

Course-1: Gandhian Philosophy

Namaskar! India is celebrating 75 years of Indian independence and Prime Minister Narendra Modi ji has launched 'Azaadi ka Amrit Mahotsav' or Festival of Independence from Mahatma Gandhi's Sabarmati Ashram to commemorate 91 years of Dandi march or Salt Satyagraha on 12th March. He paid homage to Mahatma Gandhi and the great personalities who laid down their lives in the freedom struggle. Azadi Ka Amrut Mahotsav is a series of events organised by the Government of India to commemorate the 75th Anniversary of India's Independence.

As part of the India@75 celebrations, this online certificate course on Mahatma Gandhi's Philosophy has been organized in collaboration with Indian Missions facilitated by the Ministry of External Affairs and the Indian Council of Cultural Relations.

I thank the Indian Missions in Riyaad, Bahrain, ---- for hosting this course as an important part of the Amrit Mahotsav and as a tribute to India's freedom fighters and the freedom struggle.

I am happy to see the participants who are attending the first course which will cover Mahatma Gandhi's Life and Philosophy of Truth, Non-violence, Sarvodaya, Satyagraha and Swaraj.

In the subsequent three courses I will talk about the Transformational Leadership of Mahatma Gandhi and the Gandhian Economics of Trusteeship, Gandhiji's Spirituality, Wellness, and Nature cure, Gandhiji's environmental credo, Khadi, Charkha, Ashrams, Minimalistic living and Swadeshi. ~~In today's sessions, I will be speaking on~~

I begin today's course on Gandhian philosophy by mentioning that he is not merely a political philosopher; it is a message and philosophy of life. Gandhiji is universally known as the most renowned theorist, philosopher and the practitioner of truth, love, non-violence, tolerance, freedom, and peace. He was a leader of his people. His mission was to reconstruct society from below upwards in a decentralized socio-political and economic order with villages as its base. He was very much concerned with nature; poor, deprived and the downtrodden and he had intended to alter the evil, political, social, and economic system of the people.

The 21st Century finds our world confronting new challenges, no less apocalyptic than in the 20th Century, despite the industrial, scientific, technological, and information revolutions. On the one hand, the world is witnessing the financial and economic collapse of regions that owed most to capitalist development. On the other hand, amazing transformations have radically changed day to day lives in the world for better and in many respects for the worse.

Mahatma Gandhi's core values or his message of truth, nonviolence, purity of means, the practice of diversity, dialogue and mutual respect is very much relevant today. The Gandhian ideology of universal peace, non-violent conflict resolution is still much admired and resonates throughout the world. We need to learn from Gandhian perspective and use his inspirational example and apply a similar approach to bring about peaceful outcomes and better serve humanity.

More than half a century ago, Mahatma Gandhi sought to break the cycles of violence and reprisal. What distinguishes us from brute beasts, he said, is our continuous striving for moral self-improvement. Humanity is at crossroads and must choose between Gandhiji asserted, violence (the law of the jungle) or non-violence (the act of kindness). The world today has an extraordinary and unprecedented opportunity. We have the chance to open a new page in human history.

When Gandhiji returned to India in 1915 after spending nearly 21 years in South Africa, he was a widely known revolutionary who had evolved his unique philosophy and technique of *Satyagraha*, or non-violent resistance to all forms of injustice. He was already being seen as a saint in politics, a *Mahatma*. In 1909 itself, Henry Polak, the British born Jew and his associate had written in his biography of Gandhiji, titled ~~*M.K. Gandhi: A Sketch of His Life and Work*~~: "Perhaps, in this generation, India has not produced such a noble man – saint, patriot, statesman in one." Soon after arrival in India, as Gandhiji started leading India's freedom struggle, he had become universally known as Mahatma Gandhi.

In June 2007, the United Nations General Assembly had unanimously declared 2nd October, the birthday of Mahatma Gandhi, as the 'International Day of Non-violence'. There is thus a growing universal appreciation of the relevance of Mahatma Gandhi's philosophy in the 21st century.

