India's cages were self-made.

As he was the architect in gaining freedom for India, through a unique weapon called Satyagrah. His grateful countrymen called him the Father of the Nation. Gandhiji lived, suffered and died for his people. The journey of the frail , dark man in loin-cloth from Karam Chand Gandhi to Mahatma Gandhi has been stupendous .

Was Gandhi a politician or a saint? Was he a saint among politicians or a politician among saint? Can one be both? Did he succeed in spritualizing politics, as has been claimed by his admirers? Does the nation which proclaims him as father bear witness to this claim? These are questions which posterity will continue to ask.



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गांधी विचार - एक चिंतन

डॉ.सौ.शुभांगी परांजपे

आर.एस.मुंडले धरमपेठ कला व
वाणिज्य महाविद्यालय, नागपूर
भ्रमणध्वनी - ८९२८८९७९३४

अखंड भारत हे प्रत्येक भारतीयाचं लाडकं स्वप्न असायलाच पाहिजे. भारत, पाकिस्तान व बांगला देश अफगाणीस्तानासह ब्रह्मत् भारत अखंड असावा असे वाटते. इंग्रज, हिंदू, मुसलमान यांच्यातील संघर्ष म्हणजे भारताला १९४७ साली मिळालेले स्वातंत्र्य आहे. १८५७च्या लढ्यानंतर भारतीयांना राज्यकारभारावर थोड्या प्रमाणात प्रवेश द्यायला ब्रिटिशांनी सुरुवात केली होती. यात हिंदू आणि मुसलमानांचा वाटा किती याबाबत राजकीय संघर्ष सुरू झाला. त्या वादातूनच भारतीयांची फाळणी झाली.

१८८७ पासून सर सय्यद यांनी मुस्लिमांना आधुनिक अर्थाचे राष्ट्र मानलेले आहे. १८८७ पासूनच द्विराष्ट्रवादाचा सिद्धांत मांडल्या गेला आहे. दलवाई यांनी म्हटल्याप्रमाणे, “मुघल साम्राज्याचे आपण वारसदार आहोत या घमेंडीपासून ते मुक्त नव्हते. मुस्लिम हे भारताचे जेते होते या अहंमन्य समजुतीला सर सय्यद बळी पडले.”^१ लोकशाही पद्धतीला त्यांचा कडवा विरोध होता. यासंबंध ते पुढे म्हणाले, “निवडणुक पद्धतीला विरोध करणारा कोण मनुष्य असेल, तर तो फक्त मीच आहे! कोणत्याही शहरात हिंदू व मुस्लिम हे सारखे नाहीत मग हिंदूंना दडपून टाकून मुस्लिम हे ‘स्वराज्या’तील राज्यकर्ते बनू शकतील?”^२ यांची अपेक्षा कोणती होती हे यावरून सहज लक्षात येते.

सर सय्यद अहमद हे पुर्वी हिंदू व मुसलमान यांना एकाच राष्ट्रवादाचे घटक मानायचे, नंतर ते बदलले. भारत ही वधू असून हिंदू व मुसलमान हे तिचे दोन डोळे आहेत. पुढील काळात सर सय्यद यांचा स्वतंत्र मतदारसंघ व द्विराष्ट्रवाद इंग्रजी शिक्षित मुसलमानांनी स्वीकारला व तो भारताच्या फाळणीच्या दिशेने गेला तसेच त्यांचे समान वाचकाचे तत्त्व धर्मनिष्ठ राष्ट्रवादी मुसलमानांनी स्वीकारले. ते अखंड भारताच्या बाजूने उभे ठाकले. द्विराष्ट्रवाद अंगलट आला. फाळणी कशामुळे व कोणामुळे झाली हा नेहमीच चर्चेचा व वादग्रस्त विषय राहिला आहे.

१० जुलै १९४६ चे नेहरूंचे वक्तव्य, जातीय हिंसाचार, १९३७ ला उत्तरप्रदेश मंत्रीमंडळात लिगला स्थान न देण्याची नेहरूंची चूक, त्यानंतर त्यांनी सुरू केलेली मुस्लिम जनसंपर्क मोहिम, जीनांसारख्या राष्ट्रवादी मुसलमानाला दूर सारून मुलतत्ववादी मौलवींना जवळ करण्याची घोडचूक, खिलाफत आंदोलनाला दत्तक घेण्याची त्यांची हिमालयीन चूक, लखनौ करार करण्याची टिळकांची चूक, सर सैय्यद व मुस्लिम लीगचे अलगावावादी राजकारण हे सर्व भारताच्या फाळणीला जबाबदार आहे. जीनांनी अनेकदा ठासून सांगितले होते की भारतातील पहिल्या हिंदूने इस्लामचा स्वीकार केला तेव्हापासून पाकिस्तानचा आरंभ झाल्याचे ते सांगत असत.

‘हिंद स्वराज्य’ हा गांधीविचारांचा बीजग्रंथ आहे. ‘हिंदस्वराज्य’ गांधींनी १९०९च्या नोव्हेंबरमध्ये लिहिले. हिंदस्वराज्य या लहानशा पुस्तकाची जन्मकथा देखील फार रोमांचक आहे. लंडनहून दक्षिण आफ्रिकेला परत जातानाच्या प्रवासात गांधींनी ते लिहून पूर्ण केले.

गांधीजींच्या नेतृत्वाचा सर्वात महत्वाचा घटक म्हणजे त्यांची दूरदृष्टी, मानवजात हे परमेश्वराच्या निर्मितीचा उत्तम आविष्कार असून सर्व माणसांनी सत्य, न्याय, प्रेम व अहिंसेची कास धरून शांतता व एकोप्याने राहावे हे त्यांचे स्वप्न होते. अहिंसा मानवाचा धर्म आहे तर हिंसा पशूंचा कायदा आहे. गांधीजींसाठी सत्य देवाप्रमाणेच खरे आणि सर्वव्यापी होते. देश आणि सूडाची भावना स्वतःमधून पूर्णपणे नाहीसी करण्याचा त्यात अंतर्भाव आहे. गांधीजींना विविध क्षेत्रातील मानवी वर्तणुकीच्या परिणामांची जाणीव होते म्हणूनच त्यांचे स्वप्न भविष्यवेधी म्हणणे योग्य ठरेल.

गांधीजी जन्मापासून धीट नव्हते. दक्षिण आफ्रिकेत आल्यानंतर दहा दिवसात त्यांच्यात परिवर्तन झाले. गांधीजींच्या विचारात गरीब व रंजली-गांजलेली जनता नेहमीच केंद्रस्थानी होती. मिठाच्या सत्याग्रहापूर्वी व्हॉईसरॉय लॉर्ड आयर्विन यांना लिहिलेल्या पत्रात ब्रिटिश राज्य हा एक शाप आहे असे म्हटले आहे. १५ ऑगस्ट १९४७ रोजी दिल्लीत राहून भारताच्या स्वातंत्र्यदिनाच्या सोहळ्यात भाग घेण्याऐवजी कलकत्याला भेट देऊन तेथील जातीय हिंसाचार थोपवण्याचा प्रयत्न त्यांनी केला. यावरून त्यांची अनुकुंपा, समर्पण भावना व निश्चय प्रकाशाने दिसून येतात. त्यांची अध्यात्मिक बैठक जबरदस्त होती. त्यांचे संघटना कौशल्य स्तुत्य होते. गांधीजींचे संपर्क कौशल्य वाखाणण्यासारखे होते. दक्षिण आफ्रिकेतील व ब्रिटिश अधिकाऱ्यांना पाठविलेल्या पत्रातून तसेच वृत्तपत्रिय लिखाणातून गांधीजींचे संपर्क कौशल्य विकसित झाले. त्यांचा मिठाचा सत्याग्रह एक ऐतिहासिक सत्याग्रह ठरला. संघटना कौशल्य त्यांच्याजवळ होते. व्यूहात्मक दृष्टीने विचार करता मिठाचा सत्याग्रह विशेष लक्षवेधी आहे. अत्यंत चातुर्याचा अनोखा पर्याय अशा शब्दात ज्युडिथ ब्राउन त्यांचे कौतुक करतात. त्यांच्या व्यवस्थापन कौशल्यात पारदर्शकता होती. सत्याग्रह, पदयात्रा, उपोषणे, प्रार्थना सभा, राजकीय प्रतिस्पर्धांची व ब्रिटिश राज्यकर्त्यांशी केलेल्या वाटाघाटी यातून गांधीजींच्या व्यवस्थापनाची तत्त्वे, पारदर्शकता, पद्धतशीर व मानवतावादी विचारसरणी दिसून येते. चम्पारण्याला जायचे ठरविल्यानंतर मुजफरपूरच्या कला महाविद्यालयातील प्राध्यापक जे.बी.कृपालानी यांच्याकडून निळीच्या शेतीची त्यांनी माहिती घेतली. धार्मिक क्षेत्रात पारंपारिक कर्मकांडानुसार वागण्याऐवजी सत्य आणि बुद्धीवाद यांना ते महत्त्व द्यायचे. जे जरी धर्मपरायण हिंदू असले तरी सर्व धर्माकडे समभावाने बघायचे. पर्यावरणाचे संतुलन व संवर्धन याबाबतचा प्रभाव लक्षात येतो. जंगलावरील आपल्या पारंपारिक हक्कांचे जतन करण्यासाठी ‘चिपको’ आंदोलन केले.

ब्रिटिश राजवटीचा दुटप्पीपणा गांधीजींनी बरोबर हेरला होता. साम्राज्यवाद आणि आधुनिक सभ्यता यांच्यातील परस्पर संबंधाची ही नवी मांडणी गांधीजींच्या मनात आकारत असताना त्यांनी दृढमूल होत असताना ब्रिटिश राज्यकर्त्यांचा दुटप्पीपणा व खोटेपणा, कुटिलता, ढोंगीपणा आणि वचनभंगाची वृत्ती यांचा कटु असा अनुभव गांधींना आला. भारतीय राष्ट्रीयत्वाच्या गांधींच्या संकल्पनेचा जन्मही दक्षिण आफ्रिकेत झाला. दक्षिण आफ्रिकेतील लढ्यामुळे अगदी आरंभापासूनच अगदी स्वाभाविकपणे एक अखिल भारतीय असे स्वरूप प्राप्त

झाले. दक्षिण आफ्रिकेतील लढ्यामुळे गांधींच्या नेतृत्वाला अगदी आरंभापासूनच व अगदी स्वाभाविकपणे एक अखिल भारतीय असे स्वरूप प्राप्त झाले होते. दक्षिण आफ्रिकेतील भारतीयांचे नेतृत्व करताना गांधी काठेवाडी किंवा गुजराती नव्हते. ते संपूर्णपणे भारतीय होते. जात, प्रदेश, धर्म, पंथ, भाषा यासारख्या सर्व व्यावर्तक अस्मितांच्या पल्याड त्यांची भूमिका विशुद्ध आणि विधायक होती. ब्रिटिश साम्राज्यवाद हा एक सांस्कृतिक आक्रमणच होते.

