CHAPTER FIVE
GANDHI AND RELIGION
CHAPTER V

GANDHI AND RELIGION

(A) RELIGION IN EDUCATION

"Every aspect of human life in the Sarvodaya Samaj must be coloured with religion; for life without religion, I hold, is life without principle and life without principle is like a ship without a rudder, will be tossed about from place to place and never reached its destination. So will a man without this religious backing, without that hard grasp of religion, be also tossed about on this stormy ocean of the world, without ever reaching his destined goal." 1

According to Dr. Bhagwandass, the word religion is derived from Latin words (re and legere or ligere) which means 'to bind back'. Therefore, it means that which binds human beings to each other in the bonds of love and sympathy, mutual rights and duties, and binds them all also to God. It refers to that higher spiritual philosophy and spiritual power which binds together the hearts of men to one another by the common bond of God. The real aim of religion is peaceful acceptance of God; calm resignation, submission and surrender of the small self; letting out of egoism and letting in of Universalism.

According to Eastern Philosophers and spiritualists, religion is a path which leads to the ultimate goal

of life, i.e., God. God is one. Truth is one. God is Truth and Truth is God. Different religions are different ways to reach God. For example we have to go to Delhi on tour. Delhi is our goal. Eighteen members of our party follow different paths and routes for reaching Delhi. Some go by train, some by road and some by air according to their personal likings and temperaments, homely circumstances and financial capacities. Now it will not be proper for any one of us to compel other members to follow one's personal route. Each and every member of our party is following a right path for reaching Delhi. In case, overpowered by selfishness, orthodoxy and narrow-mindedness, we quarrel with other members of the party and insist them to follow one's personal route, the result will be wastage of time, rivalry etc. With the result that our tour of Delhi would remain at a standstill.

Sometimes it has been seen that our religious leaders break each other's heads on some ordinary matters. In Haridwar (India) two saints fought each other in the past on some ordinary matter and afterwards the stronger one stabbed the weaker one to death. In the Moharrum days (1963) hundreds of people were killed in Pakistan in Shia-Sunni riots. Similar incidents occurred in Lucknow (India). Roman Catholic Bloody Mary of England has beaten the record in religious fanaticism while burning
alive Protestants during her reign. And this religious fanaticism is present in every country.

According to Gandhi it is not religion that has brought evil on this earth, but the wrong interpretation of religion that has brought sufferings in this world. This wrong interpretation of religion has resulted in wars in different countries. Partition of India in 1947 and communal disturbances in Bengal and Punjab have taken place due to this wrong meaning and understanding of religion. This wrong interpretation of religion had also led to bloody religious wars in Europe in the past. The introduction of Gandhian True Religion of "Service to Humanity" should enlarge the students' Vision, deepen their consciousness, broaden their knowledge, sublimate their spiritual personality and help them in realizing their communion with the student community of other nationalities, irrespective of caste, colour, religion or birth. This will help students in promoting "Broader Universalism" in this world facing at present a nuclear crisis. This should also promote spiritual integration among the student community, being repeatedly drifted away by materialistic waves.

Gandhi has laid great stress on the fact that we should fully understand the real meaning of religion and the common goal to which it leads. We should not make religion a tool for fulfilling our political and selfish motives. Religion is a very sacred and
valuable philosophy. According to Gandhi true religious education in schools and colleges should put an end to all religious and communal disputes in this world and to maintain everlasting peace in this world by making worldly people understand that all men are brothers.

Our human body consists of (1) physical body (2) Mind and (3) Spirit. So 'True Education' is that which makes a student physically fit, mentally alert and morally and spiritually developed. Education nourishes all these three faculties of the child.

Education of the spirit (soul) is directly related with religion. Gandhi's main purpose of introducing religious instructions in educational institutions was to educate and develop the human spirit, which the present defective system of education has totally ignored resulting in an increase in worldly disputes and separatist tendencies. But at the same time, Gandhi has warned us to understand fully the "Philosophy of True Religion" and then to introduce it in educational institutions otherwise it will do more harm to humanity than good. Gandhi's philosophy of religion could be explained diagrammatically as given in Fig. 4 (on page)

The figure makes it clear that:

1) Different religions are different ways to reach God (our ultimate goal).

2) There is essential unity found among all world religions.
FIG. 4  SHOWING THERE IS ESSENTIAL UNITY FOUND AMONG ALL RELIGIONS WITH DIFFERENT WAYS TO REACH COMMON GOAL i.e., GOD
3) Lover of Mankind is the lover of God.

4) All human beings are sons of the same Father-God. So there is a great need of mutual love and sympathy; instead of hatred, communal disputes and revenges.

5) Emphasis should be laid on common fundamentals of all religions instead of different rituals and dogmas.

6) True religion and True Morality are inseparable.

Gandhi's Educational Philosophy lays stress on the exaltation of the human personality. So, the noble personality of every student must be acknowledged and properly developed by the teacher. A human being is more than an animal. The main purpose of education should be to create a man in a man. Man is the noblest of all animal beings. Animals develop their bodies and flesh by the bodies, blood and flesh of others (by killing others). But the case of a human being is quite different. He has to sacrifice himself for others. Rationality is the poling star for a human being. This rationality should control the animal instincts in a man. Gandhian Educational Philosophy teaches us that Higher-self of the human being (i.e., Soul) should guide and control the instincts of animal nature already in a man. This teaches us that:

(1) All men are brothers,

(2) Serve Humanity,

(3) Live for others.
According to Gandhi, education should promote self-realization of the individual and thus help him to realize the noblest potentialities of the self. Education should aim at the development of the spiritual character of the child. It has to develop its moral sense so that he can distinguish between right and wrong, good and bad. It helps him in the achievement of rational unity. Gandhian Religious philosophy tries to create in a student a craving for the attainment of a higher unity in society as well as in the universe.

The main purpose of Gandhi's introduction of religion in Education was to raise the students and teachers above sectarianism, narrow-mindedness and communal prejudices, by making them broadminded and tolerant. He was deadly against religious fanaticism and bigotry, the main cause of religious wars and disputes. According to Gandhi, all religions are good and we can love and find God everywhere, whether we go to Muslim mosque, a Hindu temple, or a Christian church. Tolerance is the main crux of his philosophy. He was in favour of freedom of worship and liberty of conscience. According to him, "All Men are Brothers" and so there is a great necessity of "Equality of Treatment" for all, irrespective of religion or nationality. In short, Gandhian Educational Philosophy, advocating introduction of "True Religion in Education" is the Philosophy of synthesis of warring creeds and unifying of
discordant elements and separatist tendencies of this world in one harmonious whole and in this way paving the noble road to permanent world peace.

Gandhi was, through and through, idealistic. So he strongly supported "Religion in Education". He once said that religion in education would give direction, purpose and goal to human life. It would place before the students the higher ideals of Truth, Beauty and Goodness and of Oneness with the Infinite. The introduction of religion in education would place before student community a glowing vision of self-realization which would make life and education purposeful and worth striving for.

Presiding over the Annual Conference of the All India Primary Teachers' Federation at Patna, December 4, 1964; Mr. L.N. Suhanshu, Speaker, Bihar Legislative Assembly urged the introduction of moral and spiritual teaching in schools to infuse discipline and develop character among the younger generation. Dr. Aiyer, among others strongly advocated religious and ethical instructions in educational institutions and the special responsibility of the Universities, Colleges and Schools to cultivate a strong belief in and respect for religious and ethical principles through a comparative study of the fundamental tenets of various religions.

The above are the worthy suggestions for all the teachers in the interest of everlasting Student Discipline.
And the argument put forth by some communal parties that an overdose of secularism, especially in the education system has led to an all round degeneration endangering the national image and character, is wrong. In a country like India having many religious denominations, the secular character combined with Gandhian Philosophy of True Religion laying great stress on Emotional Integration, Humanism, Tolerance and Social Service and checking completely the diseases of religious fanaticism, exploitation, black-marketing, hoarding, profiteering and other immoral practices, should surely help us in removing the present tension and unrest in the student community.

(3) RELIGION IN BASIC SCHEME OF EDUCATION

"One of the objectives of Social Studies under the Wardha Scheme should be to develop mutual respect for the world religions."

- Zakir Hussain

The following are First Kher Report's Gandhi's views in this context:

"We have left out the teachings of religions from the Wardha Scheme of Education, because we are afraid that religions, as they are taught and practised to-day, lead to conflicts, rather than unity. But on the other hand, I hold that

2 Zakir Hussain, Educational Reconstruction in India, New Delhi, Publication Div., Govt. of India, 1969, pp.129,147.
truths that are common to all religions can and should be taught to all children. These truths cannot be taught through words or through books. The children can learn these truths only through the daily life of the teacher. If the teacher himself is a model of Truth and Justice, then alone can the children learn that Truth and Justice, the basis of all religions.  

Gandhi’s religion is a class-less and casteless. There is no question of caste and creed in his religion. A human being is a brother to every other human being, no matter to what class the other belongs. Gandhi’s religion in Basic Scheme of Education is based on co-operative and moral enterprise, embodying the principles of Truth, Love, Justice, Peace, Spiritual discipline and Non-violence.

Gandhi had emphasized on the moral basis of religion in his Basic Scheme of Education. Instead of reproducing old theories, he boldly laid stress on the fact that religion is not apart from morality. He has said, “Religions are different ways leading to the common goal, i.e. “God”.

He has given example of a tree. As the tree has a single trunk but many branches; so there is one practical, true and perfect universal religion of “Serve Humanity and Live for

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3 Zakir Hussain, *op.cit.*, 10

others”, but it becomes many and numberless as it passes through human materialistic medium. True religion and true morality are inter-linked in Basic Scheme of Education. Gandhi did not agree with the common belief that religion is always opposed to material good. Some people say that there is no place of religion in educational institutions. In the words of Gandhi, Lord Krishna in Holy Gita has removed all the above delusions and misunderstandings. In short religion should rule over all our worldly pursuits and educational institutions. But it must be a true religion of Humanism.

According to Gandhi, Self-Realisation, i.e., God-Realisation is the highest and ultimate aim of our lives and education. According to the ancient sages, the best way to realize God is to retire from the world and attain salvation through penance and meditation. But, Gandhi did not believe in it, as individual well-being had no meaning for him. According to Gandhi we can realize God, not by withdrawing ourselves from society, but by living a life of service and sacrifice in it. In short Gandhi’s religion in Basic Education is not a theoretical religion, and is not beyond the reach of a common man; but it is the practical and true religion (of serving humanity and living for others) within the reach of each and every human being.

Gandhian Educational Philosophy based on True Religion
of Universal-Religious-tolerance should put an end to narrow-mindedness and religious fanaticism of the teachers and students, by making them broad-minded, tolerant and liberal. During his life time, Gandhi put all the communities of India on a footing of equality and mutual understanding. He encouraged emotional integration, humanism and Oneness, already advocated by Lord Christ, Lord Buddha, Guru Nanak, Saint Kabir, Saint Chaitanya and other Social Reformers. He preached fatherhood of one God and condemned communalism, casteism, separatism and religious fanaticism. His philosophy depicted a symbolization of various religious forces, faiths and doctrines united together and focussing on 'Humanism'. This philosophy of 'Human Integration' should establish permanent and everlasting peace in this nuclear age by advocating oneness and tolerance in all educational institutions of this world.

So "Service to Humanity" is the central idea of Gandhi's religion in Basic Scheme of Education. "The world is my country and to do good to mankind is my religion" is the guiding principle of Basic Scheme of Education.

"Man is a representative of God to serve all that lives and thus to express God's dignity and love. Let service be your sole joy, and you will need no other enjoyment in life". 