Under the Gandhian philosophy, Truth is the ultimate goal of human life. Truth is God and nonviolence is the means to the pursuit of Truth. It is best expressed in his own words: "Nonviolence and Truth are so intertwined that it is

practically impossible to disentangle and separate them...Nevertheless, Nonviolence is the means and Truth is the end. Means to be means must always be within our reach, and so nonviolence becomes our supreme duty and Truth becomes God for us. If we take care of the means, we are bound to reach the end sooner or later.”

To Mahatma Gandhi, ethics, morality, virtue, values, Dharma, and truth were overlapping, even inter-changeable terms. Ethics defines what is right and good in human conduct — the essential basis of all human activities and institutions, and Truth and ‘Non-violence’ remained the core of his ethical thought. He defined ‘Non-violence’ in its all-embracing sense as an ideal ethic and said that Literally speaking, nonviolence means non-killing. But to me it has a world of meaning and takes me into realms much higher, infinitely higher, than the realm to which I would go, if I merely understood by nonviolence as non-killing.

Nonviolence really means that you may not offend anybody, you may not harbor an uncharitable thought even in connection with one who may consider himself to be your enemy. Gandhiji maintained that if we return blow for blow, we depart from the doctrine of nonviolence.

Mahatma Gandhi is the most potent visionary and practical idealist from the first half of the last Century whose life is a role model for us all. However, the effort must begin from a point where one is standing. That is what made all Mahatma Gandhi's idealist actions practical, and he can be indeed called a man of action. However, it does not only mean that he was swamped with work. What we mean is the action of putting ideas or beliefs into practice more than anything else was the driving force in his life. The answer for Mahatma Gandhi was always found in action. He had said, 'An ounce of practice is worth more than tons of preaching.'

Albert Einstein called Gandhiji as the supreme practical leader for change.

I believe that Gandhi's views were the most enlightened of all the political men in our time. We should strive to do things in his spirit. In essence, not to use violence in fighting for our cause, but by non-participation in anything you believe is evil.

Nelson Mandela had stated in his message in January 2007: “In a world driven by violence and strife, Gandhi’s message of peace and non-violence holds the key to human survival in the 21st century.”

Gandhiji has been a great light for the Tibetan leader His Holiness the Dalai Lama who puts Gandhiji's success in right perspective. He said, "Many ancient Indian masters have preached ahimsa, non-violence as a philosophy. That was

mere philosophical understanding. But Mahatma Gandhi, in this twentieth century, produced a very sophisticated approach because he implemented that very noble philosophy of ahimsa in modern politics, and he succeeded. That is a very great thing."

His Holiness the Dalai Lama further said "Mahatma Gandhi is my inspiration. He is a great man and I am his follower. He looks like an ordinary Indian, but he is full of modern thoughts, he is leader of courage and honesty "

Gandhiji's philosophy of truth, nonviolence and purity of means are eternal, universal and transcend the geographical boundaries of time and space. Gandhiji demonstrated that things start from self. We must become practitioners of whatever we know of Gandhiji in order to get inspirations from him. There are so many things that he did. A simple practice can be to become self-reliant and lead a simple life. Using a public transport is very much Gandhian. Walking up to a distance of less than two kilometers is also very much Gandhian.

Gandhian precepts of ethical, political, economic, and social behavior provide a broad framework for the society. Gandhiji's practical idealism and irrepressible optimism, apart from his respect for all life and pursuit of truth and non-violence can help all of us move towards self-realization or self-actualization.

Only then can the world hope to make 21st century a century of peace. Only then can it hope to fulfill the Millennium Sustainable Development Goals, and realize the fundamental values of freedom, equality, solidarity, tolerance, respect for nature, and shared responsibility. Gandhiji had written: "I know the path. It is straight and narrow. It is like the edge of a sword. I rejoice to walk on it. I weep when I slip. God's word is: 'He who strives never perishes.' I have implicit faith in that promise."

