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Peace- Building through Transformation and Gandhiji

Minakshi Biswal

KEYWORDS :

"God writes the songs; all we have to do is to stay together and play the notes. Let God's celestial music resonate in every relationship we have."

Demonstrating peace, kindness, love and gentleness in daily life means having a loving connection not just to another person, but to ourselves as well, which means surrendering ourselves to God and seeing God in all our relationships. One of the greatest gifts one can give is to help others experience themselves as beautiful, lovable, capable, and deserving.

There are mainly six approaches for peace building. These are

- Peace through strength
- Peace through justice
- Peace through politics
- Peace through sustainability
- Peace through education and
- Peace through transformation

Out of these strategies peace building through transformation is the best approach and has a permanent impact on human mind. Peace building is not a biological phenomenon. It is totally a psychological and metaphysical metamorphosis of human mind.

As per definition of peace,

"peace is the absence of any form of violence".

"It is the absence of the feeling of harming any one (human /animal/ environment) in thought, word and deed."

"It is loving every one and every thing without any discrimination."

"It is a balance in thought, word and deed."

That is why it is said that

"Astadash puranesu vyasya vachan dwaya,

Paropakaraya swargaya, papaya parapidane"

Which means the essence of eighteen puranas is the best of the best action is to serve others and the worst of the worst action is to harm others. So, service to mankind is service to God. The only way to build peace is to transform the negative mind to positive. Emptying the mind from the dirt of the jealousy, hatred, feeling of mine and thine and filling it with love, justice, understanding, concern, compassion and kindness.

The same principle is advocated by the pacifists. The pacifist road to peace implies the total absence of violence, though not necessarily the avoidance of confrontation per se. "Nonviolence is the human force" as per the theologian Walter Wink. Violence is confronted, not by violence in return, but by, in Gandhi's words, "Truth force". Pacifism exudes a confidence in infinite possibilities of the human spirit. Pacifists turn other cheek and do not strike out, even attacked. They have a profound respect for life and a moral aversion to war of any type. Pacifism comes from the Latin word "Pacem", peace, and "facere" to make. Literally it means "to make peace". Thus, pacifism should not be equated with being passive; rather it is "active nonviolence". They reject violence in all forms-

Physical, sexual, psychological, economical, and social- and employing non violent conflict resolution strategies to deal with human aggression. Pacifism depends upon love of fellow human beings and has strong roots in most spiritual traditions, typified by Jesus teaching to "love thy enemies". Active non violence seeks to break the cycles of violence, creating more human alternatives and inviting personal and political transformation which was practiced by Gandhiji throughout his life.

Gandhi was the most towering personality of the modern world in general and Indian world in particular. In the words of Lionel Curtis, "In Gandhi is to be found an integration of life. He is never standing apart, the spiritual superior- aloof. If he is a Mahatma, he is also a man of people amongst the people clear sighted, keeping much silence before God, humble minded in the essential sense, the spiritual man of prayer and vision, he is also the man of much physical work, very approachable, lovable and humorous, moral, religious, social and political."

When one analyses Gandhi's philosophy of life- one finds few key areas following which he become a successful peace builder of the centuries to come. The key areas are

- Truth in all its form
- Indiscriminate love
- Non violence
- God, the ultimate reality and
- Far vision

Gandhi had strong faith that God can be realized only through the test of reason and experience beginning with a popular faith in God, he came to a high understanding of " God being truth and finally truth being God'. Therefore he says, "I have no God to serve but Truth". As per him, "Truth is manifested both externally and internally; it is expressed through inner voice, which is the "voice of God". When we hear inner voice definitely we cannot do anything wrong. If the feeling of harming others does not come to our mind obviously peace will reign all over.

He says, "realization of truth is impossible without a complete merging of oneself in, and identification with, this limitless ocean of life. Hence, for me, there is no escape from social service, there is no happiness on earth beyond/ apart from it."

From this it is clear that every thing on this world is the form of God.

"Ishabsyamidam Sarvam",

"Anuraneeyan mahat mahiyan"

God declares, "I am present in the smallest particle to the largest particle in the universe. All are my form. I was one and become many –"Ekoham bahusyam".

When we develop this feeling of oneness, we can not harm/hurt any one (may be living/ non living). No chance of war. Only thing we can do is to love every one which is in turn a step to peace building. This is possible only through a transformation of mind and shifting of thoughts.

The main reason of not able to have peace is, we are differentiated and disintegrated from the divine. The feeling of mine and thine is created when we do not have unified vision. This gives rise to jealousy, hatred, cruelty, feeling of insecurity, conflicting situation and fault finding. Once we integrate ourselves and develop a holistic view towards life and everybody, then we see only one person every where, he is God. Then whom to tell mine and whom to thine, whom to good and whom to bad. Then only we express ourselves through love. We become love

finders not fault finders. We start forgiving every body, understanding every body and praying for the betterment of every one which was advocated and practiced by Gandhi.

As per Gandhi, " no morality is possible without love". Love is the greatest approach to reach God. By loving his creation, we can reach the creator. Through love, an individual is able to widen his narrow self and takes within his fold others. Thus, love takes him towards the God. Love makes duties pleasant He says, "my life is one indivisible whole and all activities run into one another, and they all have their rise in my insatiable love of mankind". Thus Gandhiji's love is nothing but nonviolence. Non violence is the essence of morality. His concept of non violence finds expression in self-sacrifice, self suffering and redemptive love. Non violence of Gandhi was means not an end. In his words, "the supreme consideration is man, and the end to be sought in human happiness combined with full mental and moral growth".

Gandhiji's concept of Satygraha was a dyanamic aspect of non violence and a tool which created a human context for social conflict. Truth is the end and non violence is the means activities. Satyagraha was to transform absolute truth to relative truth as an ethical norm capable of being formed and utilized within a social context. For Gandhi Satyagraha is a dynamic quality of nonviolence and progressive manifestation of truth and nonviolence. Thus, it is a perception of love and truth. Satyagraha was a truth force for acting "socially and humanly".

Thus from the philosophy of Gandhi's life we can easily conclude that by adopting truth and love we cad easily transform our mind, feel our mind with all divine qualities and radiate love, every where, which ultimately bring peace every where.

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