Gandhian Religion is a practical religion. It is not a religion of dogmas, rituals and fanaticism. Gandhian

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Religion is a religion of service. It is a religion of Humanism. According to Gandhi, the only way to find God is 'service to all' irrespective of colour, creed, race, faith, nationality etc. Gandhi laid great emphasis on the oneness of God and oneness of mankind. In his Basic scheme of Education, he laid great stress on the Education of Heart (i.e., unity of Human hearts'), while putting an end to all the narrow urges as well as narrow-mindedness which has brought into existence horrible and dangerous barriers between man and man in this nuclear era. According to Gandhi, the only way to serve God is to see Him in his creation and the only way to find God is to serve His creation, i.e. Mankind. Gandhi believed in 'God of Humanism' and not 'God of History', i.e. religious fanaticism propagated by some war-minded kings for their Selfish motives. "My creed", said Gandhi, "is service of God and, therefore, of humanity — and service means pure love. Education is the science and art of relating the development of the child to the needs of the nation, of making the youth of the country, as some would say, suitable parts of the mechanism of society. Each child that is born is not only the property of the parents or the property of the family; but is the asset of the whole nation, and its training must naturally be attuned to national needs and ideals."  

Gandhi was deadly against intellectual education divorced from morality and humanism. In his Basic Scheme of Education, he laid great stress on education of heart, which includes (a) Education for service, (b) Education for peaceful co-existence (c) serve humanity and live for others (d) The ideology of 'Live and let others live'.

In this way, Gandhian Educational Philosophy, based on humanism, is education for peace and world brotherhood. This philosophy results into harmonious as well as all-round development of the students’ body, mind and spirit etc. It makes students, peace-minded and service-minded.

(c) RELIGIOUS FANATICISM

"We will have peace in the world if we as religionistic will not become so busy and preoccupied with our rituals and ceremonies as to forget to administer to the needs of the men on the road to Jericho. Let us get down into the gutter with humanity, as did the Samaritan, and administer to the needs of the people of the world. This will take one’s religion beyond the four walls of our synagogues, churches and mosques. We must keep moving until all of God’s children - black and white, brown and yellow, rich and poor, believer and non-believer, can stand up and say, "Free at last, free at last, thank God Almighty, we are free at last. Then and only then will we have peace in the world."

- R.D. Abernathy

In this nuclear age, it is the duty of all religious leaders, sages, saints and preachers of different

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faiths to keep a 'Unitary Truth' before the worldly people in the interest of world peace, i.e., 'Fatherhood of one God and Brotherhood of all Human-Beings' and 'Common Fundamental of all the Religions'. In this nuclear age, the humanity is badly in need of (a) Education for Peace (b) Science for Peace (c) Technology for Peace (d) Atoms for Peace, and (e) Religion for Peace.

Gandhi had laid great stress on the broader interpretation of religion, i.e., 'Service to Mankind' irrespective of caste, creed, religion, colour, nationality etc. According to him, narrow interpretation of religion, i.e., religious fanaticism is the root cause of all the evils in this world. The same were the views of Tagore, who once said that 'we can only find God in the fields where the farmers plough fields or on roads where the stonebreakers break stones in Sun and in rain. We can attain freedom from the sorrows and sufferings of life by working hard with the peasants and labourers with whom God, the creator of the universe lives for ever.'

Tagore had warned all the religious leaders, i.e. Pandits, Moulvies etc. to leave all fanatic chanting and try to serve God by serving Humanity. If one opens one's eyes, one won't find God either in a church or in a temple. One, with spiritual vision or spiritual insight can find God with the peasants and workers, who put in their hard work. This is also Gandhian True Religion of Humanism. Gandhi did
not find any necessity of going to temples, churches, mosques, caves, jungles etc. for worshipping God. He served God by serving His creation, i.e., human beings.

During his life time Gandhi tried his best to promote the spirit of national integration among followers of different religions in India, Hindus and Muslims in particular. In 1947, when Pakistani agents were trying to infuse religious fanaticism in Muslims of India in order to make them fight with Hindus, Gandhi infused the spirit of National Integration and Religious Tolerance by organising a series of 'vow-campaigns' among freedom-fighters. An example of the above mentioned vow-campaign is as under:-

"With God as witness we Hindus and Mohammans declare that we shall behave towards one another as children of the same parents, that we shall have no differences, that the sorrows of each shall be the sorrows of the other and that each shall help the other in removing them. We shall respect each other's religion and religious feelings and shall not stand in the way of our respective religious practices. We shall always refrain from violence to each other in the name of religion."

According to Gandhi, religious fanaticism breeds hatred, contempt, separation, disintegration and other divisive elements. Lover of Humanity is the lover of God.

We cannot find God by withdrawing ourselves from the realities of this world and escaping towards jungles. Gandhian 'Self-Realization' or 'God-Realization' maintains perfect balance between 'Lover of Mankind' and 'Lover of God'.

Religious fanaticism disturbs the above balance between Mankind and God and encourages sectarianism, narrow-mindedness etc. as it keeps one's religion shut within four walls of a temple, church or a mosque. According to Gandhi, religion is a supreme philosophy like that of Divinity or Spirituality. We are all part of this integrated Divinity or Spirituality. Religious fanaticism leads us towards wrong direction and makes us inhuman and intolerant.

Gandhian Religious Tolerance focussing on 'Self-Realization' teaches us to live for religion, whereas religious fanaticism teaches us to quarrel and fight for religion. Gandhian Ideology of 'Living for Religion' is a Peace Ideology, as it infuses in us the spirit of 'Emotional Integration' and 'Human Brotherhood'. We are all equal, we are all brothers, we are all sons of one-integrated-spirituality, i.e., One-integrated-Humanity.

"God is not a person, God is the force. He is the essence of life. He is eternal. Electricity is a powerful force. The living force, which we call God, can, similarly be found in us. We know and follow His law, leading to the discovery of Him in us.

From the above lines it is clear that God is a power like electricity. Just as electric light cannot be caught in only one lamp. It can light thousands and lakhs of lamps, but it is foolish to limit it only to one lamp. It can illuminate thousands and lakhs of houses, but it is foolish to limit it strictly only to one house.

The above "discovery of Him in us" means "discovery of God in Humanity", irrespective of nationality, faith, caste, colour, religion etc. In this way, we shall come to understand that God can be found in the hearts of the dumb millions. Also we shall come to understand that there is absolute oneness of God or absolute oneness of Humanity. Gandhian True Religion of Humanism focussing on 'Self-Realization' is quite different from religious fanaticism, advocated by war-hungry nations. The above Gandhian Humanism is the safest road towards world peace as it enables us to lead from the Unreal to the Real; from darkness to light and from death to Immortality.  

In this way Gandhian Religious Tolerance should lead us towards 'Immortality', which is the goal of human life, religion as well as education. "Religion", according to Gandhi, "does not mean sectarianism. It means a belief in ordered moral Government of the universe."  

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11 M.K.Gandhi in Harian, dt.10.2.1940.
ultimate aim is 'Self-Realization', i.e., 'Realization of God'. In this connection, Gandhian Humanistic Philosophy is: ...the immediate service of all human beings becomes a necessary activity, because the only way to realize God is to see Him, in His creation and be one with it."\textsuperscript{12} Thus, Gandhian philosophy counteracting religious fanaticism lays great emphasis on the 'Service of All Human Beings', irrespective of caste, colour, race, religion, etc.

Gandhian Religious Tolerance is quite different from religious fanaticism, and is a living philosophy, full of life. It is a living universal Truth, full of spiritual magnificence. It is imperishable and eternal truth. It is unchangeable truth and has stood for ages. It is a non-violent, peaceful and unifying philosophy and keeps before the world, divine and spiritual philosophy of Universal Oneness, in the interest of permanent human prosperity and world peace. This is clear from the following words of Gandhi in 'Harijan' dated 25.4.1936:

"I must confess that the observance of the law of continence is impossible without a living faith in God, which is a living truth. It is the fashion nowadays to dismiss God from life altogether and insist on the possibility of reaching the highest kind of life without the necessity of a living faith in a living God. I must confess my inability to drive the truth of the law from those who have no faith in and no need for a power infinitely higher than themselves. My own experience has led me to the knowledge that fullest life is impossible without an immovable belief in a living law in obedience to which the whole

universe moves. A man without that faith is like a drop thrown out of the ocean bound to perish. Every drop in the ocean shares its majesty and has the honour of giving us the ozone of life."

From the above, it is clear that Gandhi laid great emphasis on the broader interpretation of religion. Sectarianism, dogmatism, ritualism and fanaticism in the field of religion shall meet the same fate, like drop of water thrown out of the ocean (expanse of water). By separatism, divisive and isolated policy, we do harm to the individuality of a drop of water. By throwing it out of the ocean, a drop of water is no more. So it is true that peaceful co-existence, emotional integration and spirit of oneness with the expanse of water (ocean) shall make all drops of water in the ocean, eternal, immortal, everlasting and supreme.

The same is the case with one's religion or self-egoism. We should not keep our religion in isolated condition. We should neither shut its doors; nor keep it closed within four walls. In case, like selfish priests or blind politicians we do like that, we shall perish in this harmful atmosphere of isolation, separation and fanaticism. Similarly is the case with self. If, in place of 'Self-Realisation' as advocated by Gandhian Educational Philosophy, we develop self-egoism, our future is at stake.

So in the interest of world Brotherhood, Human Prosperity and Peaceful co-existence; we should divert our
our attention towards Gandhian True Religion or Humanism, focussing on 'Self-Realisation' or 'Know Thyself'. A human being is an integral part of Humanity. The good of the individual is contained in the good of all. For promoting world peace and Human Prosperity and for establishing 'Kingdom of Heaven' on this earth, Gandhi advocated this 'peace philosophy' through the medium of education, with the central crux of 'Self-Realization'. Through this 'Gandhian peace philosophy' we can serve the whole world better, for promoting 'International understanding and Good-will' among all nations during this nuclear age.

Gandhi was against the religious fanaticism. This is evidently clear from his following thought:

"The term 'religion' I am using in its broadest sense, meaning thereby 'Self-Realization', or 'Knowledge of Self'" 13

Gandhi was in favour of religious tolerance. He advocated "Essential Unity of All The Religions". Through 'Self-Realization' he advocated that we are part and parcel of 'One-integrated-Mankind' and in this way, "All Men Are Brothers".

(D) FALSE RELIGIOUS INSTRUCTIONS

"Belief in One God is the cornerstone of all religions". 14

- M.K. Gandhi

According to Gandhi, God is one, we are one, Humanity is one, Divinity is one and Immortality is one. This is True Religion, which lays great stress on the fact that God is Truth and Truth is God. So keeping in view this Fundamental Truth, we should focus our attention towards Oneness of Human beings, while putting an end to all false, narrow and dogmatic religious instructions nowadays being given by some fanatic and war-monger blind politicians for fulfilling their selfish political motives.

Regarding religious fanaticism, Mr. C.C. Cotton has said,

"Where True religion has prevented one crime? False religions have afforded pretext for a thousand. Religious debates leading to breaking of heads, bloody communal riots, harmful communal electorates, false cries of 'Religion in danger' all are the results of false religion." 15

Within living memory, religious debates in this world were occasions for breaking of heads in the past. Separate communal electorates divided the people in water-tight


15 M.K. Gandhi, Harijan, dated 2.2.1934,
compartments on the basis of religion. There were frequent cries of 'Religion in danger'. Religious wars between Hindus and Muslims, Shias and Sunnis, Sanatnis and Samajis, Protestants and Roman Catholics, were common. In the name of religion temples and Gurdwaras were burnt or razed to the ground by followers of other faiths for the greater glory of their own God. In the name of religion, cold-blooded murders became deeds; crimes against women became virtues and killing of children became a ticket for going to heaven.

Amidst the dreadful and terrible scene of carnage and destruction, Mahatma Gandhi's soft and steady voice gave the message of love and truth to the whole world. The religion that makes us fight with our brothers, never came from God. It could be the religion of Satan, but not of God. But the greatest Avatar of Truth and Non-violence was himself shot dead so that the religious war should go on. But Gandhi's blood nourished the plant of True Religion. What he could not achieve in life, his death achieved that as if by a miracle. He was great in life and ever greater in death.