How does the young generation remember Mahatma Gandhi today? As someone who led India to freedom through Satyagraha or a man who has made an impact and influenced people across the globe. As a prophet who warned the world leaders that there is enough for man's needs but not for man's greed or a person in a loin cloth striding across India to mass worship of the ordinary people, or a bespectacled figure intently writing original words which added up to more than hundred volumes, or perhaps the saintly figure on the spinning wheel.

What are your views about the relevance of Mahatma Gandhi in your life and work?/ What are the challenges we are facing in this era?

To me, Gandhiji is not a collection of dry thoughts and maxims but a living man who reminds one of the highest levels to which a human being can evolve. Containing the best from the past, he lived in the present, yet for the future. Hence, the timelessness of his highest thoughts. Much what he said and wrote was for the solution of immediate problems; some were for the inner guidance of the individuals. He fashioned his ideas as tools during his experiments, in the laboratory of his own life.

Mahatma Gandhi's vision of social upliftment rested on spirituality and patriotism. Based on this, he stated that all humans are one, irrespective of color, caste, economic status, and it's the duty of everyone to uplift his fellow human being.

He has made significant and inspiring contributions that span across diverse fields such as economics, spirituality, conflict resolution, international peace, civil rights, revolution, education, politics, society environment and more. At that time, the most harmful and damaging impact on the world was that of Colonialism, modern mechanization, violence, war, and the greed for controlling the world.

Gandhiji's life left one of the most potent and robust imprints on the humanity of the world. His name has been synonymous with non-violence, social justice, and civil disobedience.

Mahatma Gandhi's life, at one level, is one of sage like sadhana or endeavor. It exemplifies the extraordinary heights that an ordinary person can attain through constant endeavor imbued with self-awareness. At another level, it is a narrative of an individual quest that took the form of national endeavor and freed a people from centuries old stupefaction, subjugation, and slavery.

In this dual process of purification and the spreading out of the soul the distance between self-purification and social revolution is reduced. Gandhiji's life is an epic on non-duality of self-purification and social revolution. In South Africa, as Gandhiji progressively reduced the necessities of life, his family became ever extended. He shed the clothes off his body. As his circle of family expand so did his home become small and simpler.

He grew up in the Western part of India and lived in Asia, Europe, and Africa. Reporters from all over the world converged to capture and describe each step

of his great marches. And finally, his death, a death that is so luminous, that his long and glorious life paled in comparison.

The story of Gandhiji's life is about the striving of an ordinary man – a human like you or me -and the extraordinary heights that he attained. He imbued the quest and striving for Truth from the nectar of life. He defined Truth in the simplest terms, terms that you and I can comprehend: to utter as one thinks and to act as one utters. The straight path of unity of thought ,word and deed enabled him to incessantly tread on the path of revolution and sadhana. The path of Truth allowed him to walk free. He bared his mind before the world and rose above the world itself. He erred like ordinary humans. But before others could discern and point them out, he recognized them and accepted them before the world.

But along with admission of errors, he also resolved never ever to commit them again and he remained steadfast to them even in the face of great difficulties. This quality transformed Gandhiji from an extraordinary person to an extraordinary seeker.

On the path of Truth, he found nonviolence. He found it in the silent tears that his father shed on his sickbed as he confessed to his untruth. It also came to him in the form of an affectionate resistance that his wife offered to his instructions. The distance between means and ends dissolved and it became one.

As he was growing up a thought took root in him, that morality is the basis of things, and that truth is the substance of morality. ~~Another thought that took root in him at this stage.~~ It brought, nonviolence to light for the seeker of truth.

Mohandas Gandhi had already found a path of morality by the age of fifteen - sixteen years that would take him to the pinnacle of truth. At every step, he examined himself, learnt from his mistakes and resolved to never commit them again. It is through this process and with the help of elders and teachers, that he moved forward. Every moral lapse became a step forward for Mohandas. Gandhiji was not divine, nor was he gifted with superior intellect. He was an ordinary person, and like all ordinary persons, he too stumbled during his journey. What was uncommon in him that he learnt from every wrong step.

