

**M.K. Gandhi: The Making of Mahatma****Dr. Sanjay G. Kulkarni,**

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A known writer and great poet Longfellow in his poem "A Psalm of Life", it is rightly said:

'Lives of great men all reminds us  
We can make ourselves sublime,  
And, departing, leave behind us,  
Footprints on the sands of time.'

Great men are born to redeem the world and to improve the lot of fellow human beings and fulfill the aspirations of people who await them. In the history of mankind, one comes across rarely great men who leave behind their foot-prints on the sands of time to be closely followed by others. Such men invariably endear themselves to their fellow human beings by sheer force of their personality, by their inherent humanity and simplicity, and their impeccable outlook on life. They are capable of leaving lasting impression on the human mind, social status and religious affiliations. They are held in great reverence by one and all.

It is Plato who rightly said that even though great people are rare in any period; their presence may make others experience a kind of irresistible feeling of awe and reverence. Tolstoy, Ruskin, Thoreau are the few celebrated writers and reformers who held the collective conscience of the people who with their social reforms touched the very centers of cultural life of their time. Mahatma Gandhi, who is a gift to humanity in modern times, does belong to the line of great men who influenced every aspect of human life. He is a politician and saint whose impact on the history of India in particular, and human race in general, was stupendous and always cherished by succeeding generations.

The life and work of Mohandas Karamchand Gandhi, who earned the endearing title "the Mahatma," were eventful in several respects. He was not only a political Leader organizing the inarticulate Indian masses in to political activism but also a social reformer who was interested in lifting the masses out of the forces of political, social and economic contingencies and the moral cloaca into "so many freedoms".

Gandhi has also done the role of a messiah not with pretensions but with a missionary zeal to free India from the tentacles of British imperialism. His early life experiences and the formative years in South Africa where he experimented with Truth virtually lent him the needed impetus to plunge into the mainstream of Indian politics.

He was a man of Letters much in the manner of Raja Ram Mohan Roy, Aurobindo, Tilak, Gokhale, Tagore and Nehru who used the literary plank to achieve political freedom. In his autobiography, "The Story of My Experiment with Truth" he presents spiritual experiences and as an editor of "Young India" and "Harijan" projected contemporary trends to reveal himself. Gandhiji's ambient political life, his entrenched belief in the spirituality of the Indian genius, and his own perception of the Indian tradition and custom were revealingly projected in his autobiography. In fact, all these characteristics, which were so perceptible in his speeches and writings, constituted the stimulation of his religion and morality. Gandhiji's avowed belief in the principle of 'Satyagraha' or non-violence, which later translated into "Sarvodaya" at the hands of Vinobha Bhave and Jaiprakash Narayan, in fact, formed the quintessence of Gandhism. Gandhism was thus a fascinating combination of Hindu Philosophical tradition and western rationalism as endorsed and exemplified in the writings of Tolstoy, Thoreau and Ruskin.

M.K.Gandhi, by virtue of his sterling qualities of naïveté and humility, and with his penchant for selfless service to humanity, endeared himself to millions of people all over the world who reverentially addressed him as "the father of the Nation." Gandhiji's greatness as a man and as a

politician could be understood when one attempts to relate them to his moral philosophy and his own life-experiences. As J.B. Kripalani rightly points out:

'In the light of Gandhi's thought as a whole i.e. Right from his popularizing ideas and converting the people to his way of thinking and action needed to be reconciled. It is only possible if we look at Gandhi as a practical reformer or preacher who fills up several gaps and contradictions in his view of life.' Similar to this J.B. Kripalani also says that Gandhiji's view of life is an organic whole. His view of human life is synthetic. His concrete schemes of reform are, therefore, intimately and organically connected with one another. Unity is achieved through some definite guiding and regulating ideas, values and principles.

Gandhi has also believed that all religions lead to the same goal i.e. the realization of Truth, and has never differentiated between one religious set with the other, nor does he prove the superiority of one over the other. As he has observed:

"I believe in the fundamental Truth of all great religions of the world. I believe that they are all God-given, and I believe they were necessary for the people to whom these religions were revealed. And I believed that, if only we could all of us read the scriptures of the different faiths, we should find that they were at the bottom all one and we were hopeful to one another".

It is this belief that has allowed him to see goodness in all religions which concurrently led to the ultimate goal of realization of Truth. This belief in Truth and God is so strong in him that he feels:

God is Truth and love. God is ethics and morality.

God is fearlessness. God is source of light and life

And yet he is above and beyond all these.

His 'Satyagraha' is meant to be a weapon

A 'Satyagrahi', according to him,

Believes in all encompassing love, mutual trust and co-operation.

He is non violent in thought, word and deed,

And believes in all-embracing peace and amity.

'Satyagrah' is thus a positive doctrine of selfless work,

A massive organization, of struggle and resistance

Against all kinds of oppression.

It is a moral resistance that necessarily involves  
an element of purification in the individuals who practice it.

Towards the conclusion, one may conclude Gandhiji's own words once written such as:

"So far as my objective is concerned my life is an open book.

I claim to represent all the cultures,

For my religion, whatever it may be called,

Demands the fulfillment of all cultures.

I am at home wherever I go,

For I regard all religions with the same respect as my own".

Lastly to conclude the title significance of this paper mahatma with objective of humanity and principles of satyagrah , non- violence truth and love concerned in life.hence we have proud to say as an Indian M.K.Gandhi as mahatma Gandhi.

#### References:

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