Keeping in view the above religious wars, bloodsheds, communal disputes, looting etc., Gandhi completely ignored formal religious instructions in his Scheme of Basic Education. Gandhi was against denominational religious education. He only favoured 'True Religion' leading to 'Morality' and 'Service to Humanity'. According to Gandhi "True Religion and True Morality
are inseparable."16

Gandhi's philosophy of education with religious
background is based on the integration of mankind, irrespective
of national and geographical barriers. In addition to all
this, by putting an end to narrow-nationalism, this philosophy
condemns sectarianism, religious orthodoxy and religious
animosities. His religious philosophy is on the lines of
Din-i-Illahi (National Religion) advocated by Akbar-the-Great
in sixteenth century in India, but it is an anti-thesis of
religious fanaticism of Moghul Emperor Aurangzeb. In this way
the 'Religious Tolerance' advocated by Gandhian Educational
Philosophy condemns sectarianism, prejudices, orthodoxy and
divisive elements advocated by false religious preachers.
This Philosophy discards all dogmas, conventions, rigidity of
formal religion and two-nation theory advocated by false religious
preachers. Thus we can find ample hope of world peace through
this philosophy of human integration.

There is a majority of people especially communists
who do not believe in Religion and oppose religious instructions.
There is another class of orthodox and communal people, who
are in favour of imparting sectarian and denominational
religious education. But Gandhi strikes the balance between
the two extremes. He was in favour of 'true religion of

16 Nirmal Kumar Bose, Selections From Gandhi,
service to humanity and living for others', but was against false religion with dogmatic and narrow interpretations. He once said, "I regard it as fatal to the growth of a friendly spirit among the children of different religions, if they are taught that their religion is superior to every other or that it is the only true religion" 17

(E) TRUE RELIGION IN EDUCATION

"Fundamental principles of ethics are certain common to all religions. They should certainly be taught to the children and that should be regarded as adequate religious instructions as far as the schools under the Wardha Scheme are concerned." 18

Religion is free but not cheap. A mere visit to a temple, mosque or a church is not a passport to heaven. People fight for religion, kill for religion, die for religion, but very few people live for religion. These very few people are true religious people. They have fully understood the 'True Religion'. Gandhi was one among them.

Gandhi was a follower of 'True Religion'. According to him, fighting over religion is wicked. He believed in the fundamental truth of all great religions of the World.

17 M.S. Patel, op.cit. p.208.
18 Ibid.
He believed in the "Essential unity of All religions". The educational world is torn by endless controversy over the subject of religious education to-day. There are some people who believe that every school going child must receive regular instructions in his own religion. On the other hand it is held by others that religion is the last resort of an idle thinker and, therefore, it should not be given any place in the field of education. There is a school of thought that avoids both these extremes, and seeks to provide for the teaching of the Universal essentials of ethics in all the educational institutions. This is Gandhi's original, sound and correct solution to the problem of religion in education.

This Gandhian School of thought should unite all human beings of this world in a spirit of love, brotherhood, co-operation and understanding; irrespective of religion, faith, nationality, colour and race. This philosophy could save mankind from warring elements and disruptive tendencies and by removing hostilities and factions, it would evolve a happy mankind on the basis of religious uniformity. This philosophy will propagate "Essential Unity of all Religions" in spite of the diversity of sects and creeds advocated by the leaders of religious wars. In this way this philosophy should bestow permanent peace, unity and emotional integration in this world, full of frauds, diplomacies, religious
sectarianism and destructive tendencies. World peace should follow after the introduction of this philosophy in the universal educational field.

Gandhi was the follower of "True Religion" and he wanted to introduce this 'True Religion' in educational institutions. In the words of Gandhi, 'True Religion and True Morality are inseparable'. He wanted to introduce this 'True Morality' in all the educational institutions in the interest of complete emotional integration and peace. The propagation of this 'True Morality' in the universal educational field will surely bring true happiness in this world and will maintain permanent world peace.

In India, religion has exercised tremendous influence over the hearts of millions from the very beginning. It was in this holy land that the Vedas and Gita were revealed to the early sages. Lord Buddha was born and saw LIGHT. Lord Mahavir preached his message of Non-violence and Guru Nanak gave the message of Humanism etc., etc. So we are bound to the past with centuries-old traditions of true religion.

Keeping in view the above facts Gandhi once said that India can never be Godless. He wanted to propagate 'True Religious Faith' among all the students and to ban false religion in educational field, which has been the main source of all the troubles and disputes in this World.
According to Gandhi, 'Self-Realization, which is the highest and ultimate aim of education, can only be achieved by the student community by the above true religious instructions of universal nature on the pattern of Secular philosophy. In this way the world will be better and happier and on full march to supreme Divinity.

Gandhi laid great stress on the fact that teachers must teach students fundamentals common to all religions, i.e., Non-Violence, Truth, Humanism, Service, Peace, etc. According to Gandhi, we must teach students to respect all the religions, religious books and great men of the world. In the daily prayer meetings at Ramlila Ground, Delhi, Gandhi used to repeat the common 'Fundamental Truth' from Holy Gita, Holy Quran, Granth Sahib and Holy Bible before the people.

(F) EVOLUTION OF TRUE RELIGION IN EDUCATION

"The evils of religious instructions will vanish with the evolution of the true religious spirit. To give up religious instructions is like letting a field be fallow and grow weeds for want of the tiller's knowledge of the proper use of the field."

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King Zain-ul-Abdin of Kashmir once said that there is no compulsion in religion in Holy Quran. All religions teach us to worship one God and to love one another. Sir Mohammad Iqbal has said that true religion does not teach us hatred, disunity, disputes, revenges, communalism etc. Swami Rama Tirtha was also of the same opinion that true religion means faith in good rather than faith in God. Gandhi wanted to evolve this 'True Religion' in the field of education, in the interest of world peace and emotional integration.

Gandhi was of the opinion that there is no religion higher than Truth and Righteousness. In Upanishidas, the Supreme is said to be Truth, Knowledge, One God and One-Integrated Divinity. The same is said in other religious books. God is Truth and Truth is God. God is immortality and we are all sons of Immortality. Gandhi felt that all religions at their best, prescribe same discipline for man's fulfilment. Vedas, Bible, Quran etc. speak to us of the need for self-discipline as a means of Self-Realization, i.e., God-Realization. All religions aim at the same goal. The integrated life i.e., the life of the Spirit in God is the great reality. This is 'True Religion' and evolution of this 'True Religion' in Education will lead to permanent world peace.

Emphasizing the universal character of all world religions, Gandhi made the following observations:

"Let me explain what I mean by religion. It is not Hindu religion, which certainly
prize above all other religions, but the
religion which transcends Hinduism, which
changes one's very nature, which binds one
indissolubly to the Truth within and
which ever 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 restless, unless it
has found itself, known its maker and
appreciated the true correspondence between
the maker and itself." 20

Gandhi viewed that different religions are
different roads converging to the same point. He thinks
that there are as many religions as there are individuals.

"Even as a tree has a single trunk but many
branches and leaves, so there is one tree
and perfect religion, but it becomes many
as it passes through human medium." 21

Gandhi's emphasis on the moral basis of religion
is indicative of his original approach to the subject.
Instead of reproducing old and outworn theories of religion,
he boldly asserts that we cannot conceive of religion apart
from morality.

Gandhian interpretation of religions focusses on
Oneness and Humanism for whole mankind, without any separatist
tendencies of multi-colour, divisions and creeds. This Gandhian
interpretation of religion is a synthetic flow that will unite

the whole human race into one common tie of eternal love
and eternal peace. In the interest of world peace, 'Gandhian
True Religion' may be incorporated in education in order to
make education a great unifying force, binding the students
of different nationalities in a spirit of brotherhood.

Gandhi's approach to the problem of religion and its
place in education is both original and convincing. The
essence of a course in religious education should be in
Gandhi's opinion the reverential study of all the religions
of the world showing how in essentials they meet in perfect
harmony. Such a course would be most useful to the spiritual
training or character-building, which is one of the major aims
of education. To know that the great truths enshrined in one's
greater religious and spiritual leader and teacher are echoed
and reflected in the message and spirit of other great souls
throughout the ages, are the main aims of Gandhi's True Religion
and the perfect knowledge of this 'True Religion' and its well
planned introduction in the field of Universal Education will
impart worldly students the most valuable and worthy education
for international peace. Scientific researches and atomic
energy will be diverted for constructive purposes i.e., for the
welfare of humanity.

Gandhi's True Religion, which he wanted to introduce
in educational institutions is based on the common
ethics and fundamentals of all the religions of the
world i.e., Truth, Non-violence, Love, Service, Peace etc.
According to Gandhi, this True Religion in education will do a lot of good to student community. It will make them fully developed socially, morally and spiritually. This type of spiritual education will convert intellectual trend of teachers and taught from war mentality to peace mentality and in this way will bring true happiness and peace in this suffering world.

This true religion of Gandhi is the cream of all religious books of the world. His 'True Religion' will do a lot of good to the worldly people. His 'True Religion' in education will teach students and teachers the lessons of Equality, Brotherhood, Honesty, Peace, Non-violence and service to Humanity and will surely put an end to all germs, disputes, exploitations, bloodsheds and war-mentality of war-mongers.

Gandhi believed in the practical religion of Humanism. The main idea of his True and Practical Religion is "Lover of Mankind is the lover of God". The evolution of His True Religion in the Universal field of Education will promote Fellow-feeling, emotional integration and peace mentality in all the students of the World after (1) breaking all domestic walls of narrow nationalism and (2) putting an end to all the diseases of communalism, racialism, blocism, religious fanaticism etc. It will promote education for International understanding while paving the road to permanent and ever-lasting World Peace.
It is true that a teacher may fail to teach students what he wants to teach them, but he can never fail to teach them what he actually is. There are instincts of curiosity and imitation in the children. They copy each and every activity and habit of their teachers. So the teacher must have a very noble, smart and healthy personality, otherwise he may fail in building up the personalities of his pupils. The teacher must own a holy and sacred personality to make the public realize that he or she deserves what he or she clamours for.

The teacher should always be a model in dress, manners and conduct. The third thing is of utmost importance. A teacher who is not having good moral character, is not fit for teaching profession. He would do more harm than good. As the saying goes, "If wealth is lost, nothing is lost, if health is lost, something is lost; and if moral character is lost, everything is lost". So, the teacher should be a model of supreme moral standards. It is only in that case he would succeed in giving moral training to students. This moral training should cultivate in a student a certain attitude of mind towards the world in which he is placed. The First and Second World Wars have shown that physical fitness supported
by intellect has been used in the destruction of mankind. In order to reduce this destructive tendency to a minimum, we should supplement physical and intellectual education by moral education. By these it means the teachers should train the students to do good to mankind and to serve humanity in the best way.

The teacher should have missionary spirit. He should not hanker after wealth. In place of material wealth, he should crave for spiritual wealth, which he can get easily after his mission is over. During his sacred teaching mission, he should enjoy some degrees of spiritual bliss and mental peace.

Indiscipline in schools and colleges is the talk of the day. Self-discipline in students is lacking and discipline is being maintained by way of force and police. The University and College students resort to strikes. Although there may be many causes for this epidemic, but one of the main causes could be the teacher himself. The students should not indulge in politics. For this, firstly, the politicians should not make students their tools in this direction. Secondly, moral and spiritual education on the pattern of Gandhian Philosophy should be imparted to students. Thirdly, teachers must work in a missionary spirit. They should have sympathetic approach towards students. This will help them in finding out the basic causes of frustration among students, which lead them towards mischiefs. It is the duty
of the teachers to remove all the grievances of the students. No injustice should be done to them. Discipline among students can't be maintained permanently by dint of rod and police force. Teachers should focus their attention towards self-discipline. The teachers can maintain the above self-discipline in the present student community by virtue of education of 4 H's, as advocated by Gandhian Educational Philosophy. This education of 4 H's (i.e. Education of Hand, Head, Heart and Health) is well-balanced education and helps much in the all round development of the students.

Most of the schools have nowadays become great business centres instead of knowledge centres. Their guiding principles, instead of imparting knowledge, have been of making money and collecting huge wealth. So many immoral practices have also started in these schools and colleges, which need immediate attention and should be checked without any hitch or hesitation.

