

## ***About Journal***

***Studies in Indian Place Names*** (<https://archives.npsindia.org/index.php/sipn>) (SIPN) with ISSN 2394-3114 is UGC Care listed journal for research publication. SIPN considers review and research articles related to Social Science and Humanities: Arts and Humanities, Physical Education, Library Science, History, Anthropology, Management, Commerce, Home Science, Sociology, Hotel Management, Tourism, Mass Communication, Accounting, Education, Economics, Law, Philosophy, Finance, Political Science, Visual Arts, Performing Arts, English. Science: Engineering (All Branches), Psychology, and Architecture, Geography and Geology, Agricultural, Biological Sciences, Environmental Science, Ecology, Archaeology, Biodiversity and Conservation, Entomology, Health Science: Medicine and Dentistry, Nursing and Allied Health Science, Ayurveda.

On behalf of *Studies in Indian Place Names* (<https://www.studiesinindianplacenames.com/>), I would like to extend my regard to all fellow researchers and scholars and wish prosperity in their field. Published by: The Place Names Society of India (<https://www.npsindia.org/>), NPS India

Send papers for publication to [editor@npsindia.org](mailto:editor@npsindia.org) (<mailto:editor@npsindia.org>)

## **National Conference on Rethinking Mahatma Gandhi in Present Context**

Held on 29th February 2020

Organized by:

Organized by: **Sonopant Dandekar College Palghar**

About conference

The conference aim at analyzing the philosophy of Mahatma Gandhi and it's relevance in the contemporary world.

**Published:** Feb 28, 2020

## **Articles**


Reflection of Gandhian Philosophy in Mulk Raj Anand's Novels  
(<https://archives.tpsindia.org/index.php/sipn/article/view/842>)

 1-8

 Dr. Radhika Subhankar Mukherjee

 PDF


Mahatma Gandhi and Governance in India  
(<https://archives.tpsindia.org/index.php/sipn/article/view/839>)

 244-249

 Dr. Vincent Kaitan D'mello

 PDF

“Relevance of Gandhian Economic Concept of Swadeshi”  
(<https://archives.tpnindia.org/index.php/sipn/article/view/3386>)

 250-253

 Nirmiti Nandkumar Raut

 PDF

Impact Factor

6.3 (RF)

LINK to Impact Factor (<https://www.researchfactor.org/2020/01/style-definitions-table.html>)

Information

For Readers (<https://archives.tpnindia.org/index.php/sipn/information/readers>)

For Authors (<https://archives.tpnindia.org/index.php/sipn/information/authors>)

For Librarians (<https://archives.tpnindia.org/index.php/sipn/information/librarians>)

*Studies in Indian Place Names* (SIPN) with ISSN 2394-3114 is UGC Care listed journal

Published by:

The Place Names Society of India

NPS India

[editor@nspindia.org](mailto:editor@nspindia.org)



## Studies in Indian Place Names (UGC CARE Journal)

ISSN: 2394-3114 Vol-40, Special Issue-24

National Conference on Rethinking Mahatma Gandhi in Present Context

Organized by: Sonopant Dandekar Arts, V. S. Apte Commerce &

M. H. Mehta Science College Palghar, Maharashtra, India

Held on 29th February 2020



### **Mahatma Gandhi's View on Religion and Secularism and its Present Relevance**

**Dr. Kiran J. Save**

*Sonopant Dandekar Arts, V. S. Apte Commerce and*

*M.H. Mehta Science College Palghar*

*asthakiran@gmail.com*

#### **Abstract**

Today it is very much important to study the relevance of Gandhi's doctrine of secularism and religions in Indian society as the situation became complicated by the activities of various religious organizations in the name of protecting Indian culture. Gandhi who did not perform any religious miracles in his own name, was a modern religious reformer. Present paper explores Mahatma Gandhi and his thoughts will remain relevant. He as a human being may lose his relevance someday but his legacy and thoughts can never become irrelevant.

**Keywords:** Religion, Secularism, Sarvadharm Samabhav, History of Freedom

#### **Introduction:**

The name Mahatma Gandhi transcends the bounds of race, religion, nation and state. Today Gandhi is remembered for his passionate adherence to the practice of non-violence and his supreme humanism in every corner of the world. One may wonder what may be the relevance of Mahatma Gandhi in this highly materialistic and consumerist culture? From Dalai Lama to Desmond Tutu and from Martine Luther king to Nelson Mandela many world leaders were inspired by Mahatma Gandhi in all their own different ways. US president Barack Obama and the Burmese leader Aung-San-Sun-Kyi derived great deal of inspiration from Mahatma Gandhi.

Martine Luther King was very much inspired by Gandhi. Like Gandhi, he liked Thoreau's idea that men should not obey evil or unjust laws and he found that Gandhi has own freedom for his country from British rule acting on the very principle.

