

Gandhi's concept of Satyagraha and It's Interpretation of Religion

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ABSTRACT

According to Gandhi, predominantly known as "the Mahatma", a man without religion is presence without guidelines, and presence without norms, looks like a boat without a rudder. His intentional undertaking to appear at the Truth of all religions made him say, "I believe in the fundamental Truth of all great religions of the world. And believe that if only we could, all of us, read the scriptures of the different faiths from the standpoints of the followers of those faiths, we should find that they were at the bottom, all one and were all helpful to one another". Regardless of the way that Gandhi had his say in matter of legislative issues, monetary viewpoints and social issues; concealed all these separated areas there was this exacting force to it. The paper centers around the critical issues of Gandhi's life and affirmation of these issues in judicious life; and it was completely upheld by different religions of the world; be it his advancements of Satyagraha, Ahimsa, Sarvodaya, Swadeshi, Swaraj or Civil Disobedience and Non-co-movement. His self-depiction "The Story of My Experiments with Truth" is an ideal representation of his life being guided by Truth and that he appeared at the Truth through different religions of the world, on a very basic level by the perspective of the Bhagavad Gita, the innate piece of Hinduism.

As demonstrated by Gandhi, noticeably known as 'the Mahatma'. Gandhi gave colossal importance to part of religion in one's life. As shown by K. L. Seshagiri Rao,

...education without the study of religions is incomplete. Religion, in its varied forms, is not only a legitimate intellectual pursuit but a vital aspect of human culture and civilization...study of religions, for Gandhi, was not a purely theoretical or academic matter; it was also a practical and existential necessity. He was, therefore, interested in living religions, not dead ones. (Rao, 1990, p.xv)

Living religions intrigued Gandhi and that is adept methodology as in contemporary occasions it is urgently required. Gandhi was very tragic that he couldn't acquire information on religions of the world in his youth. His intentional endeavor to show up at the Truth of all religions made him say,

...the fundamental Truth of all great religions of the world. And I believe that if only we could, all of us, read the scriptures of the different faiths from the standpoint of the followers of those faiths, we should find that they were at the bottom, all one and were all helpful to one another. (Gandhi, 1927)

Religion comes from two words, such as, 're' and 'ligare' for instance confining together; it is limiting together of the restricted with the interminable, that is man with the God. This 'God' generally speaking is taken to be Creator-God with all otherworldly attributes like; greatness, pervasiveness, all-knowing, thoughtful, Absolute, Eternal, Infinite and the solitary character; and good qualities like 'God is Good', God is Love, etc actually god for Gandhi and religion is extremely oriental. For him the base of all religions stays same; while the superstructure of all religions contrasts. This superstructure is maintained by various sorts of affection and customs. This assortment of customs stays immaterial according to Gandhi. All things considered, it is the essential trust in 'God' that

credits sponsorship to comprehensiveness to religions of the world. The dark and strange traditions are not given place importance in actually dharma for him. Gandhi never surrendered one religion anyway the chance of 'One' God landed assistance to the comprehensive stage for all religions of the world. On this Gandhi expected to say,

...religion is beyond all speech. Imperfect men put it into such language as they can command, and their words are interpreted by other men equally imperfect. Hence the necessity for tolerance, which does not mean indifference towards one's own faith, but a more intelligent and pure love for it. (Gandhi, 1927)

Resistance as referred to above isn't suffering injustices, and living with settles. Notwithstanding, strength has stacked with positive significance. It infers resistance concealed with understanding and interior interest in the philosophical and good piece of others religion. In contemporary events the conversation isn't about 'God'; the conversation and straightforward talk is on 'religion'. The topic of discussion has moved from 'God' to the subject of 'religion', as God stays uncontroversial and non-conflicting thought. Religions with notable thought of God or religions like Jainism and Buddhism without the celebrated thought of God don't discard this righteousness. This radiant nature credits support to religion making it universalistic in character. To Gandhi religion was a human establishment made by human innovativeness to deliver rational endeavors similarly as significant issues. Notwithstanding the way that Gandhi had his say in matter of administrative issues, monetary angles and social issues; fundamental all these separated issues there was this severe energy to it. For him this 'truth' is just 'God'; this fascinating understanding is in the end associated with his absurd affirmation of 'Ahimsa'. He was extraordinarily influenced by the Sermon on the Mount and the standard of Ahimsa of Jainism; yet the way wherein his clarification could recognize Hinduism, nothing could intrigue him the most.