Keeping in view the above facts, it is true that the present system of education is undergoing a falling moral standard. There was a time when the pupils had a great respect for their teachers, but now the position is quite reverse. Some stabbing and beating cases of a few teachers by the boys have taken place in the last few years.

Gandhi was right when he said that only moral, spiritual and philosophical development can set disordered things in order
in the present educational set up. Gandhian Educational Philosophy can serve as the biggest light-house for the teachers in the interest of world peace and prosperity.

According to Gandhi, a teacher is a guide, friend and philosopher to his students. Gandhi laid great stress on "Self-Discipline". Discipline by expulsion, special fines, fear etc. is an artificial and temporary discipline. Self-Discipline can be maintained only by teachers with a firm spiritual background and missionary spirit.

Gandhian Philosophy of 'Service to Humanity', which lays great stress on the promotion of goodwill and tolerance among all people and which focusses on the noble ideals of peace, love, truth and supremacy of God; can infuse missionary spirit in the teachers and make them mission-minded, instead of business-minded and in this way the teachers can promote 'Education for International Understanding and Peace' during the present nuclear age, which will be a glorious tribute to Gandhi who had set secular, socialistic, humanistic and democratic traditions of peace for mankind. These teachers with 'Gandhian-Missionary Spirit' should start a world-wide campaign of prohibiting the use of nuclear and thermo-nuclear weapons', and 'suspension of nuclear and thermo-nuclear tests'. The missionary spirit of these teachers can promote international cooperation through the medium of education. The science students should be trained from the very beginning in the peaceful use of modern scientific inventions and atomic energy.
At this critical time, when the nuclear weapons could soon close the present and last chapter of mankind; a modern teacher, with Gandhian Missionary Spirit, should propagate education to serve as a permanent unifying force for the entire mankind. He should teach peaceful philosophies of all peace-lovers of this world (i.e. Lord Christ, Lord Buddha and Mahatma Gandhi, Dr. Tagore, Shri Nehru and President Kennedy etc.) to the students. He should promote peaceful co-existence, humanism, non-alignment, disarmament, religious tolerance and emotional integration among students; irrespective of caste, creed, colour, religion, nation and should kill all the harmful germs of sectarianism, communalism, racialism, colonialism, violent nationalism etc. etc. It is in this way that we will be having 'One-World Order' and 'One-Integrated-Mankind' leading towards permanent and everlasting world peace.

"My pan of joy fills the Universe, and I salute the Divinity in all. I know that love is the heart-beat of all creation and that this melody of life is eternal." 23

"I am part and parcel of the whole and I cannot find Him apart from the rest of humanity". 24

The present moral degradation and falling standards in education is due to present defective system of education

23 A.F.Meuter, Your God is My God, Bombay, Bhartiya Vidya Bhawan, 1971, p.148.

which is only developing the heads of the students and not their hearts. The present defective system of education is only nourishing the bodies of the students and not their spirits i.e., souls. The present system of education is making us only intellectual brutes and not human beings. What was going on in East Bengal (now Bangladesh) during the year 1971, is the result of this defective system of education.

Gandhian Educational Philosophy focusing on 'Self-Realization' directs the students towards the above-mentioned 'Divinity' and 'One-Integrated-Humanity' with the result that the students practise 'Morality' and attain high moral standards.

(E) RELIGION AND MORALITY

"Gandhi ji wished that teachers should establish with their students a real 'Heart contact' and should give all their outside the classroom to their students fashioning their hearts rather than their brains and encouraging them in their efforts to lead good lives and build up strong dependable characters."

- E.A. Piers 25

By imparting religious instructions in educational institutions, Gandhi meant to propagate common 'Ethics', 'Morality' and 'Fundamentals' of all religions and not their individual rituals and dogmas. Leaving aside all the narrow and false interpretation of religion, he goes straight

to the heart of the problem and suggests an original, sound, broader and universal form of practical religion in education. The finest and the most practical form of religious education, he declares, is the noble personality of the teacher. A teacher who does not possess a model personality, a teacher who lacks morality, a teacher who is below moral standards, is not worthy of entering in the noblest profession of education.

Gandhian Educational Philosophy, with the central idea of 'True Religion and True Morality', lays great stress on human integration, Oneness, toleration, mutual accommodation, emotional integration, human brotherhood and service to mankind. This philosophy can evolve a new world without war, in which preference will be given to 'Fundamental Rights of an Individual'. This philosophy of 'True Morality' and 'Humanism' shall regulate 'Good-will and peace Missions' which will encourage 'International Co-operation' in this world at present dominated by separatist tendencies. This philosophy shall soon bring Unity and Solidarity on the pattern of socialistic democracy in this world fallen a victim to the horrible diseases of imperialism, colonialism, racialism and blocism.

Long ago, when Gandhi undertook the education of the youngsters of Tolstoy Farm, he then realized that the training of the spirit of the student was the true education. He believed much in the practical religion of 'Serving humanity and living
for others'. He did not believe in the theoretical religion with false and narrow interpretations. Of course he wanted that every student should know the general knowledge of all the religious books, besides his own particular religion.

"True religion and true morality are inseparably bound up with each other. Religion is to morality what water is to the seed that is sown in the soil." 26

From the above words of Gandhi, we come to understand what actually religion means. What are the aims of religion? True Religion lays great stress on 'True Morality'. 'True Morality' is the true and broader interpretation of religion. 'True Morality' is the common fundamental of all the religions. This 'True Morality' leads us towards 'Humanism', which is the true path towards world peace. Without religion it is difficult to develop true morality. Morality must have a religious background. We cannot teach morality without relating it to religion. Children get confidence from the study of their religious books. Religious faith inspires and gives life to morality. But it should be true religion as advocated by Gandhi. Gandhian educational philosophy teaches us religious tolerance, humanism, peaceful co-existence, emotional integration and service to mankind. This philosophy is against religious war, sectarianism, religious fanaticism and dogmatic religion. This

Gandhian true religion shall evolve 'true morality' which is the royal road to world peace.

Gandhian true religion points us towards God, who, according to Plato, is the author of good only. So goodness and peaceful co-existence should be successfully propagated throughout this world of nuclear era. Gandhian philosophy lays great stress on 'Fatherhood of One God and brotherhood of all human beings'. In this way 'National prayers', 'Silent Prayers' have been advocated for schools and colleges, by Gandhian educational philosophy. Students of various faiths and religions attend such Gandhian National Prayers. Gandhi wanted to introduce such type of religious instructions in the educational institutions, which are based on 'Morality' and which will bring students of different faiths and religions closer so that they may love one another, respect each others' religion and religious founders. They must get such type of spiritual training which will finally lead to their character building.

Character, according to Gandhi, is more important than anything else. Gandhi's main purpose of religion in education was that the teachers should give moral and spiritual training to students, in the interest of universal peace and welfare. This moral and spiritual training can put an end to all the communal germs and separatist tendencies of the students and will promote education for international
understanding. Once to the boys at the Eton Public School, he gave advice that when they become administrators after schooling and sing "Rule Britannia", they should rule by moral force and not by Naval or Military Force.

The world is nowadays very near to destruction. No doubt Science is progressing day by day but it is at the time leading the world towards destruction. The Atomic Energy, the last achievement of Science is being used for destructive purposes i.e., for the preparation of Atom and Hydrogen Bombs. The introduction of 'True Religion' and 'True Morality' in the universal field of education, can train the science students of modern age as well as science teachers for using the atomic energy for constructive purposes i.e., for human welfare. Gandhian Educational Philosophy, i.e., (Self-Realization) is the light house of International peace for the whole world at this critical time, when destructive tendencies are dominant everywhere. Character building is a positive factor in a well-balanced education. According to Gandhi, we should have teachers of good moral character, because character is an essential part of the training of the young students and all this training without culture of the spirit is of no use, and may be even harmful. In Tolstoy Form, Gandhi made the children memorize and recite hymns from books on Moral training. But this did not give full satisfaction to Gandhi. As he came into closer contacts with them,
he saw that it was not through books that one could impart spiritual training, for character building comes from their very lives. Religious and spiritual instructions pertaining to character building, can be given, in the best way by the teacher living a religious and holy life. There are some teachers who teach students something with their lips and act in a different way. 'Charity begins at home' is a famous proverb. So the teacher should be a model in moral character, good manners and habits. Then and then alone his lectures and advices on the students will bear fruit.

As to the question whether religious education should form a part of the school curriculum, as approved by the State, Gandhi said that he did not believe in State religion even though the whole community had one religion. The State interference would probably always be unwelcomed, so far as dogmatic and sectarian religious instructions are concerned. According to Gandhi, morality, character-building, and social service etc. should be taught to the students in educational institutions. In 'Harijan' dated 23.3.1947, Gandhi has said, "The Fundamental ethics is common to all religions and its teaching was, according to him undoubtedly a function of the State."

The above teaching of 'Fundamental Ethics' in all
the Educational Institutions can lead to emotional integration in this disputed world and can surely lay the foundation stone of permanent and ever-lasting World Peace by putting an end to the false propaganda of War-mongers. Atomic energy should be at the service of mankind. We will be having 'Happy World' free from fear, suspicion and intrigues. "Moral life without reference to religion is like a house built upon sand".27

Keeping in view the above words of Gandhi, it is clear that religion without morality is of no use. It creates more problems than solving even a single problem of the present nuclear age. Religion supplemented by morality is a Gandhian way towards World Peace, whereas Religion without morality results into dogmatic, sectarian and fanatic religion. According to Gandhi, we should follow 'True Religion' in the interest of International Peace. This 'True Religion' advocated by Gandhi includes Morality. 'True Religion' and 'True Morality' go side by side, according to Gandhi. And we must, for promoting 'Education for Peace' include this 'True Morality' in all the educational activities of schools and colleges. According to Acharya Vinoba Bhave, "God dwells in the hearts of all beings"28 So it is our

moral duty to focus our attention on "God of Humanism"
and not on 'God of Religious Fanaticism'.

(I) GANDHIAN MORALITY

"Gandhi was primarily a man of action. He was never
tired of saying that thought and emotion did not result in
some kind of action amounted to a kind of indulgence
which was generally not desirable. He was
primarily concerned with action involving moral
and religious issues. It should, however, be
remembered that, in Gandhi's view, all human action
was to some extent at least related to a religion
and morality. He was wholly opposed to the idea
that any field of human endeavour whether it was
Science, business, economic or politics could be
divorced from morality."

- M.K. Gandhi

Morality is the sense of 'social good' and the
'conscience of religion'. The social instinct of morality
is an instinct which is born of experience, environment,
nature and certain good or bad results of our human
behaviour. Morality is always interlinked with religion
and spiritualism according to Gandhi. So morality is the
central pivot of Gandhian philosophy, applicable to one's
practical life and behaviour.

The history of the world shows that politics
divorced from morality has caused endless pains, sufferings
and bloodshed in this world. Gandhi has once said,
"Other religious leaders are politicians in disguise.

29 K.S.nathanam, Gospel of Gandhi, Bombay, Bhartiya
I, who am supposed to be a politician, am at heart a religious man. Gandhi, who was a prophet of Humanism, Secularism, Religious Tolerance and World Peace, laid great stress on 'Morality' even in the field of politics. Morality shall always enlighten politics. By dint of Gandhian Morality, politicians and statesmen shall serve mankind in the best way. Morality shall purify their hearts. Gandhian Morality is the outcome of Gandhian Educational Philosophy focusing on 'Self-Realization'. It is the 'Education of Heart'. It lays great stress on 'The Philosophy of 'Live and Let Others Live'. It propagates 'Human Brotherhood' and 'Service to Mankind'. The fundamentals of all world religions are based on this Gandhian Morality, which is a spiritual road to World peace.

Gandhian philosophy lays great stress on Morality plus Politics in the interest of permanent world peace. Gandhi wanted 'Ram Rajya' and not politician-raj. 'Ram Rajya' stands for the Golden Age of Goodness, Nobility and Love for all. Gandhi was the lover of mankind. He always stressed on Ethics, Morality and 'Service to Humanity'. His educational philosophy is actually 'Moral Education'. By dint of this moral education, he wanted to establish the above golden Age of Goodness, Nobility and Love for all.