So Gandhism is alive and active in the modern world. Gandhi has inspired and will continue to inspire many political, social, and religious leaders all over the world.



## Studies in Indian Place Names (UGC CARE Journal)

ISSN: 2394-3114 Vol-40, Special Issue-24

National Conference on Rethinking Mahatma Gandhi in Present Context

Organized by: Sonopant Dandekar Arts, V. S. Apte Commerce &

M. H. Mehta Science College Palghar, Maharashtra, India

Held on 29th February 2020



Gandhi said, I have nothing new to teach the world. Truth and non-violence are as old as hills. Gandhi demonstrated that non-violence could be the effective tool of social change in modern times. Gandhi successfully demonstrated that truth and non-violence is not meant for individual behavior alone but can be applied in global affairs too.

### Gandhi's Religious and Secular Thoughts:

Gandhiji who did not perform any religious miracles in his own name, was a modern religious reformer. Calling himself the 'sanatani hindu' Gandhi considered religion as an important role in every field of life. Gandhi gave a new look to traditional Hinduism by calling it 'the religion that solves problems in everyday life'. Openly opposed to all the superstitions that were under religion. The doors of religion were open for all castes, creeds and women.

Gandhiji used to say that I am a completely religious person. Many were misunderstood because of their lack of understanding of the breadth and depth of their religious views. He used to use the symbols and language of sanatani Hinduism, and he was angry with the attendants. He was angry with the traditional religious groups for opposing many traditions, especially untouchability among the religions.

Gandhi did not put too much emphasis on the mysterious principle of religion. He never claimed to be a scholar of religion. But they were accustomed to watching everything on the intelligence test. He used the same rule with regard to the utility of a religion. It is only the religions that help to solve the problems of human beings. Gandhi used to call himself 'sanatani hindu'. He believed in vedas, the upanishadas, the puranas and the hindu scriptures. Gandhi believed that religious concepts and rituals should be interpreted on the basis of their conscience and logic. Gandhi never insisted on his own opinion. "The opinions and conclusions I have made in my own mind are not conclusive, that could change." There were people of different religion used to stay in Gandhi's ashram, but he never advised any of them to convert. Anyone can voluntarily convert his or her religion.

In 1939 he wrote, "Religion is constantly purifying itself. Religion is the eternal truth of human nature. Religion which is the source of all supernatural beings and expresses equality with one another. This religion does not create hatred and strife, does not teach bloodshed, does not ask for murder. This religion is a controller of creation. Religion is the religion on the basis of moral force on which universe operates."

It should be noted that Gandhiji never wanted a secular state. If all the people of India belong to the same religion, Gandhi said "I will be opposed to the proposal of a secular state." They believed that individual should be religious, but the state should be secular. According to the opinion of Gandhi, it was at the time of the Karachi congress of 1979 that a resolution was passed that the state will remain neutral in all religions. Gandhi was completely religious, but he sacrificed his life for the establishment of a secular nation.

Gandhiji was religious but he opposed to religious rituals and miracles. His views on religion were very clear. He said that the one who solves the problems of everyday life is a religion. Gandhi was a religious



## Studies in Indian Place Names (UGC CARE Journal)

ISSN: 2394-3114 Vol-40, Special Issue-24

National Conference on Rethinking Mahatma Gandhi in Present Context

Organized by: Sonopant Dandekar Arts, V. S. Apte Commerce &

M. H. Mehta Science College Palghar, Maharashtra, India

Held on 29th February 2020



revolutionary. The principles laid down by Gandhi like sarvodaya, ahimsa, satyagrah had no foundation of any religion.

Mahatma Gandhi was born at a time when India was facing number of social political and cultural crisis. In those days the country found in him a great secular leader to provide the uniformly approved leadership which was to lead the country to get political freedom from British Government, but Gandhi chose to provide not only political leadership but was guided by Sarvādharm samabhava and sarvodaya which aims at an all-round development of the individual and the society. To fulfill this hard task Gandhiji had to evolve a new focus and reviewed the religion which was necessary for bringing all Indians belonging the peoples of the different religion under a common flag and uniform demand to free our motherland.

The concept of secularism has historical background in India having secularism in the blood of Indians but in the west secularism and religion become almost arithmetical in broader scene of philosophy become of the certain historical situation which created two opposing center of powers i.e. political organization and the religious order respectively.

According to Gandhiji religion was not something which concerned a man in his isolation from his fellow beings. True religion consisted in helping the helpless and the poor and working for the welfare of humanity, or rather of the entire creation. God exists everywhere and in everything. But he resided specially in the poor and the helpless people. Therefore, serving the poor is the greatest form of religion.

