

Gandhiji principles he upheld, his aim was



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Gandhiji was a man who every moment of his life moved according to the principles he upheld, his aim was to identify himself completely with an idea and he became its living embodiment. What he deeply believed in was the true goodness of man which is an inherent truth and what he practiced was the humanist means to retire to its pristine form in which men will act as human being. Every incident of his life is replete with a radical type of humanism in which the well being of man was of paramount consideration. We have killed Gandhiji physically, we will kill Gandhiji spiritually also if we continue to believe that hatred should govern human relationship, conflicts should solve crises and violence should be sanctioned behind social actions. Each one of us should try to work incessantly for self-improvement for fashioning our own personality into an embodiment of truth, goodness and beauty and leave the rest to God. Gandhiji ' the man always seemed greater than the Gandhiji ' the saint', ' the politician' or even ' the thinker".

He was in his own way right thinker, a social reformer and an economist, but his genius lay in projecting himself as the ' commonest of common men' and in giving ear to everyone irrespective of caste creed, sex or country. It was said of him that no one was a foreigner to him and no act of service however minor was trifle for him. Mahatma Gandhi believed in Adivaita and Ahimsa. Adivaita stands for the essential unity of men and for that matter of all that live.

Ahimsa stands for non-violence. Gandhiji fought the war of independence through his weapon of non-violence. He always believed in winning the hearts of the people. He fought without falsehood, malice or hatred. What he believed is to stand against injustice? Though Gandhiji was incorrigible

idealist, he was essentially a lover of men and not of mere ideas which allowed him to retain a loving heart. If he had been rigid with principles he would not have got on with people. He did get on with every type of people.

His politics may be a subject of controversy but his place in the hearts of India can not be shaken by a number of political mistakes he might have made because we know he was truthful to the core. So as a man Gandhiji reigns supreme. Gandhiji lived every moment of his life in the way in which a human being is expected to live. He led a life of incessant sacrifice. Therein Gandhiji found the fulfilment of his life mission. Gandhiji was a moral man and felt a civilization not richly endowed with morality was impoverished.

When the assassins' bullet ended his life humanity got a big jolt Mahatma Gandhi was the spokesman for the conscience of all mankind. Humanity lowered its flag with the death of Gandhiji. His body has been killed but the spirit in him, which is a light from above, will penetrate far into space and time and inspire countless generations to nobler living. Mohandas Karamchand Gandhi was born on October 2, 1869 at Porbandar in Saurashtra Gujarat in a well-to-do family. He proceeded to England in 1888 and returned to India as a Barrister in 1891. He failed as a practicing lawyer both at Rajkot and in Bombay.

In 1893 he proceeded to Natal in South Africa as a lawyer of Porbandar firm. There he was deeply shocked by the political and social disabilities. Which were imposed by law, administrative and social measures of European upon the Indian residents? He founded a political association known as the Natal Indian Congress and also a newspaper called Indian Opinion. He revolted

against the racial discrimination and degradation to which Indians had to submit in the South African colonies. Gandhiji soon assumed the leadership of struggle against these conditions during 1893-1914 and during the struggle he evolved the technique of Satyagraha based on truth and non violence. Gandhiji returned to India in January 1915 at the age of 46.

For one year he travelled all over India, understanding Indian conditions and the Indian people and then in 1916, founded the Sabarmati Ashram at Ahmedabad. Champaran Satyagraha: Gandhi's first great experiment came in the form of Satyagraha in 1917 in Champarana, Bihar, when Gandhiji was persuaded to raise his voice against injustice being meted out to the planters and cultivators by British Govt. Satyagraha against Rowlatt Act: Along with other nationalists, Gandhiji was also aroused by Rowlatt Act which was also known as " Black Bill". Before the Bills passed into Acts Gandhi had organised in February 1919 a Satyagraha Committee the members of which were to take pledge to refuse to obey these laws. But in this struggle they were to follow truth and refrain from violence to life, person or property. Satyagraha for Gandhi was a religious movement. However the Bill was enacted in March 18, 1919. The Rowlatt Satyagraha as a political campaign was a failure as it did not attain its object the Repeal of the Rowlatt Act.

But it projected Gandhi as All India leader of immense potential. Civil Disobedience Movement: Civil Disobedience movement was started by Gandhi on 12 March 1930, with his famous Dandi March. Gandhiji along with 78 companions which included Sarojini Naidu marched nearly 375 km.

from Sabarmati Ashram to Dandi, a village in Gujrat sea-coast. On reaching Dandi, Gandhi broke the law by making salt from sea-water once the way was cleared by Gandhiji. The defiance of salt laws started all over the country. Gandhiji was arrested on May 5, 1930 before he offered Satyagraha and made salt at government depot at Dharsaha 150 miles from Bombay.

Gandhi-Irwin Pact: Gandhiji is also known for Gandhi-Irwin pact on March 5, 1931. The terms of the agreement included the immediate release of all political pioneers the remission of all fines and lenient treatment of all those who had been arrested Gandhiji's role in Quit India Movement in 1942—On August 8, 1942 Gandhi addressed the people as such “ Everyone of you should from this movement onwards consider yourself as a free man or woman and acts as if you are free. I am not going to be satisfied with anything short of complete freedom. We should do or die. We shall either free India or die in this attempt.