Gandhian Educational Philosophy leading to 'Self-Realization' teaches us 'To live and let others live',
whereas Hedonist philosophy propagates - "Survival of the fittest".

According to Gandhian philosophy, politics and morals should walk hand in hand in the interest of world peace and human prosperity. Gandhi's disciple Acharya Vinoba Bhave is also of the same view. He has also laid great stress that science and spirituality should always go together in the interest of Sarvodaya, i.e., welfare of whole mankind. Morality should always have superiority over politics.

According to Mr. Richard B. Gregg, we are nowadays in the midst of a fairly rapid breakdown of modern civilization. Two World Wars within the last 50 years; an existing "Cold War" of mutual suspicion, threats and harassments, a threatened nuclear war, poisonous gases etc. in all the continents are evidences and symptoms of this wide-spread demoralised disease. This type of civilization divorced from morality first of all originated in Europe and Great Britain, but has now spread in other countries of the world.

At this critical hour when manufacturing of atom and hydrogen bombs is in full swing, the world is badly in need of great moral philosophy, instead of Hedonist one lacking in morality. In this way we can have a happy world in which mankind will be loved in the real sense and whole human race shall be knit in humanistic bond of brotherhood.
In this reign of morality, all the differences between
(1) Russians and Americans, (2) Germans and Britshers
(3) the White and the Black etc. etc. shall disappear just
like darkness disappears with the rise of the Sun.

Gandhi was a man of action. He laid great stress on
the fact that Lover of Mankind is the lover of God. Gandhian
morality leads us towards 'Serving Humanity'. We can
serve mankind in different ways. In case every body does his
duty honestly, he serves mankind in his own way. Tagore
once said, "God is not present where there is chanting,
singing and telling of beads. He is, where the tiller is
tilling the hard ground and where the path-maker is breaking
stones."

Gandhi had so many times said that he could serve
God only by serving mankind. He could not find God apart
from humanity. His educational philosophy centralising
on 'Self-Realisation' directs us towards humanism, i.e.,
service to mankind on the moral basis of ethics. He was
not against transcendental meditation; but he was against
religious fanaticism, dogmaticism and sectarianism. He
was also against ritualism, narrow and false interpretation
of religion and exploitation by religious heads and priests.

Gandhian self-realisation, which is the highest
and ultimate aim of education leads us towards God-realisation
which ultimately makes us fully understand that we are all
part and parcel of One-integrated Humanity. This Oneness
is the cream of Gandhian Educational Philosophy. We are all brothers. This brotherhood is the chief doctrine of Gandhian humanism. This unifying philosophy of humanism is the outcome of Gandhian morality, which lays great stress on true religion, broader interpretation of religion and world peace. In short Gandhian morality is based on international ethics, which is a spiritual road to world peace.

Gandhian morality discourages immoral activities and processes that promote fear, anger, pride, aggression, violence, race-discrimination, casteism, communalism, religious fanaticism, separatism, linguistic disputes, provincialism, narrow-nationalism, blocism, regionism, religious intolerance or other divisive attitudes in human society. While functioning as a supreme unifying philosophy, Gandhian morality shall definitely succeed in establishing permanent world peace.

Politicians lacking moral development have divided man from man and made a nation fight against nation for their own glory and power. They have spread a world-wide disease of communalism, separatism, exploitation, casteism etc.

Gandhian educational philosophy of 'live and let others live' has humanised as well as spiritualised politics. It has given a constructive as well as healthy lead to politics, while changing its direction from nuclear war to world peace. Gandhi was a philosopher - statesman.
He loved humanity. He served mankind. He propagated in favour of human integration. He believed in Oneness. Morality was the pivot of all his activities. In short the peace lovers of this world can lay hopes on Gandhian peace philosophy based on absolute morality, ethics and human real virtues.

The world is very soon facing a great nuclear crisis. According to world scientists billions of human beings shall either die or undergo agony if there is world war which will be a nuclear war. Civilisation will end due to this nuclear race. Dr. Linus Pauling, in an interview (Washington Daily News, October, 1960) estimated that the Soviet Union’s 50 Megaton blast would cause 40,000 babies to be born, with physical defects in the next few generations, pollute the atmosphere for 60,000 years with radio-active debris which would produce another 4,000,000 still-births, bring about ‘uncounted cases of bone-cancer, leukaemia and related diseases’, damage the eyes of persons within several hundred miles of the explosion and bring serious illness to many within the area of the explosion. The stock-pile with the nuclear powers is already enough to wipe out all life from the planet, not to speak of human life and civilisation. At this most critical hour, it is only the morality of 'live and let others live' and educational philosophy of 'Peaceful Co-existence' which can save the whole world from wholesale nuclear destruction.
Gandhian morality is absolutely based on spiritualism. It is a spiritual philosophy which refers towards highest ideals of man's spiritual cravings. This morality teaches universal love, good-will missions and cessation from all sorts of violences towards others. It also teaches us to look upon the whole world as a single community, i.e., 'One-World or mankind-one'. It lays great stress on 'Self-Realization', 'Know Thyself' and 'True Religion of Humanism' which ultimately leads us to 'Self-awareness'. This self-realization or self-awareness, which according to Gandhi is the goal of all religions and all human beings and also the highest and ultimate aim of education; makes us fully realize ultimately that we are part and parcel of one supreme Immortality. It focusses our attention towards the cultivation of man's inner higher spiritual ideals and not on his material progress based on greed, violence, hatred etc.

(J) **RELIGION AND SCIENCE**

"Religion deals with the science of the Soul." \(^{30}\)

According to Gandhi, true interpretation of Religion is "Spiritualism". It is the Science of 'Spirit' or 'Soul'. Religion is a supreme philosophy and should always be kept

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away from politics. However, we should accept scientific religion due to the fact that on one side Science will enlighten Religion and on the other side it will remove dogmatism, ritualism, sectarianism, fanaticism, narrow-mindedness, communalism etc. from the Religion and will make us to follow 'True Religion of Humanism' as advocated by Gandhi. This is quite clear from the following words of Shri Aurobindo:

"The intellect is not all, a guide within awaits our question. Neither Science nor religion by itself can discover the absolute Truth. Religion uncontrolled by Science may lead us to superstition. Science unaided by religion would make us dogmatic. In our march through life, we require both." 31

Religion mostly deals with Realism, Philosophy, Spiritualism, Immortality and Divinity. Science mostly deals with Materialism, Mortality and perishable inventions. Religion gives us main purpose of human life and education, which science lacks. Religion leads us to ultimate goal and in this way gives us proper direction. According to Gandhi, Religion gives us the highest and ultimate aim of education and in this way leads us to Self-Realization.

Religion deals with the realism of human creativity. Religion is a spiritual experience. Religion can explain us what is not explained by Science. It provides us with one

kind of progressive continuity in human existence. No scientific argument can disprove the existence of God. Relation between man and God is a very intimate relation of one trying to merge into the other in the pursuit of perfection. This is the main purpose of Religion.

We are part and parcel of one-world-integrated Human Society. Our Human Soul is a part and parcel of Over-Soul, i.e., God. God is the source of highest order and creator of the Universe. Religion needs no proof, it carries its own conviction. Religion demands unification of concepts. The new religion of man in the light of Gandhian Educational Philosophy is coloured by Science, for Science provides the wings with which the human spirit searches the new creative heights.

Science unfolds the nature and peeps into the mysteries of the universe. Religion is faith in God, and the practice man observes, the thought and ideas he nurses in his heart for this faith. Though the scope of Science and that of Religion is different, yet in the realm of thought one reacts upon and traverses the reign of the other.

The problem of human life itself calls for the consideration of some of the ultimate problems of spirit. God and moral laws cannot be apprehended and appreciated by any of the scientific methods. Nor can Science answer satisfactorily the ethical questions, such as: What is good for man? What are his duties and why? What is the
ultimate goal of human life? What is the main source of Supreme Bliss and Supreme happiness? At best the answers of Science to these questions are partial. Besides, the present visible world of facts, there is also such a world as the world of values, the probing into which needs a different spiritual discipline advocated by Gandhian Philosophy, than is provided by the temper of science, which refuses to believe in anything or deal in anything unless it can be seen by naked eyes or instruments or measured up by mathematical- or-physical formulae.

Before the advent of Science, religion was the monarch of all. In the heart of a man religion was enthroned; but in the absence of scientific knowledge, religion degenerated into superstitions and blind faiths in religious dogmas and rituals instead of universal fundamentals and humanism. If Science has done anything to religion; it has shaken its basis of superstitions. Science has led us to Enlightened Religion. Scientific knowledge shows us the right way of introducing 'True Religion in Education' in the interest of World Peace and integration of Human Society.

Science deals with concrete facts. Religion deals with unknown truth. Science follows the road of reason, Religion pursues the path of faith. Science argues, demonstrates, experiments and accepts what is proveable. Religion mediates and believes what cannot be proved by
a common worldly man dominant with materialistic outlooks. Religion stands on intuition, but Science on reason. Intuition is a mystic process. It brings to man Light from Unknown. There are supposed more things in Heaven and Earth than are dreamt in Modern Science.

Properly understood Science has never fought 'True Religion' laying stress on common Fundamentals; but only with its mythology, orthodoxy, fanaticism and falsehood. Science has only rationalized and systematized the religion and has brought back the mind of the sceptic within its fold. It has, therefore, come not to destroy religion but only to reform it. It has exploded myths, the superstitions and wrong ideas, which so long choked the fountain of 'True Religion' in the light of common Fundamentals and Absolute Truths.

The discoveries of Science prove how mysterious this Universe is and how mighty and powerful God is. Before the mysteries of the Universe; man, with all his pride of intellect and knowledge of Science; stands humble and in reverence and humility he bows down his head. It is at this point that Science and Religion meet. So, in the interest of World Peace and Human Prosperity, the West - "Stronghold of Science" should embrace the religion." There should be an understanding of 'Give and Take' between East and West in the interest of world peace and human prosperity. The
unity of Spiritualism (East) and Science (West) shall lead towards human survival as is clear from the following words of Dr. J. Radha Krishnan:

"Without a spiritual recovery the scientific achievements threaten to destroy humanity." 32

Gandhi was in favour of this "Scientific Religion", i.e., "True Religion" free from superstitions, orthodoxy, communalism, blind faith in religious dogmas and rituals, religious wars, moral degradation, bloodsheds, looting, exploitation, breaking of heads, slaughter etc. etc. He introduced this 'Scientific Religion' in the Educational Field for encouraging world peace, human prosperity, social service, fellow-feeling, non-violence, universal brotherhood etc. etc.

The above mentioned 'Scientific Religion' as advocated by Gandhi has also been appreciated by Prof. Rama Tirtha in the following words, "All progress in Science and Philosophy in Europe is due to the manifestation of 'Self' i.e. 'Spirit'" 33

This 'self' refers towards 'Self-Realization' which according to Gandhi is the ultimate aim of education.


"Science is always wrong. It never solves a problem without creating ten more."

- G.B. Shaw

Science has brought health and comfort to humanity. The peaceful blessings of science are manifold. Nowadays electricity serves as a domestic servant. It lights our houses, cooks our meals and grinds our wheat. The other inventions of science i.e., cinema, gramophone, wireless, television, radio etc. have really made our lives happier. Science has done a lot of good to suffering humanity in the field of medicine and surgery. The B.C.G. injection is a safe device against T.B., Vaccination is a prevention against small pox and penicillin is a wonderful drug. Science has conquered air by the invention of aeroplane and ocean by the invention of ship. It has conquered dense forests full of terrible lions and tigers by the invention of a gun.

Keeping in view the above lines, we can say that science is an angel. But, unfortunately certain nations have converted it into a devil. Just as fire is a good servant, but a bad master; Religion is a good servant, but a bad master. Similarly science is also a good servant, but a bad master.