According to me Mahatma Gandhi's thoughts are centered around truth, nonviolence, Sarvodaya and Satyagraha which are significant to understand

Gandhian philosophy. Satyagraha (firmness in truth) and Sarvodaya (welfare of all) and Swaraj (rule over self) are the core concepts of Mahatma Gandhi's political philosophy. Satyagraha became the alternative nonviolent resistance and soul force of the oppressed against injustice.

Two basic principles, Truth and Nonviolence, are the foundations of Gandhiji's thinking. At the highest level of experience, they merge and become one with God. The ideal of reality is also the ideal of value - a distinctive mark of Hindu philosophy. God, therefore, has been referred to by Gandhiji as Truth or Love (nonviolence in its perfection). His ideal of life, self-realization, therefore, is couched in ideal terms, when the Unity of Man and God has also been achieved. Gandhiji, however, is fully aware that in fact, at the present level of human experience, there is a gulf between man and God; indeed, this gulf will never be completely bridged as long as we are in this body. "Being necessarily limited by the bonds of flesh we can achieve perfection only after the dissolution of the body." But while in this body, the gulf can certainly be narrowed. Thus, recognizing the imperfect nature of man, Gandhiji's prescription would be to follow the relative truth persistently which he called "satyagraha". This shows the dynamic character of his ideas.

Gandhiji's thinking lays down moral ideals for individuals and groups to strive for - their value consists in pointing out the direction, not in their realization. They cannot be enforced from above but depend upon their voluntary acceptance. Unavoidable use of force he considers to be a necessary evil - but an evil all the same. The extent to which these ideals can be practiced depends on the ethical capacity of individuals or groups.

Accordingly, the actual practice of these ideals cannot be uniform. As a social and political reformer, Gandhiji spoke from different levels at different times. But three levels mainly dominate his writings: first, that of the perfect ideal (unrealisable); second, that of his own personal point of view (admitting himself to be far from perfect, yet sufficiently advanced to practice his ideals); third, that of the point of view of the Indian masses. Yet what is implied throughout is this: that even though the ideal may be impossible of attainment, the very act of pursuing it generates the goodwill essential for the well-being of life.

According to your experience what are the recent example of persons in your country who have been inspired by Mahatma Gandhi and carrying out their work according to the examples set by Gandhiji?

Mahatma Gandhi's viewpoint, which he called "an experiment with truth," was not an attitude in which he merely interpreted or analyzed things for himself. It was an experience, or experiment, in which he changed himself and his environment. In the process, Gandhiji re-oriented many traditional ideas of Hindu thought and practice. He said: "I do not claim to have originated any new principle. I have simply tried in my own way to apply eternal truths to our daily life and problem." He was an ordinary man who became a Mahatma.

Gandhiji said that the eternal truths could be applied to daily life and problems. He said they were everywhere in the history: in 'unrecorded history' though not everywhere in 'recorded history'. This distinction is vital to Gandhiji. He found the proof of non-violence in 'unrecorded history': in the fact that life persists amidst death and that there is compassion and friendliness amidst bitterness and hatred and persecution and war.

Gandhian idea is also compatible with the view that humankind is undergoing gradual moral evolution. While conflict is seen as inevitable, in fact not always undesirable, violence as the result of conflict is not regarded as inevitable. Simply put, human beings do have the capacity to resolve conflict nonviolently. This might be difficult, but it is not impossible. Liberation from a violent society is seen as requiring many decades or longer - but it is not an impossible ideal.

As a guide to action, Gandhian philosophy is a double-edged weapon. Its objective is to transform the individual and society simultaneously in accordance with the principles of truth and nonviolence. The historic task before humankind is to progress towards the creation of a nonviolent political, economic, and social order by nonviolent struggle. The social goal was described by Gandhiji as Sarvodaya, a term he coined in paraphrasing John Ruskin's book 'Unto This Last,' meaning the welfare of all without exception.