According to Gandhiji, religion is a way of life based on some sort of spiritualistic conviction with regards to the universe as a whole may be seen to be equally applicable to all the prevalent religions of the world Religion, whether it may be Hindu, Buddhist, Jain, Christian or any other, consists of certain specified principles of living as well as of certain beliefs or convictions which govern, guide or direct such principles of living. Gandhi, therefore, regarded all the different religions as different roads leading to the same goal. This goal is the goal of Truth which the different religions conceive or apprehended in their own relative ways.<sup>36</sup>

As per the opinion of Gandhiji religion does not mean any particular historical religion, "By religion mean formal religion or customary religion but that religion which underlies all religions, which brings us face to face with our Maker." In the following words he explains his idea of religion more clearly: "Let me explain what I mean by religion. It is not the Hindu religion which I definitely honor above all other religions, but the religion which transcends Hinduism, which changes one's very nature, which binds one indissolubly to the truth inside and whichever purifies. It is the permanent element in human nature which counts no cost too great in order to find full expression and which leaves the soul utterly restless until it has found itself, known its Maker and appreciated the true correspondence between the Maker and itself." (mkgandhi.org) so, this religion while it transcends Hinduism, Islam, Christianity, etc, does not supersede them. According to him, this religion harmonizes them and gives them reality. Because of this, Gandhi repeatedly says: "Though religions are many, Religion is one." By religion Gandhi believed on God and in order of moral government of the universe and in living according to this moral order.



## Studies in Indian Place Names (UGC CARE Journal)

ISSN: 2394-3114 Vol-10, Special Issue-24

National Conference on Rethinking Mahatma Gandhi in Present Context

Organized by: Sonopant Dandekar Arts, V. S. Apte Commerce &

M. H. Mehta Science College Palghar, Maharashtra, India

Held on 29th February 2020



Gandhi possessed a true respect for all the religions of the world and enjoined upon others to keep a similar attitude towards the faiths of others, because all of them contained an element of truth. Gandhi, in short, preached an attitude of what he called tolerance-towards other religions. Since all religions have the same essential moral principles.

### Gandhi's View of Religion and Its Current Relevance:

Gandhi focused on the acceptance and relevance in present situation. Whether all Indians really accepted and enjoying the concept of Gandhiji doctrine of non-violence, secularism and respect of all religions. Forgetting Ideology of Gandhi may resulted in the collapse & destruction of Indian social system and religions harmony.

Gandhi's concept of religion and secularism is very much important in reference to-

1. Study and analyze the basic ideology of Gandhiji and his relevance in present Context.
2. Study the concept of secularism in Gandhian philosophy.
3. Find out Gandhiji's concept of secularism is more viable, useful in present context
4. Study Gandhiji's "Sarva Dharma Sambhav" ideology in present increasing religions and communal conflicts.

In current situation the country is facing rigorous crisis, a crisis of individuality and an unprovoked of disagreeing customs, on account of it secular character of Indian polity has come under a direct attack. Certainly the present sad picture of Indian polity and society for a huge extent due to the exercise of secularism for accomplish the minor interests by diverse political parties. In this circumstance we need a accurate secular India in which exhibit secularism and rule of law can be replaced by the strength of sarva dhama samabhava. Thus secularism in India means diversified philosophy, whose ethical basis of sarva dhama sambhava should give the right environment for build a secular polity through which can be formed the actual sense of nationalism amongst people. Whether one agrees or not Gandhi's thoughts are unexpectedly similar to 'the new realization for which we are examining today. Gandhi had come nearer to the problems of our era and solutions to problems which disturbed man's minds then and which persist to do so still now.

### Conclusion:

To conclude, Gandhian thoughts and practices about religious, secular & spiritual ways in Indian life and in different field is unquestionable and unchallengeable. His secular & religious thoughts are useful not only to Indians but to whole human being in the world. His secular thoughts can save India from becoming critical land for survival of human being.

Even today there is global awareness created regarding Gandhian philosophy in different parts of the world. The name and thoughts of Gandhi transcends the bounds of race, religion, nation and states, and



## Studies in Indian Place Names (UGC CARE Journal)

ISSN: 2394-3114 Vol-40, Special Issue-24

National Conference on Rethinking Mahatma Gandhi in Present Context

Organized by: Sonopant Dandekar Arts, V. S. Apte Commerce &

M. H. Mehta Science College Palghar, Maharashtra, India

Held on 29th February 2020



has emerged as the prophetic voice of the 21st century. Today Gandhi and his secular, religious philosophy and his own practices remembered for his passionate adherence to the practice of non-violence, equal respect to all religion and ultimately supreme humanism in India and every corner of the world.