In case we are to examine Gandhi's most essential politico-social-monetary methods of reasoning; the first and the head; the way of thinking of Satyagraha, his concept of Civil Disobedience and Non-co-movement, his ideal State thought; Ramarajya and Swaraj; the base for all of these was exacting perspective, especially Hinduism, Jainism, Buddhism and Christianity. The Bhagavad Gita thought of Nishkamakarma, Jainism's complement on quietness, Buddhism's middle way of thinking of serenity and compassion and actually pardon for Christianity and never return to standard by Jesus Christ incredibly charmed him. These guidelines furnished all his political, social and monetary changes. The possibility of trusteeship found in Judo-Christian and Islamic perspective was executed by Gandhi from his perspective of 'nature' and financial methodologies. On Satyagraha and Non-brutality having co-association with Hinduism, Gandhi's points of view is throughout put by M. V. Nadkarni,

...Gandhian view of Hinduism put primacy on personal conduct and ethics, it did not eschew faith in God. But truth was God for him, and seeking truth was religion. Hinduism for him was a process of search after truth. As such, rituals found no place in his religion, though he did not object to others following rituals of worship, provided it was non-violent. Non-violence was basic means of search for truth. It needed no ritual. But bhajans or prayers with bhakti without any sectarian bias were encouraged by him as the means of purifying mind, and strengthening one's resolve to pursue truth. (Nadkarni, 2006, p.xv)

Gandhi's confidence in Swadeshi that is 'independence' or 'monetary autonomy' additionally was strict as 'on the ground that it initially implied the spirit's last liberation and independence from natural bonds.' Sarvodaya is one such rule acknowledged by Gandhi that likewise has a strict spine. Gandhi had confidence by and by first and statute later. In any case, from the above assertion by Gandhi, it appears to be that he just trusted practically speaking and his training was his statute. In this manner Gandhi is an in-your-face professional. Very much clarified by Manisha Barua,

...originating any new system of philosophy or any new religion in the academic sense of the term. He learned simply the principles or eternal truths from the greatest traditional philosophical and religious teachers of the world. But Gandhi's contribution lies in the fact that he tried to assimilate in his own way the teachings that appealed to him and to apply these not only in his personal life but also to social, political and economic problems. In this sense Gandhi could be called an applied philosopher. (Barua, 2002, p.23)

To be sure we appear at the point that Gandhi was a sensible scholar. This surmising is also an after effect of his firm confidence in the speculation of Karma and his trust in the possibility of Nishkamakarma, for instance performing exercises without envisioning results of the exercises, that is commitment for the prosperity of commitment. This made him participate in money related, political, social reproduction as it is one's commitment to do in that capacity. Religion for him was not a separated route from our ordinary life. Notwithstanding the way that significant in nature religion

needs to wrap up whole of mankind and all walks around human life. Thusly, one can say that he expected to spiritualize the political space also.

Since Gandhi proposed to spiritualize administrative issues, it was authoritative issues; anyway all walks around human life. As demonstrated by him there are different religions certainly talking, anyway they are totally called 'religion' as one basic religion partners them all. This chief religion is the base for all religions that accomplishes congruity and amicability among each and every recorded religion. In fact, he viewed himself as a 'Hindu' yet he had transcended those orthodoxical obstacles and took the best from all religions. This essential base of all obvious religions he inferred was a 'far and wide religion'. Likewise, no individual religion conflicted or collided with this overall idea, in light of everything. Taking everything into account, was Gandhi simply a devotee allying of Hinduism and thusly an authentic Hindu? All around explained by Ms. Barua,

...formative period of his life he was exposed to all kinds of influences. In his childhood days he was influenced by the Vaishnava and Jaina ideas. He was also exposed to missionary work done by the Christians. During his stay in England and South Africa he was strongly influenced by the doctrines of Christianity. But these influences only helped him to take more interest in understanding his own religious tradition. Gandhi realized that in essence all religions are one and it is better to practice sincerely one's own religion than follow the religion of a different tradition. Gandhi remained a staunch Hindu but kept an open mind. Enabling ideas from other religion to come he only reinforced his beliefs, and helped him to be a better Hindu. (Barua, 2002, pp.28-29)

This can be affirmed by his warm gestures for various religions. He was amazingly clear in his ways of thinking of set up religions of the world and never contradicted to denounce any religion – be it Hinduism, Christianity, Islam or Judaism. A segment of the practices that were changed in Hindu portfolio were 'distance' which he acknowledged was a censure on humankind. In reality he went to the level of calling the dalits as "Harijans" – "Authentic men". He was diverting to visit safe-havens as the Harijans were not allowed to visit safe-havens; he eliminated his superb string as it planned to him nothing in case it was not allowed to Harijans. 'Jihad' in Islam – he didn't trust it to be a 'physical' favored war anyway a positive factor like his own impassioned confidence in 'Satyagraha', a quiet fight and a fight inside oneself between the forces of the 'incredible' and the 'malicious', engaging inside oneself, the fight among commitments and defilement, where dharma needs to win. Gandhi's religion combined 'request social affairs', this was totally to assimilate pluralism and accomplish fortitude in assortment, especially of different religions.