Gandhiji's thought is equally a way of life of self-transformation. The individual's task is to make a sincere attempt to live according to the principles of truth and nonviolence. Its fundamental tenets are therefore moral. They include - resisting injustice, developing a spirit of service, selflessness, and sacrifice, emphasizing one's responsibilities rather than rights, self-discipline, simplicity of lifestyle, and attempting to maintain truthful and nonviolent relations with others. By simplicity is meant voluntary simplicity.

Gandhian viewpoint is not only simultaneously political, moral, and religious, it is also traditional and modern, simple, and complex. It embodies numerous

Western influences on which Gandhiji was exposed but being rooted in ancient Indian culture and harnessing eternal and universal moral and religious principles, there is much in it that is not at all new. Therefore, he could say: "I have nothing new to teach the world. Truth and nonviolence are as old as the hills."

Mahatma Gandhi was concerned even more with the spirit than with the form. If the spirit is consistent with truth and nonviolence, the truthful and nonviolent form will automatically result. This is best seen as a harmonious blend of the traditional and modern. Mahatma Gandhi described much of his thoughts as mere commonsense.

The Gandhian principles of 'Sarva Dharma Samabahava,' the integration and equality in all people of all faiths is a call to dialogue with deep engagement within the society and ultimately, with humanity. What practices do we need to engage in to promote dialogue and to promote mutuality? The daily practice of diversity, mutual respect and discussion remains an urgent challenge for contemporary society.

Gandhiji believed in cultural interdependence but not domination: "I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all lands to be blown about my house ... But I refuse to be blown off my feet by any... Mine is not a religion of the prison-house. - - But it is proof against insolence, pride of race, religion or color."

---Satyagraha

Gandhiji's legacy to South Africa was a method of fighting injustice. He sowed the seeds of dignity and self-confidence that even the apparently weaker sections could fight the might of governments. After the generation that seed emerged from the ground in the form of passive resistance against the apartheid regimes.

In South Africa he was the leader of a miniscule Indian community. He returned to India to serve his motherland. The soul searching and experimentation led him to Satyagraha. He had employed this method to the issues of the Indian community in South Africa. In India his sphere of work expanded manifold. The challenges before him were grave and with this, his experience matured.

Search for truth was the essence of his life. But truth itself appeared opaque and obscure. He came to regard the inner voice, the voice of his conscience as truth and molded his life and action accordingly. He judged people and their

perceptions through his inner voice. The quality of diligence was a part of his character since the South Africa years. This perseverance gave him the ability to face the most difficult challenges. He evaluated and assessed himself at every phase of his work; in fact he searched himself everyday, relentlessly. If he had any inkling of treading the wrong path, he checked himself, consulted with colleagues and made the necessary changes.

His greatest achievement was the development of the science of satyagraha and the practice of it. Satyagraha has its basis in South Africa, but its possibilities were explored in India.

Conflicts are bound to arise in human societies as each person, group, or nation can perceive only one's/its own 'relative truth'. We must fight against what we perceive as 'untruth'--injustice, exploitation, and repression. Gandhiji evolved the concept and technique of non-violent (civil) resistance to all such evil in South Africa while fighting against racial discrimination against Indians and then in India for freedom from the exploitative colonial rule. He gave the name 'satyagraha' ('holding on to truth') to all such non-violent resistance. Truth, non-violence, and self-suffering are its basic principles. The remaining central concept in Mahatma Gandhi's philosophy of Satyagraha broadly based on nonviolence. Defined most narrowly, it is a technique or tool of nonviolent action.

A Satyagraha campaign is undertaken only after all other peaceful means have proven ineffective. At its heart is nonviolence. An attempt is made to convert, persuade, or win over the opponent. It involves applying the forces of both reason and conscience simultaneously. While holding aloft the indisputable truth of his or her position, the Satyagrahi also engages in acts of voluntary self-suffering. Any violence inflicted by the opponent is accepted without retaliation. But precisely because there is no retaliation, the opponent can only become morally bankrupt if violence continues to be inflicted indefinitely.