### References:

1. Andrews, C. (1949). *Mahatma Gandhi's: Ideas including selection from his writings*. London: George alien and Unwin Ltd.
2. Awaharlal, N. (1955). *An Autobiography, The Bodley Head*. London.
3. Chatterjee, M. (1983). *Gandhis Religios Thought*. London: Macmillan Press.
4. Dutta. *Moral and religious philosophy of Mahatma Gandhi*.
5. Einstein, A. (1696). *On Peace and Gandhi*. delhi: Indian Book Company.
6. Fischer, L. *Miscellaneous Notes from a House Guest*.
7. G.N.S, R. (1994, July 6). To Each His Ambedkar. *Hindustan Times*.
8. Gandhi, M. *Collected Work of mahatma Gandhi*. New Delhi: Ministry of Information.
9. Gandhi, M. (1940). *Harijan*.
10. Gopal, S. (1983). *Jawaharlal Nehru, An Anthology*. Delhi: Oxford University Press.
11. Natfi, B. (1983). The Gandhian Perspective, *Gandhi Marg. Secularism*, 849.
12. P.C, J. (1980). *Economic Background of Communalism: A Model for Analysis*. New Delhi: Essaya in Modern Indian History, .
13. Shakir, M: (1969). *Gandhi's Concept of secularism*. New Delhi: Secular Democracy.
14. Shrivastav, R. *Bapu's way: The Relevance of Gandhi in Modern India and World*.
15. Retrieved from <http://www.iosrjournals.org/iosr-jhss/papers/Vol19-issue11/Version-3/L0191139195.pdf>
16. Retrieved from <https://www.history.co.uk/biographies/mahatma-gandhi>
17. Retrieved from <https://www.imdb.com/name/nm0003987/bio>
18. Retrieved from <https://www.culturalindia.net/indian-history/modern-history/mahatma-gandhi.html>
19. Retrieved from [https://www.mkgandhi.org/nonviolence/kheda\\_struggle.htm](https://www.mkgandhi.org/nonviolence/kheda_struggle.htm)
20. Retrieved from <http://www.columbia.edu/itc/mealac/pritchett/00litlinks/gandhi/part5/523chapter.html>
21. Retrieved from <https://www.inc.in/en/in-focus/the-khilafat-movement-a-landmark-movement-in-indias-journey-to-freedom>



## Studies in Indian Place Names (UGC CARE Journal)

ISSN: 2394-3114 Vol-40, Special Issue-24

National Conference on Rethinking Mahatma Gandhi in Present Context

Organized by: Sonopant Dandekar Arts, V. S. Apte Commerce &

M. H. Mehta Science College Palghar, Maharashtra, India

Held on 29th February 2020



22. Retrieved from <http://www.yourarticlelibrary.com/india-2/non-co-operation-movement-in-india/47739>
23. retrieved from [https://www.cs.mcgill.ca/~rwest/wikispeedia/wpcd/wp/m/Mahatma\\_Gandhi.htm](https://www.cs.mcgill.ca/~rwest/wikispeedia/wpcd/wp/m/Mahatma_Gandhi.htm)
24. retrieved from [https://www.cs.mcgill.ca/~rwest/wikispeedia/wpcd/wp/m/Mahatma\\_Gandhi.htm](https://www.cs.mcgill.ca/~rwest/wikispeedia/wpcd/wp/m/Mahatma_Gandhi.htm)
25. Retrieved from [https://en.wikipedia.org/wiki/Simon\\_Commission](https://en.wikipedia.org/wiki/Simon_Commission)
26. Retrieved from <http://www.open.ac.uk/researchprojects/makingbritain/content/1942-quit-india-movement>
27. Retrieved from <http://notesforupsc2013.blogspot.com/2017/02/cripps-mission.html>
28. Retrieved from [http://www.mountainman.com.au/white1\\_1.htm](http://www.mountainman.com.au/white1_1.htm)
29. Retrieved from <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3400300>
30. Retrieved from <https://answers.yahoo.com/question/index?qid=20091219011409AAYhN4k>
31. Retrieved from <https://www.carloscardosoaveline.com/eight-gandhian-topics>
32. Retrieved from <https://www.mainstreamweekly.net/article432.html>
33. Retrieved from <https://carnegieendowment.org/2019/04/04/fate-of-secularism-in-india-pub-78689>
34. Retrieved from <http://www.iosrjournals.org/iosr-jlss/papers/Vol19-issue11/Version-3/L0191139195.pdf>
35. <https://www.gandhiashramsevagram.org/all-men-are-brothers/chapter-2-religion-truth.php>
36. <https://www.mkgandhi.org/ama-brothers/chap02.htm>
37. [https://en.wikipedia.org/wiki/Freedom\\_of\\_religion\\_in\\_India](https://en.wikipedia.org/wiki/Freedom_of_religion_in_India)
38. <https://carnegieendowment.org/2019/04/04/fate-of-secularism-in-india-pub-78689>