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The politicians, false religious leaders etc. have ceased to make science a good servant of Humanity. Hedonists and unholy people have made science a bad master with destructive and devilish tendencies in the following ways:—

The destructive achievements of war hungry nations in the field of science, is Atom and Hydrogen Bomb. The atom bombs dropped on the Japanese cities of Hiroshima and Nagasaki, rased the cities to the ground and destroyed all living things. But that is an old story. The atom bomb is now superseded by its elder brother, the Hydrogen Bomb. In case there is any Third World War and should bombs be used, Humanity will be wiped out and it may be the end of human race on this planet. In this way, we are fast marching on the road to wholesale destruction. Three Scientists of Columbia University have conducted a series of experiments in about 17 centres so far. According to their findings, the poisonous effects of Atom and Hydrogen Bombs have even entered human bodies, resulting in numerous diseases. Besides this, it has also laid poisonous effect on milk, fruits, vegetables and other eatables resulting in the suicide of human race.

Science has brought us comforts and amenities of life, but of what good will be the radio, electricity and atomic energy if humanity is destroyed entirely and the world becomes a big grave-yard. In an Atomic War, humanity has
little chance of survival. Science, which was the benefactor of humanity is proving the murderer of humanity. Science which has conquered time and space and broken all the old barriers, will destroy humanity if there is Third World War. Science, which has brought so much happiness to the world is now becoming the murderer of mankind. It has been calculated by the Economists that if all the money wasted on World War II were to be distributed equally among 230 crores population of the globe; each man, each woman and each child would have got Rs. 30,000/- per head.

The philosophers have, in all ages, preached the abolition of War. War, according to them, is an evil and the origin of all miseries. In 1875 the great Philosopher 'Kant' in his book 'Perpetual Peace' established the fact that war is a destruction of all good and the origin of all evil. The philosophies of Lord Christ, Lord Buddha and Guru Nanak etc. preach Non-violence and the rejection of all forms of violence. Gandhi was the lover of Peace and Humanity. His Non-violence is an effective antidote to Atom and Hydrogen Bombs. It is an old saying that who chooses to live by a sword shall perish by the sword. Gandhian Educational Philosophy of 'Live and let others live' will turn the direction of Science from 'destruction' to 'construction'. This philosophy should compel the scientists for using the Atomic Energy for constructive purposes, i.e. for the welfare of Humanity.
Gandhian Educational Philosophy of 'Self-Realization' teaches us that 'all men are brothers' and in this way puts an end to all the separatist tendencies, prejudices, racial differences, communalism, untouchability, provincialism, colonialism and narrow nationalism.

(L) RELIGION AS A CONSTRUCTIVE FORCE

"Concerted efforts should be made to bring about unity among different religions. It is by the unity of religions we mean that there should be a spirit of understanding, accommodation and tolerance among the followers of different faiths, then this stand is perfectly sound. However, varied the rites and rituals of different religions may be, the fundamentals are almost the same and the unity of religions can rest on those fundamentals." 35

Gandhi was a deeply religious man. To him life without religion was like a ship without a rudder. He did not agree with the notion that religion was opposed to material welfare. To him religion meant one's own experience and not a set of creeds and dogmas. He regarded religion as an abiding faith in the absolute values of truth, love and justice. He accepted only "instructions in the universal essentials of religion and a training in the fundamental virtues of truth, non-violence and service," as the fundamental basis of religious instructions. He

wanted that each and every student should be instructed in schools and colleges to respect all religions and to show the true religious and moral spirit in his actual conduct.

In the light of above Gandhian Educational Philosophy, Government of India had appointed the following Education Commissions for preparing a well-planned programme of imparting religious and moral instructions in all the educational institutions of India on the pattern of Gandhian Philosophy:

**University Education Commission**

The University Education Commission under the Chairmanship of Dr. S. Radhakrishnan made the following observations about the imparting of religious instructions in the Educational Institutions of India:

"The difficulties through which India passed in recent years led to the formation of those universal principles. The intention is not to ban all religious education, but to ban dogmatic or sectarian religious instructions in educational institutions. If we teach sectarian and communal creeds to our children in public schools, instead of developing in them the spirit of peace and brotherly love; we encourage the spirit of strife, as the children become conscious of their divisive creeds and group loyalties." 36

From the above lines it is clear that the 'True

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Religion in Education will do a lot of good to Humanity. This 'True Religion in Education' will fully develop the spirit of peace and brotherly love in all the students. In this way the dream of 'Happy and Peaceful world' will surely come into actual existence.

Sri Prakash's Report.37

A Committee under the Chairmanship of Mr. Sri Praksha, ex-Governor of Maharashtra was appointed in August, 1959, by the Union Ministry of Education, Government of India, for making a detailed study of the entire question of religious and moral instructions in all the educational institutions of India. The Commission has emphasised that it is most desirable that provision should be made for the teaching of moral and spiritual values in all the educational institutions.

The Committee also feels that such education is quite feasible and whatever difficulties there are must be surmounted so that this may be made practicable. The Committee is of the firm opinion that many ills in the educational world and in the world society as a whole to-day, which resulted in widespread disturbance and separatist tendencies were mainly due to the gradual disappearance of the hold of religion on the people.

37 Sri Praksha, op.cit.
The most effective cure in the opinion of the Committee is the inculcation of moral and spiritual values in the minds of the people from the earliest years. "If we lose these values", says the Committee, "we shall be a nation without soul and our attempts to initiate the outer forms of other lands without understanding their inner meaning or psychologically attuning ourselves to them, would only result in chaos and confusion, the first signs of which are already very distinctly visible on the horizon."

The Committee points out in its Report that diversity of religions is one of the most important features of India's national life and it would be of the greatest advantage of every educated Indian were to know and understand the guiding principles and spiritual values of religions other than his own. An objective, comparative and sympathetic study of all important religions of India, is, therefore, advocated.

In the light of above report, it is clear that 'True Religion in Education' will do a lot of good not only to India alone, but to the whole world. The world is at present going towards absolute materialism. "Eat, drink and be merry" and "drink, dine and dance" are modern slogans of worldly people. Greed, lust, violence and military blocism are in force and moral and spiritual values are
no more. Dr. S. Radhakrishnan once remarked that the
greatness of Gandhian Philosophy is in its insistence
on the creative power of the Soul at a time, when the
destructive forces seem to be in the ascendent in this
world.

According to Gandhi, "True Religion in Education"
should be positive and constructive force, which will
bring true happiness in this world by the evolution of
spiritual and moral values of (1) Live and let others live
(2) Universal Brotherhood (3) Service to Humanity
(4) Non-violence (5) Tolerance (6) Truth (7) Philosophy
(8) True Morality (9) Divinity and (10) Supreme Bliss.

"I cannot conceive any higher way
of worshipping God than by working for
the poor." 38

The above words of Gandhi refer towards True
Religion of Humanism. This Gandhian True Religion is a
constructive Truth for establishing permanent world peace
in this world full of religious fanaticism. The above
Gandhian True Religion of Humanism, which includes 'True
Morality' teaches us to serve Mankind and to live for
others. According to Gandhi, the true criterion of faith
in God is that one should feel for the humblest of His
creation. We can serve God, by serving His creation; we
can love God, by loving His humblest poor creation; we can

38 M.K. Gandhi, *Day Book of Thought*, Edited by
please God, by pleasing the hearts of the human beings.

(M) RELIGION AS A DESTRUCTIVE FORCE

"It is the narrow interpretation of religion that has been responsible for so many sufferings, communal disturbances, bloodshed etc. Disbelief in the religion is the outcome of the wrong interpretation that we generally put on religion. So it is the wider, broader, and true interpretation of religion that can do a lot of good to this world and will bring true happiness and peace in this world." 39

According to Dr. Tagore we must lay much emphasis on the universality of religion. We must not narrow it down to the scope of our own sects. Nowadays people have given wrong interpretation to religion. They have mixed religion with politics giving rise to communal electorates, communal seniorities etc. etc. This wrong interpretation of religion has given a rise to separatist tendencies in this world. The narrow-minded people set their own religion against other religion in a spirit of ugly competition, make them run a race in order to determine the winner. In this way the religion is becoming a destructive force (just as Jehad in Pak terminology). It will lead to world-wide destruction by giving a rise to the following types of separatist tendencies: (a) Communalism, (b) Provincialism, (c) Casteism, (d) Linguism, (e) Religionism, (f) Disintegration, (g) Two Nations Theory etc. (h) Religious Fana ticism and Intolerance.

39 Sri Prakash, op.cit.
It is for this reason that Gandhi was against imparting of sectarian and dogmatic religious instructions in the educational institutions. He was in favour of imparting true religious instructions based on universal Fundamentals and Ethics. According to Gandhi, we should neither quarrel or fight with each other for religion, nor kill others for the sake of religion. Fighting for religion, according to him, is the false interpretation of religion. We should try our best to live for religion. We should learn to extract everlasting life from religion. We should try to make ourselves wealthier from the immortal and most precious wealth of spiritualism and Divinity. This is 'True Religion' and this 'True Religion is Education' will surely establish permanent peace in this world.

According to Tagore, the false religion based on vanity and sectarianism is due to the inherent vices of our nature and shamelessly we attribute the fault to religion, which is actually a religion of Humanism, a Universal Religion, i.e., a True Religion. Religion is something very high, most precious and most valuable. Unfortunately, the people of modern world have either totally ignored Religion or have blindly followed the dogmatic and sectarian religion with false and narrow interpretations.

This false and narrow interpretation of religion is a destructive force, which may sooner or later,
bring destruction in this world. As already said, "Fire
is a good servant but a bad master". The same can be
said about Religion. Just as fire without discipline
and proper order turns everything into ashes and does
great harm to the humanity, similarly false religion will do
a great harm to humanity. It will destroy the mankind by
giving rise to so many evils. So we can say, "Religion
is a good servant but a bad master". The world will be
much benefitted by the true religion of Humanism and also
will be too much harmed by the false religion of communalism,
sectarianism etc.

"I believe in Bible as I believe in Gita". 40

From the above words of Gandhi, it is quite
clear that he believed in 'religious tolerance' and 'essential
unity of all the religions of the world'. He was deadly
against religious fanaticism and dogmatism.

(N) SECULARISM

"The fact that the Indian Republic is a
secular State does not mean that all our
activities are meant for material advancement.
India has not accepted a purely scientific
materialism, as the philosophy of the State.
Though we have no State religion, we cannot
forget that a deeply religious strain has run
throughout our history like a golden thread." 41

40  Jag Praveesh Chandra, op. cit., p.262.
41  "Report of the Indian Universities Education
Commission" submitted to the Govt.of India, 1948, p.295.
Secularism is the crux of Gandhian Philosophy. It represents 'Gandhian True Religion of Humanism', Religious Neutrality, Tolerance and Non-communalism in a country of multi-religiousness and over-religiousity, as an antidote to religious fanaticism, sectarianism and Two-Nations-Theory. It indicates India's age-long tradition of tolerance and absorption of all faiths and cultures, finally representing Gandhian Philosophy of 'Humanism' and 'Emotional Integration'. So this term of secularism in Indian Field is far superior than the following ancient Roman terms i.e. secular hymns, secular wars, secular birds etc.

In India 'Religion' is not the basis of political rights of Indians. In India, 'Religion is not mixed with politics'. Voting is not being done here on the basis of Religion. A Hindu votes for Sikh candidate, a Sikh votes for Christian candidate, a Christian votes for a Buddhist candidate, a Buddhist votes for Jainist candidate, and a Jainist votes for Harijan candidate etc. for membership of Parliament or State assemblies. Thus the whole Legislature is framed on Gandhi's idea of 'A classless Society', resulting in joint electorates. A Muslim candidate now has to get votes, not from Muslims only, but from the Hindus, Muslims, Sikhs and others. Similarly, a Hindu candidate now has to get votes not from Hindus only, but from Hindus, Muslims, Christians, Buddhists and others. This has given a great blow
to the horrible diseases of (1) Communalism (2) Provincialism (3) Casteism (4) Regionalism (5) Two-Nations-Theory (6) False religion (7) Exploitation of religion by political leaders (8) False propaganda of 'Religion in danger' etc. Gandhian Educational Philosophy aims at complete Emotional Integration with Indian secularism as the light-house of peace for the whole world. This philosophy aims at such type of education, which will put an end to all the germs of communalism, casteism, linguistic, provincialism, Disintegration, Narrow-Nationalism, Blockism, etc. in students community. It will promote education for unity and integration. It will promote Education for Universal Brotherhood, giving a death blow to war-mongers. Gandhi has taught us to live for Religion, which aims at 'Service to Humanity'. Secularism in India based on Gandhian Philosophy, has rejected that false religion, which makes us to quarrel with each other, to fight with each other and break each other's heads. The old period of Religious wars, communal bloodshed, the false cries of 'Religion in danger' and exploitation of religion by political leaders has come to an end now in secular India.

