

## RELEVANCE OF GANDHI'S PHILOSOPHY IN 21<sup>st</sup> CENTURY

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**ABSTRACT:** *The study explained the scenario of the materialistic age, where economics has become all important and nuclear power a must, the post independence generation has begun to consider Gandhi and his principles totally irrelevant in the present context. They think that Mahatma belongs to a bi-gone era and his ideas have become absolute. But it is really so is Gandhi irrelevant today to his all his ideals? No not at all. He is more relevant today and his ideas more urgently needed to us.*

**Keywords:** Concept of Gandhi's humanity, Gandhi's Philosophy, Gandhi's relevance in modern era.

### INTRODUCTION

Today's world, when we look at it in a social point of view is full of greed, commotion, distress and distrust. Besides more civilized and learning about the intricacies of human race and development, we human are mired by the new wave of modernization and outcomes of transformation. As a result we are pre-occupied with our television, mobile phone, computer etc. spending less time with the fellow of humans. Our direct inter-action with our children neighbor and friends are taken away by this massive modern hi-tech living style. We do realize many times a day the importance of humanity, love and kindness to other living beings but could not divulge them directly upon any one. We keep humanity in high regard in principal but have no time to give it a meaning in our own life. We do not expend even a little time, a few second in the service of humanity, in the forms of prayers or meditation or by any deeds.

### Gandhi's Philosophy

Throughout his life Gandhiji was a humble servant of India and humanity. He opines that "I believe in absolute oneness of god and, therefore also of humanity. What though we have many bodies? We have but one soul. The rays of the sun are many through refraction. But they have the same source. It comprehends the whole of humanity. Its realization would thus mean the establishment of the kingdom of heaven on earth."

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Gandhi illuminates the situation we are in today and how we can respond to the environmental crisis, poverty, violence and international conflict. Gandhi's is called 'sarvodaya' (All rise). It means remaining firm on the Truth and resisting the Untruth actively but using only non-violence means. The term 'sarvodaya' derived from Sanskrit (the welfare of all). Gandhi's eleven principles are the core of his thinking and provide the basis for what today we would call a sustainable society and way of life. If all leaders received a Gandhian education, what a difference it would make to the world! They are as follow: -

1. Non-violence or love-Ahimsa
2. Truth- Satyagraha
3. Fearlessness- Sarvatra bhaya varjana
4. Self-organization or self rule - Swaraj Self regulation means self-knowledge and taking responsibility.
5. Non-stealing - Asteya. Part of this s Non-consumerism- Asangraha. This requires ecological humility; realizing that waste is a sin against nature and that nature's cycle should be followed. It is about having enough.
6. Sacred Sex- Brahmacharya.
7. Physical work- Sharirasrama.
8. Avoidance of bad taste-Aswada, Sattva -Simplicity, Rajas-glamorous, Tamas- depressing.
9. Respect for all religion -Sarva dharma samantva.
10. Respect for all religion -Sarva dharma samantva.
11. Respect for all beings -Sparsha.

Gandhi's relevance is eternal, timeless and universal. His cardinal principles of truth and non-violence are as important and significant as sun to our life. He exhorted us not only to believe in purity of means but to practice them to achieve our aims and goals. According to him cult of violence had to be rejected at all costs and at all places. He taught us that Indian way to resolve conflict to struggle over values and claims to scarce resources and power in which the opponent or enemy is either neutralized or eliminated. But that aim should to be developing harmonious relationship between different communities, castes, religious and other group and replace hatred with love and affection. The contemporary world situation which is ridden with violence should steer the whole international community to examine the value system the world intend to follow.

In fact, the basic Gandhian principle in working with people is to lead them away from conflicts of interest toward a community. Gandhi has a keen understanding of the people and a set of principles for dealing with their motivation, emotion, pain, trust and loyalty. India today suffers from ethnic difference and economic backwardness. Gandhi's concept of trusteeship has often been misunderstood. Trusteeship is a means of transforming the present capitalistic system into an egalitarian order.

Gandhi's philosophy of life has been criticized to such an extent that independent India has completely repudiated it. Modern India is committed to the operation of highly centralized parliamentary government, the creation of a socialistic order, large scale industrialization on the western pattern and modern science and technology. But Gandhi's views on autonomous villages his advocacy of cottage industries, charkha and khaddar, and his general opposition to mass production, big labor, saving machinery and imitation of western production methods should be considered in the context of the conditions prevailing in the country. His greatest contribution to modern India though lies in his insistence that man is fundamentally a spiritual and moral being and that society is an association of human spirit, an association which is not limited in any way of consideration of nationality, race, creed or sex.

Gandhiji might not have referred to ecological problems in words but his thinking and some of his statements show his concerned for them. For example he had said that there was enough in the world for everyone's need but not for everyone's greed.

Gandhiji always emphasized the nobler side of Islam and preached the 'equality of all religions'. He did not consider religion to be an opiate and he knew like Erich Fromm that the need of religion is rooted in the basic conditions of the human species. Gandhi was as keen to cure those ills as he was for country's independence and he had tried to do it at the same time, though he had to give priority to the later because he had felt, rightly show the former is essential for it.

## CONCLUSION

To sum up the above discussion it can be stated that today when there has been deep erosion of moral values in our public life and when ethical principles have virtually disappeared from politics, Gandhian values appear as a whiff of fresh air. In his time Gandhi provided not only political but also moral leadership to the country, something which missing in today's India. However the earning for raising the level of our public life remains and as long as that is there, Gandhi can never become irrelevant.

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