Gandhi never anytime looked descending on any single religion. Besides, all the while Gandhi never under any condition kept up any one religion in a unique position. Regardless of the way that he declared reliably to be a Hindu, as seen earlier, the standing structure or disconnection; at whatever point joined as a segment of Hindu system; he straightforwardly censured it. Despite the way that he looked out comprehensiveness in religions by saying that all religions

have the essential stage for instance God on which all religions are based; he was never with the agree to the likelihood that one religion can be permitted a position of 'far reaching religion'. He went to the degree by saying that the religions with 'divine origin' in sort of hallowed messages either through the sages or prophets like the Vedas, the Qur'an, the Ten Commandments or the Bible are not impeccable; in all likelihood the Medium through which they are been uncovered isn't addressed anyway the media through whom we have gotten these consecrated compositions are addressed as individuals are restricted and can give us simply a concise gander at all of important data. Thusly, any one religion in that issue can't be a Universal Religion. Influences or reason can be used to remove the best from all religions and be recognized.

Again, Gandhi's financial methodology similarly had the base of religion. He never had confidence in a pyramid plan of monetary structure, where one is on the highest point and the others down under. Like pantheistic approach, where everything is One and One is all, Gandhi had confidence in co-driven circles, one circle desires various circles to come to forefront. This is the explanation his game plan of Swadeshi and giving huge importance to Khadi and 'house industry'. This idea seems to work in a country like India where people work at home; and sex correspondence can in like manner be kept up as women likewise can participate in making locally developed things and workmanship work in their additional time. Through the various periods of his new development and development the extraordinary factor of his being was little by little getting progressively confident, till it transformed into the most overwhelming quality of his later achievements. Request and praise were connected with his political and social activities.

Thusly, as a rule, we find that Gandhi zeroed in on various social issues to accomplish cognizant social changes with the help of bhakti or responsibility or supernatural way. To wrap up, in his assortment of diaries 'The Story of My Experiments with Truth', he says,

...what I have been striving and pinning to achieve these thirty years – is self-realization, to see God face to face, to attain Moksha. I live and move and have my being in pursuit to this goal. All that I do by way of speaking and writing, and all my ventures in the political field, are directed to this same end. But as I have all along believed that what is possible for one is possible for all, my experiments have not been conducted in the closet, but in the open; and I do not think that this fact detracts from their spiritual value. There are some things which are known only to oneself and one's Maker. These are clearly incommunicable. The experiments I am about to relate are not such. But they are spiritual or rather moral; for the essence of religion is morality. (Gandhi, 1927)

From the above discussions on the Gandhi's considerations on Philosophy of Religion one thing that comes out strikingly is he was never bent to regular or arranged religion. In spite of the way that denounced of using terms like

God, Soul, Self, Truth equally and consequently his philosophical chats on religion had conflicting techniques for argumentations; he really kept up his position that was significant quality or ethics being normal for religion. So he doesn't show up of considering religion in a normalized structure because every individual religion will have its fixed structure, which Gandhi couldn't recognize. So for Truth and in that issue significant quality is his second name for religion. As such the examination isn't upheld.

As demonstrated by Bhikhu Parekh, three huge concerns are found in the contemporary events; the prerequisite for interreligious talk, the necessity for between severe trade and the necessity for talk on conflicts between exacting social occasions having complex causes say political or financial interests. These concerns ought to be tended to. Relatively few have endeavored to address these concerns as they can regardless provoke unsafe outcomes. Gandhi is one such individual, anyway debatable in specific issues, had endeavored it, start the trade and address this sensitive and marvelous issue. As Bhikhu Parekh creates,

...Gandhi reason and experience are the most reliable source of knowledge and guides to human life. Not all areas of life, however, are equally within their reach, including those that involve non-reproducible and...forms of experience. Gandhi argues that in these cases we have no choice but to go beyond reason and experience, and make a leap of faith. Since faith can easily open doors to all manner of dubious belief, it must be rational, not blind. While both types of faith go beyond reason and experience, the former, unlike the latter, does not 'contradict' or 'go against' them. It is 'allowed' or 'permitted' by them, goes beyond them only when they are silent, and continues to be guided by them. In Gandhi's view this is the case with the belief in God. (Cf., Douglas, 2008, p.3)

To conclude I would like to say that, Gandhi's severe perspective endeavors to set this perspective where conflicts are settled and possible trade can occur. So Gandhi can be known as a 'severe reformer'. He tries to channel religion from against sensible and misleading factors. He acknowledges that the essential purpose of religion is to control individuals to walk around significant way and a moral life. Taking the best from religions of the world, he expected to present a religion not purified with unyielding considerations, anyway cleansing it of its orthodoxies and pulling moral strength from religions of the world. This can address the current day crisis. Gandhi believed it isn't simply persevering through a religion that is critical; it is correspondingly basic to respect various religions. In Young India, Gandhi says, arrived at the resolution sometime in the past that all religions were valid and furthermore that all had some blunder in them, and while I hold by my own, I should hold others as dear as Hinduism, not that a Christian should turn into a Hindu. But rather our deepest petition ought to be a Hindu ought to be a superior Hindu, a Muslim a superior Muslim, a Christian a superior Christian.

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