पारतंत्र्याची कारणमिमांसा करताना भारताचे स्वातंत्र्य कसे गमावले व या वाचकांच्या प्रश्नांचे उत्तर देताना गांधी म्हणतात, “हिंदूस्थान हे इंग्रजांनी घेतले नाही; आपण ते त्यांना दिले. हिंदूस्थानात ते स्वतःच्या बळावर टिकेलेले नाहीत; आपण त्यांना ठेवून घेतले आहे.” हे सत्य आहे.

भारतावरील खरे संकट साम्राज्यवादाचे नसून आधुनिक सभ्यतेचे आहे हा मुद्दा गांधीजींनी ठासून मांडला. हिंदूस्थान इंग्रजांच्या टाचेखाली नाही तर आधुनिक सभ्यतेच्या टाचेखाली आहे. भारतात रेल्वे आणण्यामागे इंग्रजांचा व्यापारी दृष्टीकोन होता, स्वार्थ होता. त्यात भारतीय जनतेच्या कल्याणाचा तसूभरही विचार नव्हता. आधुनिक विज्ञान व तंत्रज्ञान, आधुनिक साम्राज्यवादी सभ्यतेचेच एक अवजार आहे ही गोष्ट गांधींना सांगायची होती. रेल्वेमुळे हा देश एकात्म झाला हे खरे आहे.

स्वराज्याची निर्मिती हे गांधींच्या समग्र चिंतनाचे एकमेव अभिधेय आहे. तो त्यांच्या संपुष्ट विचारसरणीचा केंद्रबिंदू आहे. स्वराज्य म्हणजे स्वतःवरचे राज्य, त्याची किल्ली सत्याग्रह, आत्मबळ किंवा दयाबळ. ते वापरण्यासाठी समग्र अर्थाने स्वदेशी व्रताचे पालन करण्याची जरूरी आहे. इंग्रजांबद्दलच्या द्वेषाने काम करायचे नाही तर स्वतःच्या देशावरील प्रेमाने आपल्याला काम करायचे आहे. शिक्षण तटस्थ नसते हे गांधीजींनी केलेले आणखी एक विधान चिंतनशील आहे. इंग्रजी शिक्षणाने भारतीय उच्चभू लोकांच्या मनावर घट्ट पकड घेतली आहे. मेकलेला हेच हवे होते. महात्मा गांधींच्या विचारात एक मुद्दा अधोरेखित करण्यासारखा वाटतो तो हा की, मानवी अनुभवात व व्यवहारात मानवाच्या मनोव्यापाराला अतिशय महत्वाचे स्थान आहे. यंत्रप्रचूर व यंत्रप्रधान जीवन व्यवस्था म्हणजे विकास असा आपला समज आहे पण ही यंत्रपराधिनता आहे.

गांधी विचारांचा सखोल अभ्यास होणे ही काळाची गरज आहे. भारताला खऱ्या अर्थाने समृद्ध व विकसित पाहायचे असेल तर गांधी विचार समयोचित वाटतात.

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"RELEVANCE OF MAHATMA GANDHI IN MODERN TIMES"

Corresponding Author

Dr. Shrinivas D. Manekar

(Associate professor)

(Ph.D. (Commerce), M.A (Eco), M.com, M.Phil

R. S. Mundle Dharampeth Arts, Comm, College Nagpur (M.S)

E-mail- dr.sdmanekar@gmail.com

Contact No. 91+8275399333

Abstract:

Present study tries to throw light on the overall contribution given by Mahatma Gandhi as an alternative path towards the relevant country's development and social change. This study deals with three things; Gandhian philosophy, critical evaluation of the Gandhian theory and the importance of Gandhian teachings. Gandhian conflict resolution philosophy is an outcome of his own life experiences, and teaching. We the people are in the 21st century. The 21st century is commonly known as "The Era of development". At recent, political, economic, social and moral rights as well as values are downgrading and exploiting. In the course of development, we have to think about these problems and try to find out the solutions best suited to our needs. The best suited solutions for the above problems of the contemporary world is to follow Gandhi's principles and philosophy. It is Gandhi's philosophy can save us from this predicament. Gandhi's profuse writings, speeches and talks cover every conceivable aspect of Indian life of his time as well as present world. This paper aims to tell the relevancy of Gandhian philosophy in the 21st century.

Key words: Gandhiji, Gandhian philosophy, 21 century, development, social change.

INTRODUCTION:

Gandhian Philosophy:

Mahatma Gandhi is universally known as the most renowned theorist, social worker philosopher and also the practitioner of truth, love, non-violence, tolerance, freedom and peace. He was a leader of our country, unsupported by any authority. He was very much concerned with the nature, poor, deprived and he has intended to change the evil, political, social, and economic system of the people who were residing in India. His mission was to reconstruct India from below upwards a decentralized social-political and economic order with India's myriad villages as its base. Mahatma Gandhi is not merely a political, leader, it is a message and philosophy of life. He always says that go to the village from the city.



In the course of development, we have to think about these problems and try to find out the solutions best suited to our needs. The best suited solutions for the above problems and evils of the contemporary world is to follow Gandhi's principles and teaching. It is Gandhi's philosophy can save us from this above evil. Gandhi's writings, speeches and talks cover every conceivable aspect of Indian life of his time as well as present world.

Mahatma Gandhi is a spirit of profound wisdom and captivating humility, armed with only an iron will and inflexible resolve and a frail man who confronted the brutality of military strength with the dignity of a simple human being and high thinking. Gandhian philosophy is the religious and social ideas adopted and developed by Gandhi first in south Africa and later of course in India.

Gandhian philosophy is certainly considered by Gandhians as a universal, despite the fact that on the most superficial level it is set in the Indian social contexts. It's also compatible with the view that humankind is undergoing gradual moral evolution. Mahatma Gandh philosophy is a double-edged weapon. Its objective is to transform the individual and society simultaneously, in accordance with the principles of truth and non-violence. Truth, non-violence, freedom, equality, full -employment, trusteeship, Swedish, service and co-operation are perceived as cardinal principles of Mahatma Gandhi.

The main principles /philosophies Mahatma Gandhi:-

- * Non -violence
- * Satyagraha
- * Concept of politics
- * Economy
- * Education system
- .Decentralization in democracy

Above the main principles are very essential for today's recent scenarios. And are very fruitful to the economic, social, and political, corruption, point of view.

Relevance of Gandhian Philosophy in the 21st Century:

Mahatma Gandhi was a saint and moral leader of the country. He has exercised the most powerful influence on the modern India and world. While Mahatma Gandhi lived most of the people thought that his ideas are relevant only to win freedom for India. But there is a great relevancy of Gandhian teaching in the contemporary world also. Mahatma Gandhi is one of those philosophers and social reformer who believed in self-sacrifice. His philosophy is no comprehensive that it has left no aspect of human life untouched. In his philosophy there is very clear indication of his love for nations people and national freedom. He had a many versatile



personality with clear vision, mission and definite approach to problems which faced India. Mahatma Gandhi is believed to have greater relevance in the present world of modern science & technology that produced geographical neighborhood, but become highly individualistic co-operation has been replaced by competition and consumerism. Mahatma Gandhi very exhaustively dealt not only with political or economical but also with social, economical, political problems of Indian society. It is very difficult to discuss all the theories and principles of Mahatma Gandhi to examine its relevancy. I throw light to show the relevancy of Gandhian theory by some of his most important principles.

OBJECTIVE OF THE PRESENT STUDY:

The aim of this study has been to understand the Gandhian philosophy and principles. This work analyzes the Gandhian Philosophy and the relevance which to critically evaluate the Gandhian Philosophy and principles and comes out with a universal and holistic idea to transform the India and its social, economical, political image.

RELEVANCE OF GANDHI'S VIEWS IN INDIAN CONTEXT:

Education was recognized as a source of illumination, which provided the correct lead in the various spheres of life. According to the contemporary thinking, education was the 'third eye' of man, which gave him insight into all affairs and taught him how to act.⁵ If we see from the perspective of Indian education system, definitely we can say that Gandhi's philosophy of education has a great relevance. In India when a child starts his formal education, he enters at primary level and step by step, at an age of twenty or twenty two, he has completed his graduation or post-graduation from colleges or university. And after that he should definitely have a clear direction for their future. No doubt he should have toward his future goal. He should be full of self confidence and side by side, he should be self dependent and capable of tackle unavoidable problems. He must not be worried for a suitable job. But the reality that we see is that the today's generation is directionless. They lack a direction to begin his career, and then what could be the use of their education. What is the use of the degree for him that he has in hand? Consequently, most of the youths are diverted and a feeling of helplessness and dejection prevailing on them.

Valid teachings of Mahatma Gandhi:

Mahatma Gandhiji's teachings are valid today, when people are trying to find solutions to the rampant greed, widespread violence, and runaway consumptive style of living. Anu Aga, one of India's foremost women achievers, says that while, in the name of retaliation, violence and hatred are being perpetrated today Gandhiji's gospel of non-violence makes immense sense.

It was the unique non-violent movement under his leadership that earned for India freedom from the colonial rule. The Mahatma Gandhian teaching of mobilising people has been successfully employed by many oppressed societies around the world under the leadership of people like



Martin Luther King in the United States, Nelson Mandela in South Africa, and now Aung Saan Sun Kyi in Myanmar, which is an eloquent testimony to the continuing relevance of Mahatma Gandhi.

In India, economic development has been mostly confined to the urban conglomerates. In the process, the rural India that comprises 700 million people has been given short shrift. Mahatma Gandhiji's philosophy and teaching of inclusive growth is fundamental to the building of a resurgent rural India. He believed in production by the masses rather than in mass production, a distinctive feature of the industrial revolution. It is surprising, even paradoxical, that these days Gandhian philosophy should find increasing expression through the most modern technology! Now, it is possible to establish small-scale and medium-scale factories in smaller towns and remote corners of the country, thanks to the phenomenal innovations in communication and information technologies. New technologies have brought in widespread and low-cost electronic connectivity that enables instantaneous contact between industrial units and the sellers and consumers of their products. Location and logistics are no more a limitation or constraint for industrial development.

Mahatma Gandhiji's ideals and leadership hold an extremely relevant moral and social mirror to our society. Thus, the Gandhian model and the modern economy seem to be getting closer to each other. True to its title, the book will inspire social scientists, wherever they may be, for all times to come. Gandhiji did not belong to an era, or an age. He belongs to the humanity for eternity.

Conclusion:

To conclude, Mahatma Gandhian philosophy and teaching is not only simultaneously political, social, moral and religious, it is also traditional and modern simple and complex. There is much importance of Mahatma Gandhi dedication to our Nation. This is why Gandhi could say 'Truth and non-violence are as old as the hills'. After many years there is great need of Mahatma Gandhi teaching to build up sound and competent Nation building as well as of Gandhi is no more relevant on global level than before. His relevance in different fields like as social, political, corruption is unquestionable and unchangeable. For the very survival of human being, it is an imperative on our part to act upon his advice because only on his relevance.

