



Gandhiji's Concept of Religion and its Relevance in Present Society

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ABSTRACT

Religion comes out of life and can never be divorced from it. The root meaning of religion is that which binds men together and which binds the loose ends of impulses, desires and various processes of each individual. Hence it is an integrative experience of men collectively and individually. In this regards Gandhiji's concept of religion contains various aspects- truth, non-violence brotherhood, peace etc. To Gahdhiji, a free and peaceful world will emerge only when the spirituality irrigates men's personal and social life.

Keywords— Religion, Gandhiji, Society

- To analysis the Gandhi's concept of Religion.
- To highlight the Importance of Gandhi's Religious concept.
- To examine the Impact of Gandhi's Religious thinking in present society.

IV. RESULT AND DISCUSSION

Gandhi's concept of religion contains some elements such as truth, non-violence, Sarvodaya etc. The relevance of Gandhian concept of religion alone will be able to solve the problems of present society. His philosophy is a living thought for solving the social, economic and political problems of the present society. In this thought to say "I have nothing new to teach the world. Truth and non-violence are as old as the hills. "Thus his contribution lies in developing the age old knowledge and ideas and infusing in them new meaning. He was the first man in human history to make use of non-violence from individual to social, political sphere. It has been very effective and instrumental in solving all kinds of conflict in society.

The word "Thurth" is always clear in its significance. The Conception of religion and God may be differ for somebody. One may also deny the existence and religion, but no one denies the idea of truth. On this particular ground Gandhiji used the phase "Truth is god",. Where god is the beginning and end of the world. The faith in god is not only a religious faith, it is a postulate of morality, a condition for a moral and virtuous life. The Scenario of the present society is really pathetic. The socio-political, economic and moral state of the present society is degraded in the true sense. Materialism has become the dominant factor and the society is led by the self-centered, Untruth, violence, hatred, enmity etc. Pervade everywhere and the immediate result is global Terrorism. In such situation if we are to find out a path in

I. INTRODUCTION

Gandhiji was neither a prophet nor an exponent of any religious creed. He was a statesman, a humanitarian, a reformer, a social organizer to advocate the unity of all religions and thereby to create harmony among all the people of the world. He was no doubt born and brought up in a Traditional religious atmosphere of a Hindu family. His mother was a pious woman who had pursued with devotion of all the religious practices prevalent in those days. Gandhiji might have imbibed this spirit in his early childhood.

II. METHODOLOGY

I adopted descriptive and analytical method. In order to achieve the objectives of these study Secondary data have been used.

Secondary data are collected from newspaper, journal, magazine, internet, television etc. Moreover Internet (web resources) also will be an important source of Secondary data.

III. AIMS AND OBJECTIVES

darkness, Gandhi will play the role of torch bearer. His concept of god enables us to realize the depthless of non-violence and truth and this is only way to establish universal brotherhood.

Gandhiji has a different conception of religion. By religion, Gandhi does not mean any formal or customary religion, but real religion which under lies all religions which enables man to unite himself with his inner truth. For him Religion means self realization. Religion is more or less way of life. So, religion is practical because it pervades social, political and moral aspects of our life. Gandhiji's concept of religion was greatly influenced by the Gita, Some Upanishads or the philosophy of his way of life or religion. He believed in the fundamental truth of all great religions of the world. Religions are not for separating men from one another. They are meant to bind them. All religions, according to the Gandhiji, are different roads to the same goal. He rejects the superiority and inferiority of religions. Gandhiji maintains an attitude of respects and reverence towards all religions, since they all contain all element of truth. The true religious attitude, to Gandhiji, meant the voluntary acceptance and enthusiastic fulfillment of the duties that naturally came one's way Swadharman. In the spirit of the Gita, he felt that lived with a sense of detachment and disinterestedness the life of Karma yoga could lead to the attainment of moksa. For Gandhiji, there was no religion apart from human activity. He did not believe in any particular religion and his religion was the service of the whole humanity. Religion when particularized, gives a partial out look of life, but in reality, it is a passion for love which seen the whole world, whether human animal or vegetables, within it self. To love god is to love creation. Hence, Gandhiji was fully justified to love and extend his sympathy to the lowest creation.

The true knowledge of religion teaches man how to tolerate other religious faith by acknowledging them as equal to our own. True knowledge or religion breaks down the barriers between faith and faith and gives rise to tolerance. Thus tolerance doesn't mean indifference to one's own religion. It is a clear and deeper understanding of one's own religion by having a clear comprehension and understanding of other religions.

Now a days the notion of Varnashrama Dharma are not prevailed in our society. Gandhiji very clearly says that Varna prescribes duties and obligations only. Every Varna has specific and definite duties or Dharmas attached to it. Gandhi says that if these divisions are understood properly and their implications are fully realized, then a strong and moral society can be built on their basis.

The present life with science and technology preoccupied the external life and its total neglect of internal life has insectified man. The ideal spiritually and morality is very much needed. These alone can make people value oriented. Really the present period is running through the age of crisis of values. Most of us have

become narrow minded, self centered and self seekers. We have perhaps drifted from our ideal or renunciation, sacrifice and service.

Again truth and Ahimsa demands a Sincere effort to free mind from feelings like anger, malice, hatred, revenge, jealousy etc. because these create obstacles in the way of love. Love according to Gandhi is the energy that cleanses one's inner life and uplifts him, and as such love comprehends such noble feelings as benevolence, compassion, forgiveness, tolerance, kindness sympathy etc. So Gandhiji's religion teaches us to pay more and more attention to the positive aspect of religion which can be used for the spreading universal brotherhood and love by breaking the barriers of space and time.

The very first piece of advice that a vedic Teacher has given to his students returning home after graduation is this- "Satyam Vada ; Dharmam Chara" "Speak the Truth" Act according to Dharma" This advice rendered over five thousand years ago, is valid even today.

V. CONCLUSION

To rebuild a peaceful society, Gandhiji's concept of religion has the utmost significance. Gandhiji's philosophy of life and action may be used on the Panacea of evils prevalent in today's society. If everyone in the world treats religion in Gandhian Thought, then there can not be any war in the name of religion. So, the concept to tolerance which is found in Gandhi an thought occupies an important place to maintain world peace.

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