Gandhiji evolved the unique way of 'Satyagraha' that aims at the use of truth-force (being the process of pursuit of truth), love-force (as we never aim to harm or coerce the opponent but only to convert him/her), and soul-force (as it proceeds from the concept of oneness of God and humanity) to change the hearts of the adversaries through nonviolent resistance and civil disobedience. Gandhiji gave this innovative method that was to be a substitute for violence. The intention was to bring about positive societal and dogmatic changes. It would do us well to remind ourselves of what Gandhiji proposed for the world.

He spoke of a world that would evolve towards peace and harmony. In this world, different religions, cultures, and people of the world would live together with mutual respect and tolerance, rather than in suspicion and hatred.

Satyagraha is the extension of the rule of family life to the other spheres of human interaction. Family disputes and differences are commonly settled through the law of love and accommodation and a constant effort for the promotion of family welfare. As Gandhiji has shown in his pursuit of satyagraha from 1906 till his end, its aftermath is always better relationship among the parties. In a violent resistance, the opposite is the result.

Satyagraha starts as an attempt to understand the opponent's point of view and if the conflict is not resolved through dialogue, mediation and compromise, then various forms of non-cooperation and, in the political field, even civil disobedience may be adopted. One must never obey a law against one's conscience, but a satyagrahi also never really breaks a law because he/ she openly defies the law and welcomes maximum punishment under the law for such 'disobedience'. He saw the spirit of compromise "as an essential part of satyagraha".

The Champaran Satyagraha is a vital event in the history of India's freedom struggle. It was India's first Civil Disobedience movement launched by Mahatma Gandhi to protest the injustice meted out to tenant farmers in the Champaran district of Bihar. Gandhiji had taken precautions to ensure that the struggle did not take on a political aspect. Gandhiji was aware that disinterested public work in its purest aspect is apolitical. Gandhiji's Satyagraha in Champaran realized three objectives. One, it gave courage and freedom from fear to a people oppressed and subjugated into silence; two, it provided an object lesson to his co-workers in disinterested service to the people; and three, it established the principle that eradication of injustice must be accompanied by constructive work.

The most significant achievement of the Champaran movement was that a people oppressed and crushed into silence for over a century experienced fearlessness. Freedom from fear was the key to India's freedom. It was a definitive step towards freedom and the century old system was abolished.

The Dandi march is the finest example of the intuitive strategy of the Satyagrahi. When life is seen as a process of unceasing evolution no moment is more important than the other. But in a worldly sense the Dandi march and the civil disobedience movement were among the five most important movements

of Gandhiji's life. It was the most illuminating movement of Indians' non-violent struggle for freedom.

Time Magazine had listed out three most important protests over 190 years. (1) The Boston Tea party, (2) The Dandi March and (3) The march of Washington. We can see a common thread- the first and second were against the same company –The East India Company. There is a common thread of nonviolence in all three.

In 1930 with a pinch of salt Mahatma Gandhi shook the world. He started out on 12th March from his Sabarmati Ashram in Ahmedabad for Dandi with 79 people, walked for 24 days, walking 10 miles a day, stopped at 48 villages covering 241 miles till he reached Dandi seashore on 5th April. On 6th April when he picked up a fistful of muddy lump with salt, hundred thousand people joined him towards, and Three hundred thousand people broke the salt law all over India. 1362 newspapers covered the news. Williams Lawrence Shearer, the American journalist was present during the Salt Satyagraha and his graphic reporting brought the incidents to the notice of the world. So, Mahatma Gandhi remains the most powerful Global Brand Ambassador, entrepreneur, a youth icon, Apostle of Peace and Non-violence, a man whose values can make the world a better place today.

Gandhiji's concept of 'Sarvodaya' ('welfare of all') delineates the social order which should result as the goal of his various concepts concerning political economy. It means that the good of the individual lies in the good of all as well as that it will mean swaraj for the weakest and the last person in a society. Gandhian concept of Sarvodaya is of 'economics of universal welfare'.