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राजकीय लढ्यातील तेजस्वी तारा: महात्मा गांधी

डॉ. विनोद जीवन्तारे

आर.एस. मुंडले धरमपेठ कला व
वाणिज्य महाविद्यालय, नागपूर

प्रस्तावना

१८८५ मध्ये भारतीय राष्ट्रीय काँग्रेसची स्थापना झाली. भारतातील राजकीय चळवळीचा प्रारंभ होता. १८८५ ते १९२० हा स्वातंत्र्य चळवळीचा पहिला कालखंड होय. या काळात ब्रिटीशांची राजवट होती. यात आपला उद्धार होत नाही परकियांच्या सत्तेखाली त्यांच्या वर्चस्वाखाली प्रगती होणे शक्य नाही. पारतंत्र्यामध्ये देशाचे सर्वच क्षेत्रात अधःपतन होत होते. म्हणून परकीय सत्तेविरुद्ध लढा देऊन स्वातंत्र्य मिळविले पाहिजे. त्यासाठी जनतेमध्ये आपल्या संर.तीचा जागर केला पाहिजे म्हणून १९२० पासून गांधीजींच्या रूपाने स्वातंत्र्य लढ्याला खऱ्या अर्थाने सुरुवात झाली त्यालाच गांधीयुग असे म्हणतात. या काळात गांधीजींचे नेतृत्व पुढे आले व स्वातंत्र्याची चळवळ देशपातळीवर मोठ्या शिताफिने उभी राहिली. व गांधीजींच्या काळात सत्याग्रहासारख्या अभिनव चळवळी उभ्या राहिल्या व तीव्र बनल्या. स्वातंत्र्य आंदोलनातील .तिशील विचारवंत, तेजस्वी तारा म्हणजे महात्मा गांधी होय.

महात्मा गांधींची राजकीय कारकीर्द

भारताच्या राजकीय पटलावर गांधीजींच्या रूपाने एक प्रभावी नेतृत्व उदयास आले. महात्मा गांधींची वैचारिक दृष्टी प्रयोगात्मक होती. भारतात कुठलेही आंदोलन वा चळवळ राबविण्यापूर्वी गांधीजींनी त्याचा प्रयोग प्रथम दक्षिण आफ्रिकेत केला होता. तो असा की, आफ्रिकेत वास्तव्य करणाऱ्या हिंदी लोकांवरील अन्याय दूर करण्यासाठी त्यांनी सत्याग्रहाचा लढा दिला. तो लढा पूर्णत्वास नेल्यामुळे त्यांना एक बळ प्राप्त झाले. तोच प्रयोग नंतर भारतात परतल्यानंतर स्वातंत्र्यासाठी आंदोलन उभे केले. चळवळी राबविल्या. तेव्हा महात्मा गांधींच्या रूपाने नवे प्रभावी शस्त्र जनतेच्या हाती आले.

महात्मा गांधी १९१५ साली भारतात परतले तेव्हा अल्पावधीतच त्यांनी भारतातील राजकारणावर लक्ष केंद्रित करून आपली छाप जनतेपुढे सोडली. त्यामुळे भारतातील जनता गांधीजींच्या लढ्याकडे आ.ष्ट झाली. १९२० मध्ये लोकमान्य टिळकांचा मृत्यू झाला. टिळकांच्या लढ्याचे नेतृत्व महात्मा गांधींच्या खांद्यावर आले, तेव्हा खऱ्या अर्थाने गांधी युग सुरु झाले. अल्बर्ट आर्झनस्टाईन म्हणतात महात्मा गांधी सारखा माणूस खरोखरच या भूतलावर वावरला असेल यावर भावी काळातील पिढ्या कदाचित विश्वास ठेवणार नाही. महात्मा गांधींचे राजकीय लढ्यातील योगदान युवा पिढीला प्रेरणादायी ठरतील, आणि एक प्रेरक शक्ती म्हणून

त्यांच्याकडे पाहिले जाईल यात कुठलेही दुमत नाही.

महात्मा गांधींचे राजकीय नेतृत्व भारतीयांनी स्वीकारल्यामुळे काँग्रेस पक्षात आमूलाग्र परिवर्तन घडून आले. लोकमान्य टिळक, अरविंदो या जहाल नेत्यांनी काँग्रेसची चळवळ लोकाभिमूख करण्याचा प्रयत्न केला. परंतु त्यांना फारसे यश आले नाही. पण महात्मा गांधींमुळे काँग्रेसची चळवळ मूठभर लोकांची न राहता ती जनतेची चळवळ बनली व देशाच्या सर्व कानाकोपऱ्यातील सर्व धर्मातील लोक गांधीजींच्या चळवळीत सामील झाले. भारतातील चंपारण्यात पहिला लढा दिला, तो निळीचे मळेवाल्यासोबत निळीचे मळेवाले शेतकऱ्यावर अन्याय करीत होते, त्यांच्या अन्यायाला वाचा फोडली, दुसरे गुजरात मधील खेड जिल्ह्यात साराबंदीची चळवळ गांधीजींनी हातात घेतली, तसेच एकामागे एक असा चळवळी गांधीजींनी यशस्वीरित्या पार पाडल्या. एवढेच नाही तर जेव्हा ब्रिटीश सरकारने 'रौलेट कायदा' केला आणि लोकांच्या स्वातंत्र्याची गळचेपी झाली तेव्हा गांधीजींनी देशव्यापी सत्याग्रहाची मोहिम सुरु केली तेव्हा गांधीजींना अटक करण्यात आली. तत्कालीन सरकारने जालियनवाला बाग हत्याकांड घडवून आणला. सरकारने केलेल्या बेधुंद गोळीबारात रक्ताचा सडा सांडला. या हत्याकांडामुळे सरकारच्या विरुद्ध लोकांच्या मनात तीव्र संताप निर्माण झाला तेव्हा गांधीजींनी असहकाराची चळवळ राबविली. तेव्हा भारतातील जनआंदोलनात महात्मा गांधींची भूमिका महत्त्वाची ठरली.

स्वातंत्र्यपूर्व काळातील राजकीय परिस्थिती

महात्मा गांधींनी भारतीय राजकारणात प्रवेश केला तेव्हा पहिल्या महायुद्धाला सुरुवात झाली होती. १९१४ ते १९१८ पर्यंत युद्ध सुरु राहिले. इंग्रजांविरुद्ध भारतात असंतोष वाढत गेला, तसतशी इंग्रज सरकारने दडपशाही सुरु केली. थोड्या फार प्रमाणात सुधारणा करायची त्यांचा असंतोष दडपून टाकायचा प्रयत्न तत्कालीन सरकारचा होता.

- धार्मिक राष्ट्रवाद हा भारतीय राजकारणातला प्रमुख प्रवाह होय.
- भारतात साम्यवादी आणि समाजवादी गटांचा उदय.
- तत्कालीन राजकारणातला तिसरा महत्त्वाचा घटक म्हणजे क्रांतिकारकांचे दोन गट इ. प्रवाह भारताच्या राजकारणात दिसून येतात.

या प्रवाहाला छेद देत महात्मा गांधींच्या नेतृत्वाखाली अहिंसात्मक आणि सत्याग्रहाच्या मार्गाने स्वातंत्र्यप्राप्तीचे आंदोलन सुरु केले. ना. गोखले यांना गांधीजी गुरु मानत कारण गोखलेंचे व्यक्तिगत गुणाविषयी वाटणारा आदर, त्यांच्याशी असलेले जिद्दाळ्याचे संबंध, गांधीजी ज्या राजकारणाचा वारसा चालवत होते ते टिळक, अरविंदो यांच्या राष्ट्रादी राजकारणाचा वारसा होय. गांधीजींच्या राजकारणातील उदयानंतर जहाल मत संपुष्टात आले खरे, पण गांधींची विचारसरणी जहालांच्या परंपरेतील होते असे दिसून येत असले तरी, भारतीय आध्यात्मिक तत्त्वज्ञानाचा त्यांच्या विचारावर प्रभाव होता.

गांधीजींच्या विचारांना नैतिक अधिष्ठान होते, राजकारणसुद्धा नीतिमत्तेवर आधारलेले असले पाहिजे अशी त्यांची विचारसरणी होती. आपल्याला एखादी उद्देश साध्य करायचे असले तर सम्यक विचाराने ते साध्य करता येऊ शकते. म्हणून अन्याय व जुलुम याविरुद्ध लढतांना गांधीजींनी अहिंसात्मक मार्गाचा वापर केला. परंतु सद्यस्थितीचा विचार करता राजकीय नेतृत्व हा नैतिकता सोडून हिंसात्मक मार्गाचा अवलंब करतांना दिसून येतो. एकमेकांची कुरघोडी करण्यात अभद्र वक्तव्य करण्यात आजचा नेता मशगुल आहे. महात्मा गांधींसारख्या विधायक विचारांची कास धरतांना दिसून येत नाही. स्वतःचे वर्चस्व सिद्ध करण्यासाठी सामाजिक घटकावर अन्याय करून, बलात्कार याचे प्रमाण वाढले आहे. नेत्याच्या विरुद्ध कारवाई न करता त्यांना पाठीशी घालतात. निःस्वार्थपणे सेवा करणारा नेता आज तरी मिळणे कठीण आहे. गांधीजींच्या विचारांना राजकीय बैठक प्राप्त झाली आहे. भगवद्गीतेतील तत्त्वज्ञानाने गांधीजींच्या विचारांना मजबुती मिळाली आहे. त्यातील तत्त्वज्ञान दैनंदिन जीवनामध्ये लाभदायक ठरले. भगवद्गीतेतील सर्वात प्रभावी शस्त्र कोणते असेल तर ते म्हणजे आपल्या व्यावहारिक कर्तव्याचे पालन करून मोक्षप्राप्ती शक्य आहे. हे तत्त्व गीतेत आहे. 'मोक्ष प्राप्ती साठी सर्वच गोष्टीचा त्याग करण्याची गरज नाही. फळाची अपेक्षा न करता आपले कर्तव्य करत रहा हा संदेश लोकमान्य टिळकांना प्रेरणादायी वाटला तसाच तो गांधीजींनाही वाटला. राजकीय आंदोलनात आध्यात्मिक विचारांना सोबत घेऊन स्वातंत्र्य लढा अधिकाधिक गतिमान करण्यासाठी धार्मिक व नैतिक अधिष्ठान महत्त्वाचे असते. ह्या दोन गोष्टी नेत्यांच्या अंगी असतील तर नेतृत्व साकार होऊ शकते.

राजकारण असो वा समाजकारण हे दोन्ही नैतिकतेवर आधारलेले असले पाहिजे. काही राजकारणी राजकारण आणि नैतिकता यामध्ये फारकत करीत असतात. राजकारण करताना राजकीय नेता शुध्द सात्विक व नैतिकतेची जोड असणारे व्यक्तिमत्त्वाचे धनी असतील तर समाजकारण उत्तम प्रकारे करू शकतो. त्यातलेच एक म्हणजे गांधीजी.