Indian secularism is a symbol of peaceful co-existence. It is due to this secular nature of India that, on one side there was an International Christian Congress in Bombay and on the other side there was an International Buddhist
Conference in Sarnath. These two conferences in our Secular India have taken place just after International Peace Conference in New Delhi on Nehru Jayanti (14th. Nov., 1964). It is a matter of great pride and privilege for India that His Holiness the Pope had come to India for participating in the International Christian Congress (Bombay). His Holiness the Pope, who is ruling over the hearts of 50 crores of Christians has already admired very much the policies of PEACE pursued by the Republic of India from time to time. In the International Buddhist Conference (Sarnath), great stress was laid on Peace, Non-violence, Panch-Sheel and Peaceful Co-existence. Also the golden principles of Humanism, Fellow-feeling, tolerance and truth were advocated in this Conference for which Lord Buddha and Mahatma Gandhi lived and died.

Gandhian Educational Philosophy teaches the students "Religious Freedom", by keeping before them one common goal, i.e., 'God'. According to Gandhi, the same God is in the temple, in the mosque, in the Gurdwara, in the Church, in the Buddhist Gumpa etc. The students of Gandhian Educational Philosophy will (1) respect each other's religion (2) will respect each other's religious books (3) participate in each other's religious functions (4) find rock-bottom unity among all religions and (5) will fully realize that 'Lover of Mankind is the lover of God.'
Some countries have totally ignored religion. They believe in materialism and violence and not in Religion. Some countries have made religion 'A State Religion'. According to Gandhi both the approaches are not sound. Gandhi has given us the best lead. To make Religion a State enterprise is to degrade 'Religion', which is a worthy and high Philosophy. In India there is no religion of State. But every citizen has freedom to worship his choice of religion.

Gandhian Educational Philosophy would teach students to follow this 'True Religion', which is a very great spiritual treasure. Different religions are different ways to reach One God. So it is foolish to create religious disputes and start religious wars. According to Gandhi, we should follow the 'Broader Interpretation of Religion', i.e. Service to Humanity, in which there is no room for Untouchability, Casteism, blind faith in different Gods etc.

(o) ULTIMATE GOAL OF ALL RELIGIONS

"Different religions are different ways to reach one God i.e., our ultimate Goal. World is perishable, but God is imperishable and is the main source of supreme bliss, supreme energy and supreme power." 42

42 Dr. Bhagwan Das, Essential Unity of all Religions, Banaras, The Kashi Vidyapitha, 1939.
According to Gandhi, 'Self Realization' i.e., God Realization is the ultimate goal of all religions. Gandhi laid great stress on the fact that all of us have to reach the same goal, i.e., God. So it is better for us to help each other, to understand each other, to co-operate with each other and to respect the feelings and faiths of each other, instead of quarrelling and fighting with one another. This 'Philosophy of Integration' and this 'Broad and True Interpretation of Religion' is the Highest and ultimate aim of Education, according to Gandhi and this is the foundation of 'His Last Hope of World Peace'.

According to Gandhi, 'True Religious Instructions in Educational Field', i.e., 'Moral and Spiritual Instructions in schools and colleges' will enable students to achieve real aim of life as well as of education and will bring them closer. Separatist tendencies will automatically come to an end. In this way the world will be better and happier to live in under Moral and spiritual Discipline.

All the religions of the world explain us the mortality of this material world and our physical body. Man is mortal and world too is mortal. It is the main duty of every sensible human being to leave what is destructible and perishable and to catch hold of what is indestructible and imperishable. This is the common
philosophy of all religions. They all lead us to a common and ultimate goal, i.e. God, the Divine Ocean of Spiritualism. According to Gandhi, this is the highest and ultimate aim of Education.

According to Common Religious Philosophy, there are three types of Spiritual Discipline under which we can reach our Ultimate goal: (1) Devotion of God (2) Supreme knowledge of God (3) Action i.e., service to Humanity. Keeping in view the past religious wars and bloodshed, Gandhi laid great stress on the third type of spiritual discipline, i.e., Service to Humanity. According to Gandhi, 'Lover of Mankind is the lover of God'. As we are the sons of the same father God; so by helping, serving and loving each other we can keep our Father-God pleased. "All Men are Brothers", should be our daily motto. In order to insculpt this spirit of Brotherhood in the present students generation; Moral, Spiritual and Ethical Instructions are badly needed nowadays in all the Educational Institutions of the World in the interest of World Peace.

Gandhi's whole life was an unbroken record of a search for 'Common Fundamentals', i.e., 'Universal Truth' of all the religions of the World. It is for this reason that he named his Autobiography as 'My Experiments With Truth'. In the light of his worthy experiments
in the Universal Field of Life, Religion and Education; he finally came to the conclusion that God is the ultimate goal of all Religions and God-Realization, i.e., Self-Realization is the highest and ultimate aim of our Education.

According to Gandhi, for God-Realization, it is not necessary for us to go to jungles, forests and caves for worshipping Him. It is not necessary for us to renounce the world, in the interest of his final search. We can realize and serve God only by serving Humanity, i.e., His Creation. So Gandhi favoured imparting of 'True Religious, Moral, Spiritual and Ethical Instructions' in all the educational institutions. This will make students of Gandhian School fully understand that 'Serve Humanity' and 'Live for Others' is our first and foremost duty.

(P) ESSENTIAL UNITY OF ALL RELIGIONS

"While studying all great religions, we should study them only through the writings of known votaries of the respective religions. This study of other religions, besides one's own, will give us a grasp of the rock-bottom unity of all religions and afford a glimpse also of the universal and absolute Truth which lies beyond the dust of creeds and faiths." 43

There is a permanent and everlasting unity running through all the religions of the world. This

43 "Young India", (Vol.III), op. cit. dt.6.12.1928.
is clear from the following words of Gandhi:

"I believe in the fundamental truth of all
religions of the world. I believe that
they are all God-given. The essence of all
religions is one; only their approaches are
different." 44

So in the interest of world peace and
international prosperity, we must lay stress on this
fundamental unity and make others to understand the great
significance of this unity. In this way, present separatist
tendencies of this world will come to an end and war-mongers
will get a crushing and terrible defeat. And finally the
world will enjoy true happiness and permanent peace.

Gandhi was aware of the fact that religions have
so far done more harm than good. Why is it so? According
to Gandhi, the main reasons are: (a) False Interpretation
of religion (b) Narrow Interpretation of religion (c)Religion
with separatist tendencies (d) False propaganda of disunity
among religions by some selfish and narrow-minded people,
and (e) Mixing religion with politics. According to
Gandhi, the wrong interpretation of religion is responsible
for so many evils, i.e., Religious wars, disputes, bloodshed
e tc. 'True religion' is a blessing in disguise.
It enables us to reach our ultimate goal (i.e., supreme
bliss).

During the present nuclear age, it is an important
duty of world educationists to understand the relations
between (1) Religion and Science, (2) Religion and Education
(3) True Religion and True Morality, (4) Gandhian Religion
of Humanism and World Peace.

In short, Gandhian Philosophy of Emotional Integration
has created a common platform for all religions and
advocating of this unifying philosophy through the medium
of education is very important at this critical hour of
human exploitation, in the interest of international peace.
Essential Unity of all Religions advocated by Gandhi is quite
clear from the following words of Mr. George Catlin:

"Religion is One."

There are different religions in this world and
they have arisen at different times under different
circumstances. For example (a) when the people became
absolutely materialistic or (b) when the people forgot God
and quarrelled with each other or (c) when the people fell
victims to evil customs and went below moral standards etc. etc.
These religions cannot be merged into one. It is most
essential for the followers of different faiths to realise
fully that the fundamental truths in all the religions
i.e., Truth, Non-Violence, Peace, Fellow-feeling, Helpfulness,
Sympathy, Co-operativeness, Service, Honesty, Charity etc.
etc. are more or less identical. In this way the disunity

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visible on the surface of the earth will automatically disappear. And finally with impartial and objective thinking, we will come to know that there is essential unity found among all the religions of the world.

From the past Indian History, King Akbar's *Din-i-Illahi* is the indication of this essential unity of religions. *Din-i-Illahi* was more of social order and its real aim was to unite the Hindus and Muslims as brothers, by putting an end to religious hostilities and fanaticism in Akbar's Kingdom. It was not a new religion but one which contained the essence of all religions. It introduced religious uniformity in his kingdom and so he is called a national and a secular king by the historians. King Akbar with his lofty ideals brought a better understanding between Hindus and Muslims. He, like Gandhi, was a seeker of Truth and allowed complete freedom of conscience and worship to his subjects. He was always grieved to see narrow creeds preaching hatred against one another at a time when religious persecutions were ripe in Europe. So, like Gandhi, he opened a new chapter of human integration in the world history based on the essential unity of all religions.

According to Gandhi there should be a shift in emphasis from the rituals to the fundamentals, common in all the religions and the unity and oneness of humanity can be based on these common fundamentals, in the
interest of world peace. In this way, religion can become a great unifying force resulting in a well-integrated universal Human Society, free from separatist tendencies. We will be having a happy world. Religion can surely become a cementing force, if it is grasped and followed in its true, higher and divine spirit. It is the narrow, wrong and false interpretation of religion that has brought so many evils, sufferings and divisions in the world human society and it is only broader and true interpretation of religion that can bring the worldly people closer.

Gandhi’s true religion is a reference towards these common fundamentals of all religions. Gandhi’s idea of introducing religion in education is a signal towards these common fundamentals and ethics. By this, he wanted to bring harmonious development in all the students with firm moral and spiritual backing.

According to Gandhi, the root of all the religions is one, i.e. Humanism. There is a fundamental unity found among all the religions. The fundamentals of all the religions are almost the same. All religions advocate ‘Serve humanity and live for others’. We are part and parcel of One-Integrated-Over Soul. This is quite clear from
the following words of Gandhi:

"The Soul is one, but there are innumerable bodies which cannot be rolled into one... The root of religion is one - like the root of a tree, which has numerous branches." 46

Gandhi laid great stress on the 'Essential unity of all the religions'. In his old age he had started a series of morning prayers, i.e., Prarthana Programme at Ramlila Ground, Delhi. During this prayer programme, Gandhi used to recite common fundamentals and parallel passages from Holy Gita, Holy Quoran, Holy Bible, Granth Sahib etc. etc. showing the people the 'essential unity of all the religions'. The people of all the religions were his listeners in his daily prayers.

Gandhi was fully aware of the fact that the blind faiths in religious dogmas and rituals have done great harm to the humanity. The orthodox people do not take the trouble of understanding the real meanings of these dogmas and rituals and then verifying them in the light of common and guiding fundamentals of all the religions. Narrow and wrong interpretation of religion was the outcome of this blind faith in these dogmas and rituals.

The narrow and wrong interpretation of religion as religion has resulted in religious intolerance and bigotry, which is the root cause of the present world-wide human sufferings. Gandhi was against this religious intolerance and bigotry. He, therefore, advocated practical religion of service to humanity etc. in the educational field. He left theoretical side, i.e., dogmas and rituals totally.

This religious and educational philosophy of Mahatma Gandhi is the last hope of world peace. Gandhi has kept the true picture of education along with religion focussing on Self-Realization; before the worldly people.