The Upanishad says, 'the Sun is the eye of all the people (in the world), but the defect in our eye does not affect the sun. Even so, an idea or a thought is pure and impersonal. It is not limited and circumscribed by the character and the personality of the individual. The thought or the idea of Sarvodaya does not belong to Gandhi. It is a thought in its pristine purity. The authenticity of the thought is irrespective of the personality, capacity, and the greatness of the man from whom the thoughts emanates. It is true that character of the person is an inspiring factor, but the true nature and comprehension of the pure thought does not depend upon the person who puts across the thought.

Sarvodaya is a term meaning 'Universal Uplift' or 'Progress of All'. The term was first coined by Mohandas Gandhi as the title of his 1908 translation of John

Ruskin's book on political economy, "Unto This Last", and Gandhiji came to use the term for the ideal of his own political philosophy.

Mahatma Gandhi received a copy of Ruskin's "Unto This Last" from his British friend, Henry Polak, while working as a lawyer in South Africa in 1904. In his Autobiography, Gandhiji remembers the twenty-four hour train ride to Durban (from when he first read the book, being so in the grip of Ruskin's ideas that he could not sleep at all: "I determined to change my life in accordance with the ideals of the book." Gandhiji advances the concept of Sarvodaya, which were the based on three basic principles:

- That the good of the individual is contained in the good of all.
- That a lawyer's work has the same value as the barber's in as much as all have the same right of earning their livelihood from their work.
- That is a life of labor, i.e., the life of the tiller of the soil and the handicraftsman is the life worth living.

He wrote: The first of these I knew. The second I had dimly realized. The third have never occurred to me. 'Unto This Last' made it clear as daylight for me that the second and third were contained in the first. I arose with the dawn, ready to reduce these principals to practice.

Planning for brotherhood is the very foundation of the economics of Sarvodaya. Gandhiji recommended two solutions one, work or labor must have the status of a sacred vow. Two, making work dignified is not enough; work must become sacred.

Sarvodaya seeks not only the upliftment of all but also the enhancement of thinking. Mahatma Gandhi was of the firm view that the earth provides enough to satisfy every man's needs, but not for every man's greed. In the Sarvodaya society of his dream, therefore, every member will be free from any greed for limitless acquisition of material wealth and more and more luxurious living and they will follow the motto of simple living and high thinking. Everyone will, thus, get ample opportunity to produce and earn sufficiently through honest work for decent and dignified living. Consequently, there will be no problem of unemployment. Of course, obviously, income of different people may be different, depending on their talent, ability, and effort. But those who will earn more will use the bulk of their greater earnings for the good of the society. In such a society, all wealth, including land, will be assumed as common property to be utilized for the welfare of all. If an individual has more than his proportionate portion, he becomes a trustee of the excess wealth for the benefit of the less

fortunate members of the society. As regards use of machinery in economic activity, Gandhiji said that "If we feel the need of machines, we certainly will have them. But there should be no place for machines that concentrate power in a few hands and turn the masses into mere machine-minders, if, indeed, they do not make them unemployed." In order, therefore, to minimize use of machines in a Sarvodaya society, Gandhiji strongly advocated that everyone should do some productive physical work at least to earn his/her daily bread as was also advocated by Leo Tolstoy – the great Russian thinker and writer and everyone should uphold the dignity of labor irrespective of the type of honest labour performed by an individual.

Hind Swaraj written by Gandhiji in 1909 is a key to Gandhiji's thoughts. It is a manifesto of Sarvodaya. The years that he had spent in South Africa had given him a certain maturity. Satyagraha, constructive work, pure life and the purity and unity of means and ends can be considered Gandhiji's thoughts. The originality of these ideas and their inviolable connection can be considered to be basic to Gandhiji's vision of life. He would evolve these ideals through his self-practices during the next forty years of his life. His life and thoughts have been ever evolving as he took these ideas to new heights.

'Hind Swaraj' is the seed on which the tree of Gandhian thought has grown to its full stature. For those who wish to study his idea more methodically, it remains the norm by which to assess the theoretical significance of his other writings, including the autobiography.