राजकारण आणि नीतिमत्ता ह्या भिन्न गोष्टी आहेत, असे गांधीजी मानत नव्हते. कारण राजकीय, आर्थिक, सामाजिक, धार्मिक असे वेगवेगळे घटक करता येत नाही. राजकीय व धार्मिक क्षेत्र वेगळे मानणे चुकीचे आहे. याला गांधींचा विरोध होता. कारण या गोष्टी दैनंदिन जीवनातील अविभाज्य अंग आहे. उदा. समाजातील अन्याय दूर करून समाजाची उभारणी न्याय व्यवस्थेवर करायची असेल तर माणसामाणसातील मतभेद विसरून नीतिमत्ता जागृत केली पाहिजे व सर्वसमावेशक समाज उभा केला पाहिजे, असे गांधीजींचे ठाम मत होते. समजा नैतिकता संपुष्टात आली तर समाज बेकाबू होईल आणि आपसातील मानवी मन दुभंगल्या जाईल, म्हणून महात्मा गांधी यांनी राजकारणात प्रवेश केला तो अन्यायाविरुद्ध व जुलुमाविरुद्ध लढा देण्यासाठी सत्याग्रह, सविनय कायदेभंग उपोषण इ. मार्गाचा अवलंब केला.

राजकीय सत्तेचे केंद्रिकरण करण्याला गांधींचा विरोध होता. सत्तेचे केंद्रिकरण करणारी सत्ता ही सामान्य माणसाची अवस्था गुलाम करून टाकते. म्हणून गांधीजींचा राजकीय व आर्थिक सत्तेचे केंद्रिकरणाला विरोध होता तर विकेंद्रिकरणाचे कडुर पुरस्कर्ते होते.



राजकीय सत्तेच्या विकेंद्रिकरणाबाबत गांधीजींचा दृष्टीकोण असा होता की, शासन पद्धतीमध्ये सर्वसामान्य माणसाला स्थान असले पाहिजे. आधुनिक काळात राजकीय सत्तेच्या केंद्रिकरणाची जी वाढती प्रवृत्ती आहे. त्यामुळे व्यक्तित्वाची प्रतिष्ठा नष्ट होते. सध्याच्या शासन पद्धतीची रचना पिरॅमिडच्या उतरंडीप्रमाणे आहे. अधिक उच्च पातळीवर उच्च सत्ता ही सर्वात प्रबळ बनलेली असते. सत्तेचे सर्वोच्च केंद्र बनलेले असते. गांधीजींचा याच गोष्टीला विरोध होता. म्हणजेच राजकीय सत्ता चालवत असतांना बहुजन हिताय बहुजन सुखाय हा मंत्र पुढे ठेऊन नेतृत्व केले पाहिजे. तरच या देशातील प्रत्येक घटक सुखाने जीवन जगू शकतो व स्वतःला समृद्ध करू शकतो.

निष्कर्ष

महात्मा गांधीजींच्या राजकीय विचारांचे किंवा इतरही क्षेत्रांच्या बाबतीत विचार केला असता त्यांचे विचार हृदयस्पर्शी, जीवनस्पर्शी आहेत. राजकारण, अर्थकारण, समाजकारण, स्त्रीमुक्ती, धर्म, नीती इ. समाज जीवनातील सर्वच महत्त्वाच्या घटकांचा विचार गांधीजींच्या नसानसात अंतर्भूत आहे. आपल्या विचारांना .तीची जोड दिली तर स्वातंत्र्य लढ्यात राजकीय नेतृत्वाचे कार्य पार पाडत असतांना त्यांच्या विधायक कार्यातून समाज सुधारकाचे दर्शन आपणाला घडते.

संदर्भ

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महात्मा गांधीजीच्या विचारांचे एकविसाव्या शतकातील महत्व

डॉ. विशाखा जोशी

सहयोगी प्राध्यापक

आर.एस.मुंडले धरमपेठ कला व वाणिज्य महाविद्यालय, नागपूर.

प्रस्तावना :

स्वातंत्र्यपूर्व कालखंडात महात्मा गांधी यांनी मांडलेल्या विचारांना आजही अत्यंत महत्वपूर्ण स्थान आहे . त्यांच्या तत्वज्ञानाचा पाया हा सत्यावर आधारित असल्याने त्यांचे तत्वज्ञान आजही लोकप्रिय आहे. त्यांची विचारसरणी सत्य, अहिंसा, श्रम, प्रतिष्ठा, साधेपणा, स्वदेशी या तत्वांवर आधारित आहे म्हणूनच त्यांचे विचार एकविसाव्या शतकात देखिल मनवाचा विकास घडविण्यास उपयुक्त आहेत.

संशोधनाची उद्दिष्टे :-

१. आधुनिक काळात महात्मा गांधींच्या विचारांची उपयुक्तता तपासणे
२. महात्मा गांधींच्या आर्थिक तत्वज्ञानाचा अभ्यास करणे.

गृहितके :-

१. महात्मा गांधींचे विचार ग्रामिण विकास घडवून आणण्यासाठी उपयुक्त आहेत.
२. आधुनिक भारतात रोजगाराच्या जास्त संधी उपलब्ध करून देण्यासाठी महात्मा गांधींचे विचार उपयुक्त आहेत.

संशोधन पध्दती : - या संशोधन लेखासाठी दुय्यम साधनांचा वापर केला आहे. वेगवेगळे शासकिय अहवाल, विविध लेख, वेगवेगळ्या वेबसाईट यांचा उपयोग करून माहिती गोळा करून विश्लेषण केले आहे.

वेगवेगळ्या मुद्यांच्या आधारे महात्मा गांधींच्या विचारांची उपयुक्तता

सर्वोदय कार्यपध्दती : - सामाजिक व आर्थिक परिवर्तनाचे साधन म्हणून महात्मा गांधी सर्वोदय पध्दती कडे पहात होते. त्यांच्या मते मानवाच्या सर्व दुखांवर सर्वोदय पध्दत औषध म्हणून वापरता येईल. मानवतावदी दृष्टीकोनातून या पध्दतीचा अवलंब केल्यास समाजातील सर्व स्तरातील लोकांना न्याय मिळेल कारण सर्वोदय पध्दती वर्णभेद, जातीभेद, धर्मभेद ही मानव निर्मित विषमता नष्ट करून समानता प्रस्थापीत करण्यासाठी उपयुक्त आहे. सर्वोदय पध्दतीचा अवलंब करून समाजातील सर्व घटकांना समान संधी उपलब्ध करून देता येते. आजच्या या आधुनिक युगात या पध्दतीचा वापर केल्यास गांधीजींना अभिप्रेत असलेली समता समाजात प्रस्थापीत करता येईल.

ग्रामस्वावलंबन पध्दती: -

महात्मा गांधींनी १९२० साली खेडयांकडे चला असा संदेश तरुणांना दिला, खेडी आर्थिक दृष्टया स्वयंपुर्ण झाली तर देश स्वयंपुर्ण होईल. खेडयातील लोकांना खेडयातच रोजगार मिळाला तर वाढत्या शहरीकरणाच्या समस्येला आळा घालता येईल हे महात्मा गांधी जाणून होते. गांधीजींच्या विचारांचे मुख्य सुत्रच ग्रामविकास हे होते म्हणुनच गांधीजींनी रचनात्मक कार्यक्रम सुचविले त्यामध्ये ग्रामसफाई, ग्रामोद्योग, शिक्षण, सहकार, शेती व पशुपालन यां गोष्टींना महत्व दिले.

खेडी आर्थिक दृष्टया स्वयंपुर्ण झाली तर देश स्वयंपुर्ण होईल देश स्वयंपुर्ण झाल्यास देशातील लोकांना देशातच रोजगार मिळेल आणि देशाचा आर्थिक विकास होईल. वाढत्या शहरीकरणामुळे निर्माण होणाऱ्या समस्या दुर करण्यासाठी आज शासन ग्रामिण स्तरावरच वेगवेगळ्या कौशल्य विकासाच्या योजना राबवीत आहे. गाव हे विकासाचे केन्द्र व्हावे यासाठी वित्त आयोगाच्या माध्यमातुन ग्रामपंचायती सक्षम करण्यासाठी प्रयत्न सुरु आहेत. ग्रामिण भागातील बेराजगारी दुर करून ग्रामिण भागातील स्थलांतरण रोकण्यासाठी कौशल्य विकास योजनांचा अवलंब करून ग्रामस्वावलंबन करणे, खेडयांना स्वावलंबी बनविणे हि आज काळाची गरज आहे.

स्वदेशी पध्दती: - ब्रिटिश साम्राज्या विरुद्ध लढा देण्यासाठी महात्मा गांधींनी स्वदेशीचा नारा दिला व देशात मोठी चळवळ उभारली. स्वदेशी वस्तुंचा वापर वाढल्यामुळे स्वदेशी उद्योगधंद्यांना चालना मिळेल व लोकांना रोजगार उपलब्ध होतील असे त्यांचे मत होते. आज आपले पंतप्रधान मा. नरेंद्र मादी देखील स्वदेशीचा नारा देऊन भारतीय नागरीकांना रोजगाराच्या अनेक संधी उपलब्ध करून देण्याचा प्रयत्न करित आहेत.

यंत्र वापरण्या संबंधीची पध्दत :- गांधीजींचा यांत्रिकीकरणाला विरोध होता यंत्रांमुळे देशाच्या संपत्तीचे काही लोकांच्या हाती केंद्रिकरण होते समाजात श्रीमंत व गरिब अशी दरी निर्माण होते व त्यामुळे समाजात शोषण वाढते असे गांधीजींचे मत होते. आपल्या देशात श्रमशक्ती विपुल प्रमाणात उपलब्ध असल्यामुळे यांत्रिकीकरण आपल्या देशात उपयुक्त नाही असे त्यांचे मत होते. आज यांत्रिकीकरण मुळे भारतात रोजगाराच्या संधी फार थोड्या लोकांसाठी निर्माण झालेल्या आपल्याला दिसून येतात.

निष्कर्ष :-

१. आधुनिक काळातही महात्मा गांधीजींचे विचार उपयुक्त आहेत.
२. स्वदेशीच्या माध्यमातुन मोठ्या प्रमाणात रोजगार उपलब्ध होतील.
३. सर्वोदय सारख्या पध्दतीचा उपयोग केल्याने वर्णभेद, जातीभेद, धर्मभेद या सारख्या मानव निर्मित सामाजिक विषमता दूर करता येतील.
४. देशाचा आर्थिक विकास घडवून आणण्यासाठी आधुनिक युगातही गांधीजींचे विचार उपयुक्त आहेत.



सारांश :-

महात्मा गांधींचे विचार आजही देशाची प्रगती करण्यासाठी उपयुक्त आहेत. आर्थिक विकासाचा दर वाढविण्यासाठी व तसेच सामाजिक व आर्थिक विषमता दुर करण्या साठी गांधीजींचे विचार मोलाचे ठरतात. एकविसाव्या शतकातील भारत देशाची बांधणी करण्याच्या दृष्टीने महात्मा गांधींच्या विचारांची उपयुक्तता आजही तेवढीच आहे असे दिसून येते.

