
Social philosophy of Gandhian sarvodaya: An evaluative study

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Summary

The topic social philosophy of Gandhian sarvodaya and evaluative study such a topic in which the picture of society in the rural India and its scope of development can be invoiced by the present day thinkers and their techniques of releasing it. heron it has also been discussed how far they have further involved the philosophy of Gandhiji and if there have been debate patients from him it however does not deal with the rise of growth of Sarvodaya movement after Gandhiji through for the purpose of analysis references have been made it is concerned with the school of thought as a whole and therefore it does not deal with individual thinkers separately but with the evaluation of that philosophy as an organic whole due to their community efforts. Naturally some difficulties arise in such treatment when they differ among themselves these differences have been pointed out and discussed in the light of their fundamental ideas.

Gandhiji was moral and spiritual genius and had a rare combination of both thought and action in him but he was a thinker who had more a teacher in him then of a professor hence he new system of philosophy in the academic says he only imported a new philosophical Outlook based on old elements he himself said I have presented no new principles but have tried to restate old principles however in in interpreting the age-old principles in the light of the new requirement the age he showed an original ATI of mind and river valentry spirit.

his one chief characteristics was that he was never ever involving ever growing as such it is not difficult to point out inconsistencies in his ideas as expressed from time to time and he also never carried particularly for them he only wanted to be consistent with truth as he saw it at a particular moment he conceived the science of Satyagraha to be in the making and did not want others to imitate him all to their rigidly he said as a result however of this experiments and write in extending our five decades he left us a social and political philosophy which do not expounded systematically rare combination of both thought and action in him but he was a thinker who made more a pretty examined in him then of a professor hands hi be created no new system of philosophy in the academic shelf he only imparted new philosopher kal Outlook based on an old elements. He himself said I have presented no new principles but have tried to restate old principles howeverreinterpreting the age-old principles in the light of the new requirements he showed an original ATI of mind and spirit.

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systematically in any three ties insufficiently detailed to form the basis of a school of social philosophy and to provide practical guidance for future.
Ethical principles

Gandhiji's conception of God and his view that the attainment of salvation was the ultimate aim of men's life led him to stress the importance of ethical principles. He defined morality our desire and motives may be divided into two classes selfish and an selfish. all selfish desires are immoral while the desire to improve ourselves for the sake of doing good to others is truly moral. the highest moral law is that we should and tirelessly work for the good of mankind he was not prepared to regard any action is moral unless it was voluntary performed as a matter of duty and not out of any fear for no reason. according to him through mortality consisted not in following the beaten track but in finding out the true path for ourselves and in fearlessly following the beaten track but in finding out the true path for ourselves and in fearlessly following it.

he was of the opinion that the principle of ethics and morality our eternal. Opinion change but the ethics do not embody all the rules of action conducive and public welfare of his basic belief was concerned with the relationship between the end of the means he believed that anything attained by a moral means become polluted and undesirable and that the end of means was also the shortest.

since self-realization implied self purification Gandhiji advocated 11 ethical disciplines truth and nonviolence brahmachari non stealing position fearlessness removal of untouchability bread labour religious tolerance and Swadeshi humility was another virtue to which he attached great importance thought it was not returned as an ethical discipline of these 11 disciplines truth and nonviolence brahmachari non stealing and non position find even mention in different schools of Indian philosophy but gave them completely a new interpretation.

of these the first of truth Gandhiji said the truth was God and he held that there was an eternal and absolute truth which which we incompressible. It one should purify one's heart and intellect and link to that truth. Through related products one could reach the pure truth. It did not matter if the truth once there was defective. of the attempt would set it right however he held that it was not possible for any physical being to realise the perfect truth.

the next discipline was that of nonviolence he considered it to be inseparably intertwined with truth according to him non violence was the meanwhile truth was the end and the means was the greater concern to us because if it were taken care of the end was sure to be achieved the sooner or later. Non violence as interpreted by Gandhiji was much wider than mere harmlessness it also implied complete absence of any ill will or hatred and it included other disciplines as named separately but he was no little list and considered non violence to be the quality of the soul and not of the body. he even considered that sometimes it might become necessary to take a man's life. Perfect non violence was impossible so long one assisted physically.

it implied complete abstention from exploitation in any form it was no suspended virtue but a rule of conduct in society. It was a lot of our spices just as violence was the law of the world this quality he held could be acquired by training.

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