Gandhiji linked satyagraha to swaraj in two ways. In Hind Swaraj, Gandhi used swaraj to denote both self-rule and self-government. Swaraj was an ideal for the individual and for the nation. To be a devotee of satyagraha, Gandhi said, an individual had to be capable of self-rule: "Swaraj has to be experienced by each one for himself". Gandhiji laid down a code of conduct that would help individuals attain swaraj. Every individual who chose the path of satyagraha would learn to regulate his own life by following truth and cultivating fearlessness. A satyagrahi, leading a disciplined and ethical life, would be an exemplar for other individuals and the pursuit of such a life on the part of all individuals would be the necessary precondition for swaraj. Swaraj at the individual level where "each person will become his own ruler" would lead to swaraj for the nation. In Gandhiji's philosophy, swaraj for the nation did not mean merely political independence from British rule. Swaraj, for Gandhiji, was something more substantive,

involving the freedom of each individual to regulate their own lives without harming one another.

However, to Gandhiji the vision presented in his book Hind Swaraj was the ideal for the realization of which he had devoted his life fully. He wanted to rebuild India after the model presented there. This required much more than ending British rule.

Swaraj

Gandhiji gives a uniquely original idea of swaraj as rule over the self. Its key lies in the ancient tradition of India. While Gandhiji advocated the soul force as the means of attaining swaraj, he was not only referring to self-realization but also to other forms of self-rule. By withdrawing support and cooperation to the British, he wished to deny them legitimacy and thereby sought to destroy the edifice of the colonial empire. Freedom or swaraj for Gandhiji was not merely purely and exclusively spiritual; it was simultaneously political, social, and economic. Bondage and slavery, according to him, were based on the acceptance of the values of that system that gave rise to slavery. Gandhiji argued that it is only by rejecting the values of that system that freedom and self-rule could be attained. For Gandhiji it was not only the process of self-realization but also of non-cooperation of the system that imposed slavery. It was by renouncing its values that true rule over the self could be attained.

Although the word swaraj means self-rule, Gandhiji gave it the content of an integral revolution that encompasses all spheres of life. "At the individual level swaraj is vitally connected with the capacity for dispassionate self-assessment, ceaseless self-purification and growing swadeshi or self-reliance". Politically swaraj is self-government and not good government.

In the other words, it is sovereignty of the people based on pure moral authority. Economically, complete swaraj means full economic freedom for the toiling millions. For Gandhiji, swaraj of the people meant the sum total of the swaraj (self-rule) of individuals and so he clarified that for him swaraj meant freedom for the meanest of his countrymen. And in its fullest sense, swaraj is much more than freedom from all restraints, it is self-rule, self-restraint and could be equated with salvation."

How to realize swaraj also engaged Gandhiji's attention seriously. He reminded his colleagues that swaraj will not drop from the cloud and it would be the fruit of patience, perseverance, ceaseless toil, courage, and intelligent appreciation of the environment. He also reminded them that swaraj means vast organizing

ability, penetration into the villages or county solely for the services of the people; in other words, it means national education i.e., education of the masses.

His concept of democracy was determined by the extent to which it empowered the weakest and allowed each citizen to realize his/her potential. He wanted relations between individual, society and state to be based on non-violence to the maximum extent possible. He favored decentralization of power and, "Individual freedom alone can make a man voluntarily surrender himself completely to the service of society."

Above all, this is the searchlight that he had turned on himself for moral self-improvement and personal transformation in his constant quest for truth, lifelong endeavor for nonviolence, and the insistence on purity of means. The leadership potentials that Mahatma Gandhi showed stemmed from his focus on a definite purpose, discipline, and belief system.

Mahatma Gandhi must also be remembered for his ethical leadership, skill in strategic management, advocacy, and planning, and leading the most significant mass scale nonviolent movements and hundreds of organizations for social change and bringing about freedom for India. We can view Gandhiji as the leading strategist, a role model, and someone whose strategies can be practiced in any part of the world by the aspiring leaders. Gandhiji always emphasized self-control, self-vigilance, and self-correction. Gandhiji's leadership qualities made him stand out among the leaders of his time and have been the primary reasons why he has still significant in his decade.

In the next course I will talk about the transformational leadership of Mahatma Gandhi