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एक असामान्य व्यक्तीमत्व : महात्मा गांधी

प्रा. गोवर्धन या. वानखेडे

आर.एस. मुंडले, धरमपेठ

कला व वाणिज्य महाविद्यालय, नागपुर

प्रस्तावना:

महात्मा गांधी सामान्य व्यक्ती म्हणुन जन्माला आले. त्यांची कौटुंबिक पार्श्वभूमी फारसी उज्ज्वल नाही. त्यांचे शारिरीक व्यक्तीमत्व अनाकर्षक, बुद्धीमत्ताही सामान्य, वाईट संगतीत वाढलेले. स्पष्टवक्तेपणा असलेले मोहनदास करमचंद गांधी. त्यांनी आपल्या आत्मकथनामध्ये म्हटले आहे की मी माझ्या मिमांसमवेत वेश्येच्या घरी गेलो आणि घाबरून जाऊन तसाच माघारी आलो असे प्रांजळपणे कबुल करतात. वक्तृत्व कलेच्या बाबतीत विचार केला असता भाषण करायला उठले असता बोंबडीच वळत असे. ते ही निसंकोचपणे सांगतात. बॅरीस्टर होण्यासाठी पैशाची कशी तरी जमवाजमव करूनच गेले होते. गांधीजी उपजतच सामान्य होते. सामान्य माणुस असामान्य व्यक्तीमत्व तयार करतो तेव्हा त्यांची ओळख ही आजच्या पिढीकरीता प्रेरणादायी ठरू शकते.

गांधीजींच्या मागच्या व्यक्तीमत्वाकडे जर बारकाईने पाहिले तर आपल्या चटकन लक्षात येते की त्यांची चिकित्सक बुद्धी दांडगी होती. जीवनातल्या शेवटच्या क्षणापर्यंत अत्यंत काळजीपूर्वक पाहत होते. अनेक विषयासंबंधीचे अज्ञान, शारिरीक दुर्बलता पुर्णपणे अवगत झाली होती. त्यांनी स्वतापासुन व जगापासुन ती दडवून ठेवली नाही. आपल्या व्यक्तीमत्वातील नेमके न्युनगंड कोणते त्यांना ज्ञान असल्यामुळे “न्युनते पुरते” करू शकलेत. सामान्य गांधींचे असामान्य गांधीजीत रूपांतर होण्यास त्यांचे प्रामाणीक मत, इमानदारी, निस्वार्थ भावना, देशाबद्दलची आत्मीयता इत्यादी गोष्टी कारणीभूत ठरतात.

नैतिक अधिष्ठान:

महात्मा गांधींना त्यांच्या बालपणापासुनच नैतिकतेची ओढ प्राप्त झाली होती “मला भुक नाही” म्हणुन मी जेवत नाही, वा माझे पोट ठिक नाही म्हणुन मी जेवत नाही अशी थाप मातेला मारण्यात आपल्याकडुन पाप घडत आहे, याची जबरदस्त जाणीव त्यांच्या मनाला होती. खोटे बोलुन आपली मास्तरांकडुन होऊ घातलेली शिक्षा वाचविण्याची शक्यता असुनही गांधीजी खोटे बोलण्यापेक्षा शिक्षा भोगणेच पसंत करतात. यावरून नैतिकतेचा त्यांच्यावर किती प्रभाव होता हे आपणाला दिसुन येते.

वेळेचे महत्व:

महात्मा गांधींच्या जीवनाचे सुत्र हे प्रयोग शिलतेवर आधारित होते. प्रत्यक्ष काही करुन दाखवायचे असेल तर



प्रयोग करूनच व्यक्तीला आपले कोठे आणि कसे चुकते हे करून दाखवित. सतत कार्यरत राहणे जीवनातील एकही क्षण वाया न घालविणे. व्यक्तीच्या दृष्टीने नितांत आवश्यक आहे. गांधीजी आपल्या जीवनात वेळेचा दुरुपयोग कधीच होऊ देत नसत. त्या बाबतीत अत्यंत काटेकोरपणे पालन करित असत. कमीतकमी विश्रांती, जास्तीत जास्त काम हेच त्यांच्या जीवनाचे सुत्र होते. पण वर्तमान काळात विद्यार्थ्यांचे, सर्वसामान्य माणसांचे, नेत्यांचे वेळेच्या बाबतीत उदासीन असल्यामुळे अप्रगत तर आहेतच शिवाय कुटुंब, समाज, राज्य, देश यांचा विकास फारसा झालेला दिसून येत नाही. म्हणून या सर्वांनी महात्मा गांधीपासून प्रेरणा घेऊन देशाचा विकास साधण्यासाठी वेळेचा सदुपयोग करण्यात यावा.

धार्मीक तत्वप्रणाली व योग साधना:

महात्मा गांधींची आध्यात्मिक बैठक फारच पक्की होती. भगवद गीता, बायबल, कुराण, या सर्व धर्मग्रंथांचे जाणीवपूर्वक चिंतन करून आपली आध्यात्मिकता विकसित केली. गांधीजींच्या परिभाषेत बोलायचे झाल्यास सत्यात कोणताच भेदाभेद नसतो. सर्व मानव एक समान आहेत. त्यांची प्रतिष्ठा ही सारखीच आहे. हे सर्व आध्यात्मिक बैठक असल्यामुळेच ठणकाऊन सांगू शकले. म्हणूनच आध्यात्मिक विचार धारेतून महात्मा या पदाला पोहोचू शकले. सामान्यातल्या सामान्य माणसाला जर असामान्य व्यक्तीमत्त्व निर्माण करायचे असेल तर आपल्या जीवनात योग साधना करणे अत्यंत आवश्यक आहे. धर्मग्रंथाचे वाचन, पठण, मनन, चिंतन इत्यादी गोष्टींचे पालन करणे आवश्यक आहे. म्हणजेच ईश्वराला संपुर्ण मानवी जीवन समर्पित करणे हे योग साधनेचे फार मोठे वैशिष्ट्य आहे. महात्मा गांधींनी साधनेचा अविरत अवलंब केला. शारिरीक, मानसीक, बौद्धिक बळ उत्तरोत्तर वाढत जाण्यामागे योग साधना आणि त्या अंतर्गत येणारे घटक इत्यादी गोष्टीमुळे महात्मा गांधींचे व्यक्तीमत्त्व न्हाऊन निघाले.

गांधी विचार तत्व प्रणाली मानवी जीवनातील सर्व व्यवहार माणसालाच केंद्रस्थानी ठेऊन व्यवहार झाला पाहिजे. सत्याची उपासना केली तरच ईश्वराची प्राप्ती होते. सत्याची उपासना म्हणजे मानवतेची उपासना, निस्वार्थपणे मानवाने सेवा केली तर त्याच्या व्यक्तीमत्त्वाला अलौकीक व्यक्तीमत्त्व प्राप्त होऊन त्याच्या जीवनाचे सोने होते असे गांधीजींचे ठाम मत आहे. हे व्यवहार करित असतांना सत्य आणि अहिंसा या तत्वानुसार असायला पाहिजे. असे गांधीजी म्हणतात.

गांधी विचारांचा केंद्रबिंदु धर्म आहे. “गांधीजी म्हणतात, धर्मविहिन मनुष्य हा मुळाशिवाय अस्तित्वात असलेल्या झाडासारखा असेल” “परत धर्माशिवाय माणूस जीवंत राहू शकत नाही, काही माणसे दुराभीमानाने असे म्हणतात की त्यांना धर्माशी काही देणे घेणे नाही. पण एखाद्या माणसान मी श्वासोच्छ्वास घेतो पण मला नाकपुडयाच नाही हे म्हणण्यासारखा हा प्रकार आहे” उपरोक्त विचारातून महात्मा गांधींची धर्माविषयीची संकल्पना मानवी जीवनातील जीवन जगण्याचा एक दुवा आहे.

महात्मा गांधी: भक्ती, ज्ञान व कर्म

महात्मा गांधींचा भक्ती ज्ञान आणि कर्म या तिन गोष्टींवर अतुट विश्वास होता. महात्मा गांधी ज्ञानयोगी होते की, राजयोगी होते. की कर्मयोगी होते की भक्ती योगी होते. असे प्रश्न जिद्दाळयाने विचार करणारे विचारवंत उपस्थित करतात. त्यांच्या व्यक्तीमत्वा संबंधी गांधीजी कर्मयोगी होते असा विचार अधिक मान्य होण्यासारखा असला तरी ते केवळ कर्मयोगी नव्हते तर ज्ञान, भक्ती आणि कर्म या तीन गोष्टी दैनंदिन जीवनात महत्वाच्या आहेत. भावना बुद्धी व कार्यशक्ती ही तीन अंग आहेत. या तीन पैकी एकच अंग विकसीत करून चालत नाही तर या तिन्ही गोष्टींचा एक समयावच्छेद करून सारखाच परिपोष व्हायला पाहिजे असा महात्मा गांधीजींचा कटाक्ष होता. या तिन्ही गोष्टींमुळे महात्मा गांधींच्या कार्यात भर टाकणारी आहेत. त्यामुळे त्यांचे व्यक्तीमत्त्व अलौकीकतेकडे जातांना दिसून येते. महात्मा गांधींनी आपल्या मनाची कवाडे सतत उघडी ठेवली. नवे विचार ज्या दिशेने येतील ते घेण्याची क्षमता महात्मा गांधींमध्ये होती. त्यांनी विवेकी विचारांचा पुरस्कार करून त्यांची अंमलबजावणी केली. अंमलबजावणी करित असतांना प्रायोगिक पातळीवर चाचपडून पाहिल्यानंतरच त्यांचा स्विकार करित. त्यांनी नुसता विचारांचाच जप केला नाही तर स्वतः आचरणात आणून प्रचार प्रसार केला म्हणून सामान्य व्यक्ती महात्मा झाले.

आत्मनिर्भरता:

आत्मनिर्भरता हा गुण महात्मा गांधींच्या जीवनातील महत्वाचा पैलू आहे. मानवी जीवनाच्या प्रत्येक क्षेत्रात सामाजिक, आर्थिक, राजकीय आणि धार्मिक इत्यादींच्या बाबतीत परावलंबन यांचा स्पर्श होऊन देता जीतके आत्मनिर्भर राहता येईल. तेवढा राहण्याचा प्रयत्न करायचा हे गांधीजींचे जीवन जगण्याचे महत्वाचे सूत्र होते. गांधीजींच्या आत्मनिर्भरतेवर इमर्सन ने केलेले भाष्य असे की व्हेपेज वद लवनतेमसएि दमअमत पउपजंजमए मअमतल हतमंज उंद पे' नदपुनमर्णे'ामेचमंतमूपसस दमअमत इम उंकम इल जीमै जनकल वी'ामेचमंतमप याचा अर्थ असा की अंधानुकरण करू नका. इतरांच्या विचारांचा आधार घ्या. त्याचे चिंतन करा. तुम्हाला जर योग्य वाटत असेल तर त्याचा स्विकार अवश्य करा.

महात्मा गांधींची प्रयोगशिलता:

गांधीजींनी हिंदुंच्या तत्वज्ञानातुन अहिंसा सोबतच पाच तत्व आत्मसात केली. उचलेगीरी न करता या पाचही व्रतांचा आपल्या चिंतनातुन प्रयोगशिलतेतुन .मच बदलविला. रिती रिवाजानुसार अहिंसा प्रथमस्थानी, दुय्यमस्थानी सत्य हा .म मानला जातो. गांधीजींनी तो बदलवून प्रथम स्थानी सत्य, तर दुय्यम स्थानी अहिंसा असा .म निश्चित केला. त्यांच्या मते सत्य साध्य आहे व अहिंसा त्याचे साधन आहे. म्हणून प्रथम साध्य व नंतर त्याचे साधन असा त्यांचा तार्कीक दृष्ट्या .म आहे. एवढच नाही तर प्रत्येक व्रताला नवीन नविन पैलू दिले. बदलत्या सामाजिक परिस्थितीला अनुसरून अर्थ सांगितला. वेढबिगार करणे म्हणजे हिंसा ती अहिंसा होऊ शकत नाही. म्हणजे समाजातील शेवटच्या थरातील वंचीत मानसाला आत्मोन्नती पासुन त्याला नाकारणे व

त्याचे शोषण करणे हि हिंसा आहे. यावरून असे सिद्ध होते की परावलंबी राहण्यापेक्षा स्वावलंबी राहून जीवन उज्वल करता आले पाहिजे. तरच आत्मनिर्भरतेवर मानवी मनाचा विश्वास बसेल.

महात्मा गांधींचे स्त्रीयाबद्दलचे विचार:

महात्मा गांधींचा स्त्रिया विषयीचा दृष्टीकोन हा समानतेचा आहे. स्त्रि व पुरुष यात लिंगभेद नसतो जो दिसतो तो व्यापहारीक पातळीवर केला जातो. म्हणजेच सत्यावर आघात केला जातो. तेंव्हा आध्यात्मिक स्तरावर विचार केला असता. स्त्रिया या पुरुषांपासून भिन्न नाहीच. व्यक्ती म्हणून स्त्रि पुरुष एक समान आहेत. श्रेष्ठता, कनिष्ठता हा भाव भ्रमीत करणारा आहे. असे गांधीजींचे स्पष्ट मत आहे. सामाजिक पातळीवर विचार केला असता. स्त्रि ही अबला मानली जाते. आणि पुरुषाला उच्च स्थानी मानल्या जाते. गांधीजींन हा विचार अमान्य आहे. गांधीजींच्या मते “स्त्रि ला अबला म्हणजे हि तिची बदनामी आहे. तो पुरुष वर्गाने स्त्रि वर्गावर केलेला अन्याय आहे. शक्ती म्हणजे पाशवी शक्ती असे जर मानले तर पुरुषांपेक्षा स्त्रिया कमी पाशवी आहेत. पण शक्ती म्हणजे नैतिक शक्ती असा जर अर्थ असेल तर स्त्री ही पुरुषांपेक्षा अनंत पटीने श्रेष्ठ आहे. तिची उपजत बुद्धी अधिक तिव्र नसते काय? तिच्या अंगी अधिक धैर्य नसते काय. तिच्या बिना पुरुषांचे अस्तित्व अशक्य आहे.” याचा अर्थ असा की स्त्रि पुरुष एक समान असून व्यावहारीक पातळीवर स्त्रिला प्रदान केलेली श्रेष्ठता उपरोक्त संदर्भातून दिसून येत. स्त्रियांचे कार्यक्षेत्र त्यांची योग्यता लक्षात घेता काही बाबतीत भिन्न असणे स्वाभाविक आहे. मातृत्वाचा भाग स्त्रियांनीच सांभाळणे स्वाभाविक आहे. त्याबाबतीत पुरुष मात्र कमी पडतो. स्त्रि ही सर्वार्थाने गृहकार्यातच असली पाहिजे आणि गृहव्यवस्था निट सांभाळली नाही तर मानवजातीचे अस्तित्व धोक्यात येईल. असे स्पष्ट मत गांधीजी मांडतात. यावरून असे सिद्ध होते की, गांधीजींचा स्त्रिबद्दलचा दृष्टीकोन हा सर्व समावेशक आहे असे आपल्याला दिसून येते.

निष्कर्ष:

महात्मा गांधींचे सामान्यातून असामान्य व्यक्तीमत्त्व निर्माण करतांना सत्य, अहिंसा, योगसाधना, आत्मनिर्भरता, आध्यात्मिकता इत्यादी गुणांमुळे त्यांच्या व्यक्तीमत्वात भर पडत गेली. एवढेच नाही तर त्यांच्या स्वातंत्र्य लढ्यातील नेतृत्वाचा सामान्य जनतेचा त्यांच्या कार्यकर्तृत्वावर प्रभाव पडत गेला आणि त्यातून अलौकीक अस व्यक्तीमत्त्व देशात निर्माण झाले. त्यांच्या अथक परिश्रमातून आजच्या विद्यार्थ्यांने, जनतेने प्रेरणा घेऊन देशाच्या विकासाकरिता सहकार्य करावे व समाजाचे ऋण फेडण्याचा प्रयत्न करावा.

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गांधींच्या विश्वस्त संकल्पनेची समकालीन आवश्यकता - एक विश्लेषणात्मक अध्ययन

डॉ. विवेक एम. दिवान

समकालीन समाज, राज्य यापैकी कुठलीही व्यवस्था आपण पाहिल्यास प्रत्येक घटक स्वतःला अधिक महत्त्व देण्याचा प्रयत्न करीत आहे. जागतिकीकरण, उदारीकरण आणि खाजगीकरण ह्यामुळे तो अधिक 'स्व' केंद्रित झाला आहे. त्यामुळे संपूर्ण समाजाचा किंवा राज्याचा विकास यासारखे शब्द प्रयोग केवळ लिखाणा पुरती किंवा भाषणापुरती मर्यादित झाले आहेत. समाजातील आर्थिक दरी दिवसेंदिवस वाढतच आहे. त्यातच प्रसारमाध्यमांमधून प्रगट होणारे आकर्षण यामुळे प्रत्येक समाजाची सांस्कृतिक वैशिष्ट्ये संपुष्टात येत आहे. या सर्व गरजा पूर्ण होत नसतील तर त्या कशा पूर्ण केल्या पाहिजेत त्याकरिता अनैतिक मार्ग देखील आज नैतिक ठरू लागले आहेत अनैतिक मार्गातूनच गुन्हेगारी प्रवृत्ती वाढू लागली आहे या परिस्थितीत महात्मा गांधींनी मानलेली विश्वस्त ही संकल्पना पुन्हा नव्या संदर्भात अध्ययन करण्याची गरज आहे प्रस्तुत शोधनिबंधात याचाच प्रयत्न करण्यात आलेला आहे

*या जगातल्या सर्व महान धर्मांच्या मुलभूत सत्यावर माझा विश्वास आहे. ही सगळी देवाचीच देणगी आहे, हेही मला मान्य आहे. म्हणूनच फार पूर्वी मी एक निष्कर्ष काढलाय, की सर्वच धर्म सत्य आहेत आणि सर्वांमध्ये काही ना काही चुका आहेत. 1 सर्वसामान्यपणे सर्वच धर्मात त्यागाच्या वृत्तीला महत्त्वपूर्ण स्थान देण्यात आलेले आहे त्यागातून आदर्श समाजाची निर्मिती आपण करू शकतो किंवा समाजासमोर आदर्श निर्माण करू शकतो हे सर्वमान्य आहे, परंतु तंत्रज्ञानातील बदल समाजातील बदललेले चित्र आणि प्रसारमाध्यमांच्या तंत्रज्ञानातील बदलामुळे जवळ आलेले जग अशा सर्व परिस्थितीत जुने आदर्श पद्धती संस्कृती आज कालबाह्य झालेले आहे असा एक विचार प्रवाह आहे. माणसाने बदलाचा स्वीकार सकारात्मकतेने केला पाहिजे, तो करीत नसेल तर तो धर्मांध आहे किंवा मूलतत्त्ववादी आहे असे देखील सातत्याने म्हटले जात आहे. यातील काही भाग हा योग्य असला तरी या सर्व प्रकारच्या प्रगतीने संपूर्ण समाजाचा विकास शक्य झाला आहे काय ? प्रत्येक व्यक्ती आज समाधानी आहे काय ? प्रत्येक व्यक्तीला आपल्यापेक्षा आपला समाज, राष्ट्र अधिक प्रिय आहे काय ? या सर्व प्रश्नांची आपण उत्तरे शोधण्याचा प्रयत्न केला तर नकारात्मक उत्तरे आपल्याला प्राप्त होतात मात्र याची सकारात्मक उत्तरे गांधींच्या विश्वस्त संकल्पनेत आपल्याला प्राप्त होऊ शकतात त्यामुळेच सर्वप्रथम गांधींची विश्वास संकल्पना समजून घ्यावी लागेल.

महात्मा गांधींनी आर्थिक घटकांशी संबंधित जे विचार मांडले त्यातूनच त्यांच्या विश्वस्त संकल्पनेचा उदय

झाला आहे. Gandhiji remarked that the capitalist who had amassed a large sum of money was a thief. If a person had inherited a big fortune or had collected a large amount of money by way of trade and industry, the entire amount did not belong to him. It belonged to the entire society and must be spent on the welfare of all. He wanted to avoid a violent and bloody revolution by gearing a permanent stability of economic equality. He wanted the capitalists to be trustees and he enunciated the doctrine of trusteeship.² महात्मा गांधींना आर्थिक विषमता नष्ट करणे आणि व्यक्तिगत संपत्ती मर्यादित करणे हा दृष्टिकोन त्यांनी विश्वस्त संकल्पनेतून मांडलेला आहे. परंतु हे मांडतांना त्यांनी मार्क्सवादाचा स्वीकार केलेला नाही, हे लक्षात घेणे आवश्यक आहे. सत्य आणि अहिंसेच्या माध्यमातून व्यक्तीच्या हृदयाचे परिवर्तन करणे यावर त्यांचा विश्वास होता त्यामुळे संघर्षशील क्रांतीचा पुरस्कार करणे त्यांना शक्यच नव्हते त्यांनी व्यक्तीने स्वतःच्या त्यागातून आर्थिक विषमता नष्ट होऊ शकते याविषयी विश्वस्त या संकल्पनेची मांडणी केली आहे

गांधींच्या मते प्रत्येक व्यक्तीला आपल्या उपजीविकेला लागणाऱ्या संपत्तीपेक्षा अधिक संपत्ती ती प्राप्त होत असेल किंवा उद्योजकाला त्याच्या व्यवसायात अधिक नफा प्राप्त होत असेल, तर ती संपत्ती किंवा नफा हा त्या व्यक्तीचा किंवा उद्योजकाचा नसून त्यावर संपूर्ण समाजाचा हक्क आहे. त्याने ती संपत्ती समाजाच्या विकासाकरिता खर्च केली पाहिजे. ती संपत्ती समाजाची आहे व आपण केवळ तिथे रक्षक आहोत अशा भावनेने जर काम केले तर समाजातील आर्थिक विषमता नष्ट होऊ शकते यावर गांधीजींना विश्वास होता. परंतु असे त्या व्यक्तीने करावे हे यासाठी कोणतेही बंधन किंवा जबरदस्ती करण्यास गांधीजींचा विरोध होता. त्यांच्या मते आपण अशा अतिरिक्त संपत्तीचे धनी असणाऱ्या व्यक्तीचे सत्य आणि अहिंसेच्या आधारे हृदय परिवर्तन करू शकतो त्यांचे हृदय परिवर्तन करणारी व्यक्ती देखील तितकीच शुद्ध असावयास हवी तरच ती हे कार्य करू शकेल त्यातून तयार होणारा व्यक्ती म्हणजेच समाजाचा विश्वस्त होय असे गांधींनी म्हटले आहे

गांधींच्या विश्वस्त संकल्पनेचा आशय आपण लक्षात घेतल्यास आजच्या आकर्षित जगात किंवा उदारीकरण खाजगीकरणाच्या जगात त्याची किती गरज आहे, हे लक्षात येते आजही ही समाजातील 50 टक्के जनता ही गरीब आहे. गरीब आणि श्रीमंत यांच्यातील दरी दिवसेंदिवस वाढतच आहे

राज्यसंस्थेने मध्यमवर्ग तयार करून ही दरी कमी करण्याचा निश्चितच प्रयत्न केला आहे. परंतु तरी देखील समाजातील आर्थिक विषमतेची समस्या अजूनही ही संपलेली नाही, आजही ही शिक्षण, वैद्यकीय सेवा, दळणवळणाची माध्यमे यात सर्वसामान्य व्यक्तीला तंत्रज्ञानातून निर्माण झालेले उच्च प्रतीची ओळख करून घेता येत नाही. याचे कारण म्हणजे तेवढी आर्थिक क्षमता त्या व्यक्तीकडे नसते तर मूठभर लोकच त्याचा उपयोग किंवा उपभोग घेऊ शकतात आणि तेच घेत आहेत. त्यातूनच आर्थिक विषमता समाजात अधिक वाढत असताना आपल्याला दिसून येते. सर्व क्षेत्रातील मालकी हक्क असणाऱ्यांनी त्यांच्या उपजीविकेला आवश्यक असणाऱ्या

मोबदला घेतला व बाकी सर्व समाजाकरिता अर्पण केला तर समाजातील केवळ आर्थिक विषमता नष्ट होणार नाही तर संपूर्ण समाजाचा देखील विकास होऊन एक आदर्श समाजव्यवस्था निर्माण होऊ शकते.

आधुनिक काळात बहुतांश राष्ट्रांनी लोकशाहीचा स्वीकार केलेला आहे जनताच आपल्या प्रतिनिधींना निवडून देत असते व त्याच माध्यमातून राज्यकारभार होत असतो. सर्वच जन प्रतिनिधींकडून सर्वसामान्य जनतेकरिता कार्य करणे अपेक्षित आहे, परंतु अलीकडच्या नगरसेवकापासून ते खासदार असणाऱ्या सर्वच नेत्यांची निवडून येण्यापूर्वीची आर्थिक परिस्थिती व निवडून आल्यानंतरची आर्थिक परिस्थिती याची तुलना केल्यास राजकीय क्षेत्रात गांधींच्या विश्वस्त संबंधी विचारांची गरज अधिक आहे असे दिसून येते. समाजातील वाढती गुन्हेगारी ही देखील आर्थिक घटकातूनच तयार झालेली आहे आकर्षित जगामुळे सर्वसामान्य व्यक्तीच्या वाढलेल्या गरजा आणि त्या गरजांची पूर्तता वैध मार्गाने शक्य न झाल्यामुळे अवैध मार्गातून अर्थप्राप्ती करणे अशी सर्वसाधारण परिस्थिती आपल्याला आज दिसत आहे. ही प्रवृत्ती देखील विश्वस्त संकल्पनेच्या आधारे आपण बदलू शकतो व्यक्तीच्या आर्थिक गरजांचे पूर्तता होत असेल, सधन व्यक्ती आपल्या त्यागातून सर्वसामान्य व्यक्तीच्या गरजांची पूर्तता करीत असेल तर निश्चितच गुन्हेगारी करून अर्थप्राप्ती करणाऱ्या वर्गाचे हृदय परिवर्तन झाल्याशिवाय राहणार नाही आणि समाजातील ही प्रवृत्ती देखील संपुष्टात येईल याची खात्री वाटते.

The greatness of Gandhiji is, he put a sense of self-confidence in the COMMON MAN to fight against any wrong with just two weapons - TRUTH and NON-VIOLENCE. He gave us the most valuable weapon of 'SATYAGRAHA' which is being misused today.³ अलीकडच्या काळात युवा वर्ग हा आकर्षित करणाऱ्या या जगाकडे अधिक ओढला जात आहे या वर्गाला त्यांचे नागरिक म्हणून कोणते दायित्व आहे याची कल्पना नसेल पण अर्थप्राप्ती संबंधी हा वर्ग अधिक जागृत आहे अशा परिस्थितीत समाजात जर चांगले आदर्श आर्थिक सदन असणाऱ्या किंवा यशस्वी असणाऱ्या व्यक्तींकडून समोर ठेवले जात नसतील तर हा वर्ग अर्थप्राप्ती करिता अधिक आक्रमक होऊ शकतो व त्यातून गुन्हेगारी प्रवृत्ती देखील वाढू शकते यामुळेच विश्व स्थान विषयी गांधींनी मांडलेले विचार अधिक उपयुक्त ठरतात त्याद्वारे चांगले आदर्श निर्माण करून हा वर्ग समाजव्यवस्थेच्या विकासाकरिता आणि राष्ट्र विकासाकरिता आपले अधिक योगदान देऊ शकतो.

बेरोजगारी ही ही अलीकडच्या काळातील एक महत्त्वपूर्ण समस्या आहे काही लोकांना रोजगार उपलब्ध आहे. पण त्यातून प्राप्त होणाऱ्या अर्थार्जनातून त्यांच्या दैनंदिन गरजादेखील पूर्ण होऊ शकत नाही. काही लोक त्यांच्या या उदरनिर्वाहाकरिता आवश्यक असणाऱ्या उत्पन्नापेक्षा कितीतरी पट अधिक उत्पन्न प्राप्त करीत आहेत. तेव्हा ही परिस्थिती आपल्याला बदलायची असेल तर अधिक उत्पन्न असणाऱ्या व्यक्तीने आपल्या

अधिकच्या उत्पन्नाचा भाग जर बेरोजगार किंवा ज्यांच्या रोजगारातून त्यांचा उदरनिर्वाह पूर्ण होत नाही अशा वर्गाला दिला तर ही समस्या देखील नष्ट होऊ शकते. हा विचार केवळ गांधींच्या विश्वस्त संकल्पनेतून आपण निर्माण करू शकतो याची जाणीव आज जगाला होणे आवश्यक आहे.

गांधींच्या विश्वस्त संकल्पनेची गरज पूर्वीपेक्षा आजच्या 21 व्या शतकात अधिक का निर्माण झालेली आहे हे आपल्याला वरील विश्लेषणावरून दिसून येते. हे विचार संपूर्ण जगाला आदर्श बनवू शकतात एवढी क्षमता या विचारांची आहे. बेरोजगारी, आर्थिक विषमता, राजकीय भ्रष्टाचार, नोकरशाहीतील भ्रष्टाचार, शिक्षण व वैद्यकीय क्षेत्रातील बाजार त्यातून होणारी सर्व सामान्य व्यक्तींची लूट जर थांबवायची असेल तर गांधींच्या विश्वस्त संकल्पनेपेक्षा दुसरा चांगला पर्याय आपल्या दिसून येत नाही हेच या शोधनिबंधातून दिसून येते.

*Dr. Vivek M Diwan , Assitant Professor in Political Science Department, R.S.Mundle Dharampeth Arts & Commerce College, Nagpur, Email: diwanvivek2@gmail.com

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- 9) Relevance of Gandhian thoughts on current perspective – Ravichandra Kunhar



उपनिषद व महात्मा गांधींचे विचार

डॉ. मंगेश पाठक

सहा. प्राध्यापक व विभाग प्रमुख आर.एस.मुंडले धरमपेठ कला व वाणिज्य महाविद्यालय, नागपूर

प्रस्तावना:

काही माणसे जन्मानेच मोठी असतात, काही जन्माने मोठे नसतात पण त्यांच्यावर मोठेपणाचा आरोप केला जातो तर काही माणसे ही जन्म आणि सामान्य असून सुद्धा आपल्या तपस्येने व प्रयत्नांमुळे त्यांनी मोठेपण अर्जित केलेली असतात. अशा सामान्य जन्माला आलेल्या परंतु असामान्य कर्तृत्व आणि जगाच्या इतिहासावर आपला ठसा उमटवलेल्या, भारताच्या इतिहासातील एक महत्त्वपूर्ण ठरलेल्या अशा महात्मा गांधींचे देखील असेच होते. महात्मा गांधी यांचा जन्म सर्वसामान्य झाला सर्वसामान्य व्यक्तिमत्व, सर्वसामान्य बुद्धिमत्ता परंतु आपल्या दुर्दम्य इच्छाशक्ती व आणि राष्ट्रप्रेमाच्या भावनेमुळे आज भारताचे राष्ट्रपुरुष म्हणून महात्मा गांधींना गौरवण्यात येते हे सर्व करत असताना महात्मा गांधीजींनी गुण आपल्यात बाणवले ते प्रामाणिकपणा, आत्मपरीक्षण, नियतीची जाण, सत्यनिष्ठा, प्रयोगशीलता आणि चिंतनशीलता या सर्व गोष्टी आपल्या जीवनामध्ये महात्मा गांधींनी बाणवल्या, नव्हे नव्हे ते खऱ्या अर्थाने जगले या सर्व गुणांना स्वतःमध्ये जगण्यासाठी उमटवण्यासाठी महात्मा गांधींनी भारतीय आध्यात्मिकतेच्या बैठकीचा आधार घेतला.

महात्मा गांधी यांनी हे ज्ञान प्रस्थानत्रयी पैकी असलेल्या उपनिषदांमधून प्राप्त केले आहे महात्मा गांधींचे विचारांवर व त्यांच्या कृतींवर उपनिषदातील जीवनमूल्यांचा अनन्य साधारण असा पगडा होता. हा पगडा आपल्याला महात्मा गांधींच्या जीवनाची अध्ययन केल्यानंतर विशेषत्वाने जाणवतो प्रस्तुत शोधनिबंधामध्ये आपण महात्मा गांधी आणि महात्मा गांधींच्या कर्तृत्वावर उपनिषदांचा असलेल्या पगड्याचा विशेषत्वाने ईशावास्य उपनिषदाच्या संदर्भात अध्ययन करणार आहोत.

महात्मा गांधींचे आपल्या जीवनात व जीवन दर्शनांमध्ये धर्मचे धर्माला धर्माला अनन्यसाधारण असे महत्त्व दिले आहे. 'धर्म ही संकल्पना मन आणि बुद्धीच्या आधारे अधिभौतिक आणि अधिदैविक या दोन्ही गोष्टींचा पूर्ततेसाठी आवश्यक घटक आहे', असे महात्मा गांधींनी मानले आहे. धर्मशास्त्राचा विचार केल्यास भारतीय धर्मशास्त्रातील व उपनिषदातील अनेक चिंतनांचा व संज्ञांचा विचार महात्मा गांधींनी आपल्या दार्शनिक सिद्धांतांमध्ये प्रत्यक्ष कार्यक्रमांमध्ये केलेला आहे.

सनातन हिंदू धर्मातील उपनिषदांमधील विश्वास हा खरोखरच वाखाणण्यासारखे आहे भारतीय तत्त्वज्ञानाविषयी विचारांचे स्रोत असलेल्या उपनिषदांचा परिचय गांधीजींना दक्षिण दक्षिण आफ्रिकेत असतानाच प्रथमतः झाला. त्यांनी सुरुवातीला मूळ उपनिषदांचा अभ्यास केलेला नव्हता यांची कबुली त्यांनी आपल्या उद्धरणात सुद्धा दिलेली आहे " I have read Vedas and upanishadas only translation" परंतु या उपनिषदांच्या अध्ययनाचा गांधीजींच्या मनावर इतका खोल परिणाम झाला. की त्यांनी आपल्या भजनावलीत सुद्धा उपनिषद स्मरण नावाचा एक घटक अंतर्भूत केला. यात मुंड, तैत्तरीय, छांदोग्य, बृहदारण्यक इत्यादी उपनिषदांचे महत्त्वाचे उतारे प्रकाशित केले आहेत. उपनिषदकारांनी उपस्थित केलेल्या प्रश्नांना उत्तरे देखील



देण्याचा प्रयत्न महात्मा गांधी यांनी केलेला आहे. कोऽहं ? या प्रश्नासंबंधी केलेल्या चिंतनाचे महात्मा गांधींचे उत्तर असे, की 'मी आत्म देह इंद्रिय मन बुद्धी अहंकार यापैकी कोणीही एक नसून, या सर्वांच्या पलीकडे असलेला सर्वांवर आपली सत्ता असलेला असा शुद्ध चैतन्य आत्मा आहे. आणि जो चैतन्य स्वरूप व अनंत असलेला आत्माच मी आहे.

उपनिषदांच्या चिंतनामध्ये सामान्यपणे हे प्रश्न येतात त्यापैकी दुसरा प्रश्न म्हणजे जगत म्हणजे काय ? जगताचे स्वरूप कसे आहे? या जगताची सुरुवात कशी झाली ? या सर्वांचे विवेचन उपनिषदांमध्ये केलेले आहे त्या सर्व उपनिषदांचा सार काढून महात्मा गांधी यांनी जगाबद्दलचे आपले मत पुढील प्रमाणे प्रतिपादित केली आहे.

जगत हे दुसरे-तिसरे काही नसून अनादी असलेल्या, चैतन्यस्वरूप व निराकार ब्रह्माचे एक व्यक्त स्वरूप आहे. कोऽहं म्हणजेच मी कोण आहे व जगात या दोन प्रश्नांचे उत्तर शोधल्यानंतर दार्शनिक सिद्धांतांमध्ये तिसरा विचार येतो तो म्हणजे माझा आणि जगताचा काय संबंध म्हणजेच जीव आणि जगत यांच्या संबंधाचे विवेचन करत असताना महात्मा गांधींनी सांगितले आहे, की 'मी म्हणजे आत्मतत्त्व असला तर जगात हे ब्रह्म तत्व आहे. इथे महात्मा गांधींनी अद्वैत वेदांताचा सिद्धांताचे ग्रहण करून एकत्व सिद्ध केले आहे. म्हणजेच आत्मा आणि ब्रह्म या दोन्ही एकच असून, ब्रह्म स्वरूपाचे स्वरूप म्हणजे मी आहे.

'तत्त्वमसि।' 'अहं ब्रह्मास्मि।' 'अयं आत्मा ब्रह्म।' अशा अनेक महावाक्यांचा अर्थ समजून घेताना आपल्याला लक्षात येईल की महात्मा गांधीजींच्या विचारांवर ह्या ह्या सर्व उपरोक्त तत्त्वज्ञान संकल्पनांचा तत्त्वज्ञानातील विचारांचा म्हणजेच उपनिषदांतील विचारांचा प्रभाव महात्मा गांधीजींच्या विचारांवर कसा पडला आहे. ते आपण संक्षेप आणि दोन उदाहरणांच्या माध्यमातून पुढे पाहू.

१) सत्य

गांधीजींनी सत्य ही संकल्पना ब्रह्म संकल्पनेच्या समकक्ष मानलेली आहे. म्हणजेच गांधीजींनी परब्रह्म तत्वालाच सत्य मानले आहे. काही विचारवंतानी सत्य परमेश्वर आहे. असे मानले परंतु हे म्हणत असताना गांधीजींच्या मते सत्याचे समानार्थ घेता येऊ शकत नाही. सत्याचा समान अर्थ घ्यायचा असल्यास, आपल्याला 'तत् त्वं असि।' या वाक्यात पर्यंत आपल्याला जावे ज्याप्रमाणे अखिल विश्वामध्ये असलेल्या, ब्रह्मतत्वाचा संबंध जीवाशीच म्हणजेच आपल्याशी होतो. त्या आत्म्याला आपण त्या ब्रह्मचैतन्य आत्म म्हणजेच ब्रह्मा आणि ब्रह्म म्हणजे सत्य असे मांडले आहे. या ठिकाणी महात्मा गांधींनी ब्रह्माला सत्य मानत असताना गांधीजींनी त्याला बहुतेक मर्यादा प्राप्त होऊ दिला नाही. कारण सत्य ही कुठल्याही जीवित प्रसंगाच्या किंवा जगताच्या पेक्षा श्रेष्ठ असून सत्याला ब्रह्मतत्वाचे उपमा देऊन आपल्या अनेक सिद्धांताची विवेचन महात्मा गांधींनी केली आहे. त्यासंदर्भात महात्मा गांधी म्हणतात 'Nothing is or exists in reality except Truth' अशा वचनांमध्ये महात्मा गांधींची सत्या संबंधीची भूमिका स्पष्ट होते. दुसऱ्या कुठल्याही गोष्टीचे अस्तित्व सत्य समोर नाही. सत्य हे परमतत्व आहे. आणि सत्य हेच ब्रह्मतत्त्व आहे. असे आपण महात्मा गांधींच्या विचारांची अध्ययन केल्यानंतर म्हणू शकतो, वरील विवेचनावरून वेदांतातील ब्रह्मतत्वाचा पगडा किती मोठ्या प्रमाणावर महात्मा गांधीजींच्या जीवनातील विचारांवर आहे, हे आपल्या लक्षात येते.

२) ईशावास्य उपनिषद

दुसरा महत्त्वाचा विचार म्हणजेच ईशावास्योपनिषद, महात्मा गांधींनी अनेक ठिकाणी सांगितले की ईशावास्य उपनिषद हे त्यांच्या आवडते उपनिषद आहे. त्यांनी ईशावास्योपनिषदातील विचारांनुसार विश्व हे संपूर्णपणे ईश्वराने व्याप्त आहे. ईश्वरमय आहे, आणि ईश्वर स्वरूप असलेल्या या विश्वाचा उपभोग आपण त्यागपूर्वक केला पाहिजे, ही संकल्पना ईशावास्य उपनिषदांमध्ये सांगितलेली आहे. ही संकल्पना महात्मा गांधींनी आपल्या Trusteeship या संकल्पनेच्या माध्यमातून सांगितले आहे. या सर्व जगाचा स्वामी वेगळा आहे. या जगामध्ये व्यावहारिक दृष्ट्या मालकीच्या असलेल्या आपल्या वस्तू व भौतिक घटक देखील, आपले नसून आपण केवळ आपण त्याचे विश्वस्त आहोत. कारण या जगामध्ये चराचरामध्ये वास करणार्या चैतन्यतत्त्वाकडे याची मालकी आहे. आणि या चैतन्यस्वरूप असलेल्या ईश्वराचेच विश्वस्त म्हणून या सर्व भौतिक गोष्टींचे काळजी घेतली पाहिजे.

उपोद्घात

विश्वबंधुत्वाच्या संकल्पनेमध्ये देखील महात्मा गांधींनी ईशावास्योपनिषद दाखला दिला आहे. तेन् त्यक्तेन भुञ्जिथः। वचनाचा विचार केला असता त्यागपूर्वक उपभोग हा महत्त्वाचा आहे. विश्वबंधुत्वाचा संकल्पनेमध्ये त्यागपूर्वक उपभोग करणे ही संकल्पना महात्मा गांधींनी सांगितले आहे. आणि यातूनच अपरिग्रह, परिग्रह, अस्तेय व अनासक्ती इत्यादी इत्यादी संकल्पना स्पष्ट केले आहे. 'मा गृधः कस्यचित् धनम् । या ईशावास्योपनिषदातील वाक्याचा अर्थ स्पष्ट करताना देखील महात्मा गांधींनी इतरांच्या धनाची अभिलाषा बाळगू नका, यातून आपल्या मनामध्ये मलिनता निर्माण होते, असे विचार मांडले आहेत. एकूणच सामाजिक परिवर्तनाला उपयुक्त असलेला असा तात्विक विचार शोधत असताना, महात्मा गांधींनी हे सर्व विचार उपनिषदातून प्राप्त केले व पौर्वात्य व पाश्चिमात्य विचारांना देखील मूळ भारतीय विचारांच्या समर्थनाने किंवा किंबहुना असे म्हणता येईल की भारतीय मूळ भारतीय विचारांच्या प्रकाशामध्ये पाश्चिमात्य आणि पौर्वात्य विचारांना महात्मा गांधींनी स्पष्ट केले आहेत. यातूनच महात्मा गांधींना असलेल्या उपनिषद विषय ज्ञानाची व भक्तीचे उदाहरण सर्वांना प्राप्त होतात.

संदर्भग्रंथ सूची

- १) गांधी तत्वविचार एक आकलन, अनुराग प्रकाशन, लेखक बा. के. सावंगीकर,
- २) ईशावास्य उपनिषद, गीताप्रेस गोरखपुर,
- ३) उपनिषदार्थ व्याख्या, लेखक भाऊजी दफ्तरी