"I believe in the fundamental truth of all great religions of the world. I believe that they are all God-given and I believe that they were necessary for the people to whom these religions were revealed. And I believe that if only we could all of us read the scriptures of the different faiths from the standpoint of the followers of those faiths, we should find that they were at the bottom all one and were all helpful to one another." 47

Gandhi kept the real and true significance of the religion before the worldly people, who have so far been quarrelling and fighting in the name of religion. He

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47 Harijan, dated 16.2.1934.
proved religion as a great unifying force among followers of different faiths. He kept broader philosophy of religion before the world. Thus broader philosophy of the religion can save the people from mutual conflicts, strifes and quarrels and shall keep them together as members of one family. Welfare of all is the crux of all the religions, according to Gandhi.

"The true and broader interpretation of religion can save people from mutual dissension conflict and strife and shall keep them together as members of one family. It will teach them such ways of conduct and living which shall lead towards the welfare of all. These are those well-known ethical principles which have been emphasised by the founders and preceptors of all the religions of the World. The principal path for teaching these ways is to emphasise belief in one God, who is the Master of all. There must be a prime-mover of this world, some higher power with which we are all attached and towards whom we are all drawn. All religions admit that God is beyond the comprehension of small and finite human mind. The essence of all religions is to have faith in one God by all and treat all His men as brothers and to conduct oneself in the love and interest of all." 48

From the above lines it is quite clear that religion is a great unifying force among people of different faiths and castes. But it should be true religion, i.e., we should understand the true significance and broader

interpretation of religion. The main object of Gandhi's introducing religion in education was to unite the people of this world in a spirit of peaceful co-existence and emotional integration, by focussing their attention on 'Self-Realization', i.e., we are part and parcel of One-integrated-divinity or One-integrated-mankind.

According to Gandhi, we should exclude sectarianism from the religion and should include humanism in it. Religion before Gandhi was a "belief in ordered moral Government of the Universe." Different religions are different roads covering upon the same point, i.e., God. This true religion, advocated by Gandhi, is quite different from the false religion, being nowadays propagated by selfish politicians and war monger nations. In this nuclear age, we should not only focus our attention on our personal religion and its followers, but should adopt mutual respect and tolerance towards the devotees of other religions. This Gandhian tolerance is the immediate need of the hour.

Gandhi did not believe in the exclusive divinity of the Vedas, but he also believed in the divinity of other holy scriptures i.e., the Koran, the Bible, the Zend Avesta etc. He found the same fundamental truth in the sacred

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books of all the religions, i.e., 'Fatherhood of One God and Brotherhood of all Human beings', irrespective of faith, caste, colour etc. According to Gandhi, 'Religion is a binding force among followers of different faiths. It is not a separating force.\(^\text{50}\)

By introducing 'true interpretation of religion in education', Gandhi propagated Humanism in teachers and taught and inspired in them the spirit of Oneness. All the human beings of this world are bound with one another with the spiritual ties. All religions as well as religious books have made a reference towards this 'Oneness'. The Sanskrit word 'Dharma' is derived from 'Dhri' which means holding together. The 'Panth', 'Path', 'Marg', 'Du', which are the famous words of different religions, all mean 'tying together'. The Holy Koran says, 'All men indeed are one community and one Allah is the master of all. So worship Him alone. People have divided themselves into groups, but all have to appear before the same Allah.'\(^\text{51}\)

Gandhi taught this 'Universal Oneness', i.e., 'Universal Brotherhood' to the people of different faiths in Delhi during 1947-48 in daily 'Prarthana Programme'. He was also making references of common fundamentals of


\(^{51}\) Holy Quran, Anbia, pp.92-93.
all the religions, i.e., Emotional Integration, Human Brotherhood, Service to Mankind, Religious Tolerance, Non-Violence, One-World, Mankind-One etc. etc. Through the religion of humanism, Gandhi wanted to infuse the spirit of Oneness in human beings by the expansion of 'Self' and contraction of others. Mr. Tenko San, a famous Japanese teacher was right in saying that we must die to self and reduce it to zero. But here we should be very careful that this refers towards egoism. Gandhian Self-Realization lays great stress on the fact that we must put an end to this egoism and should lay great emphasis on the 'Awareness of Universal Oneness'. We should make a start from our village or city and then through various levels of Tehsil, District, Province, Country etc. We should come to an international understanding that the WORLD IS MY FAMILY.

According to Gandhi, by banishing egoism through 'Self-Realisation, we shall slowly and steadily achieve 'Inner Spiritual Light' on the level of consciousness and shall begin to realize our own good in the good of others and our own happiness in the happiness of others.

"My personal religion forbids me to hate anybody." 52

According to Gandhi the soul of all the religions

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52 N.B.Sen, Glorious Thoughts of Gandhi, New Delhi, New Book Society, 1965, p.228.
is one. What is this soul? This is the soul of "Humanism", "Human Brotherhood" or "Fatherhood of One God and Brotherhood of All Human Beings". Gandhi has said that His religion is not a prison house. It has room for the least among God's creation. Gandhi laid great stress on tolerance, which gives us spiritual insight leading to "Self-Realization", i.e., "Realisation of the common Divinity or Spirituality" in us. It was in this way that Gandhi had said, "To seek God, one need not go on a pilgrimage or light lamps, for, He resides in our hearts."

In this way, Gandhian Self-Realization should make all of us fully understand that religion is a unifying force among followers of different faiths. It is war-mongers, intellectual giants and fanatic religious leaders, who have made it a dividing force for fulfilling their selfish motives, resulting into numerous quarrels and disputes. The fundamental truth of all religions is:

"God is the Father, the great principle of creation, the source and essence of all life, the living force of all things, the source of Justice, the innermost spirit and soul of all of us. God is in us and we are in Him. The everlasting 'I' is the part of the Eternal." 53

From the above lines, Gandhian Humanism is quite clear. 'God in us and we in Him' is Gandhian Ideology of Humanism. We can love God only by loving Humanity; we can serve God by serving Humanity and we can find God only by searching Him in the hearts of human beings. This is the main idea of all the religions of the World. Further the everlasting 'I' is the part of the Eternal; refers to 'Self-Realization': which is the highest and ultimate aim of education. We are eternal part of Divinity, Spiritualism, Universal Oneness, i.e., God. It is in this way that Gandhian Philosophy shall bridge the gulf between haves and have-nots, the rich and the poor, the white people and the black people etc. and shall establish 'Kingdom of heaven' in a real sense, in this world.

'Humanism' is the soul of all the religions and soul of all the religions is one, as all religions work for the 'Unity of mankind' and 'Universal Brotherhood'. There is humanity even in the wicked and by loving the meanest of creation, we can see and realize 'Universal and All-pervading spirit of Truth face to face', i.e., we can attain 'Self-Realization' or 'God-Realization' very easily. According to Gandhi, God is neither in heaven, nor down below, but in every one. So we should love mankind without any distinction of race or class, nation or religion, rich or poor, white or black. We should work for the unity of mankind and for universal brotherhood. By adopting Non-violence, which is the key to the use of soul-force, we shall attain
self-realization, which is the soul of all the
religions.

"The goal of life is self-realization which
Gandhiji believe, cannot be achieved unless
he identifies himself with the whole of mankind
and tries to advance the greatest good of all." 54

From the above quotation it is quite clear that
'Self-Realization' is the goal of our lives as well as of
all world religions; i.e., we are an integral part of
Over-Soul, One-Integrated-Divinity or One-Integrated-
Spirituality. Gandhian Educational Philosophy focussing on
'Self-Realization' also directs us towards this ultimate
goal of our lives. In this way, Gandhi advocated that there
is a fundamental unity found among all religions having
common ultimate goal.

"These thinkers look upon the whole creation as
a manifestation of God. That is why the best
way to worship God is to serve the World." 55

From the above quotation 'to look upon the whole
creation as a manifestation of God' is the ultimate goal
of our lives as well as world religions. Gandhian
Self-Realization also leads us towards this ultimate and
final 'perfection'. In this way, we fully come to
understand that 'a human soul is a part and parcel of

54 Copinath Dhanwan, Political Philosophy of Mahatma

55 Vishwanath Tandon, Social and Political Philosophy
of Sarvodaya after Gandhi, Varanasi, Sarva Seva Sangh
Prakashan, 1969, p.47.
'Over-Soul (ultimate Goal), just as a drop of water is part and parcel of the expanse of water i.e. ocean.'

Just as water drops of river gets fully merged with the water of ocean, similarly human souls have to get merged with the Over Soul, i.e., God. This is 'Self-Realization', which is the ultimate aim of education, according to Gandhi. This is also the ultimate goal of all the religions of the World. The same are the views of Rabinder Nath Tagore, when he says, "There is identity of human soul with God".  

(q) RELIGION A GREAT UNIFYING FORCE

"Religions are not meant for separating men from one another; they are meant to bind them."  

According to Gandhi, religion is a very effective and unifying force, which can bind human beings of this world together in a spirit of love, brotherhood, mutual understanding and tolerance. He laid great stress on 'Brotherhood of All Human Beings' as a result of the Fundamental Truth of 'Fatherhood of One God'. According to Gandhi, belief in One God is the corner stone of all religions of this World. This is a Fundamental Truth. This is the goal of all religions, as different religions are different ways to realize God. This is the true interpretation of religion. And it was his great desire to educate masses,

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57 M.K. Gandhi, Day Book of Thoughts, op.cit., p.156.
this broader interpretation of religion inside as well as outside educational institutions.

Gandhi had fully understood the aim of religion, broader interpretation of religion and true significance of religion. According to him, religion, after thorough understanding, can establish emotional integration, human-brotherhood and world peace. This thorough understanding can be achieved successfully through 'Self-Realization'. We are all integral parts of One-Integrated-Mankind.

Dr. Bhagwan Dass's meaning and analysis of word 'religion' as a 'binding factor' exactly correlates with this Gandhian interpretation of religion. The main purpose of Gandhi, to introduce this religion of humanism (through Self-Realization) in education was to inculcate the spirit of 'Oneness, human integration, social integration etc.' in the young generation of this world, full of divisive elements and separatist tendencies, in the interest of permanent world peace.

Gandhi has said, "Those whom God made one, man will never be able to divide." Gandhi was a firm believer in the existence of One God. He laid great emphasis on 'Fatherhood of One God'. Further through his educational philosophy focussing on 'Self-Realization', we are able to understand fully his Humanistic philosophy of Brotherhood of all human beings'.

Gandhian educational philosophy focussing on 'Self-Realisation' is one of the highest educational philosophies of this world, due to the fact that:-

(a) It keeps before the world educationists the fundamental truth of all religions, thus countering religious intolerance, sectarianism and communalism.

(b) It lays great stress on this fundamental truth - "Lover of mankind is the lover of God", whereas in this modern world religious leaders, politicians and statesmen have kept a series of wrong interpretations of religion before the people by mixing religion with politics.

(c) For establishing a permanent world peace in this nuclear age, he advocated true religion of Humanism in this World full of separatist tendencies, through education.

(d) His religious philosophy, focussing on 'Self-Realisation' or 'God-Realisation' through the 'Service of Humanity' is a death blow to all war-mongers of this world.

(e) His educational philosophy is 'the Education for Peace' in real sense. He advocated 'Atoms for Peace' in the most suitable way by introducing non-violent humanistic as well as scientific religion based on 'true morality' in his educational philosophy.

(f) He maintained a very decent balance between Eastern and Western Thought by introducing 'Scientific Religion or Practical Religion' in Education thus paving a non-violent and spiritual road to world peace. On one side he rejected absolute materialism encouraging war-mentality, separatism, racialism, hatred etc. and on the other side he rejected narrow-mindedness and isolationism in religion. This is quite clear from his following words:-

"I cannot find God apart from Humanity.
I don't find any necessity of going to
Jungles or caves in His search. I find God in the hearts of the human beings."

- Mahatma Gandhi

(g) He stressed to live in this world, like lotus in the lake, by advocating that 'True Religion' and 'True Morality' are inseparable. In this way, he kept a very perfect balanced peace philosophy before the world at present facing nuclear crisis in the near future.

(h) He presented an integrated outlook, encouraging peace-mentality to all of us in the field of religion as well as education. In short by introducing true interpretation of religion in education, he advocated 'Human-integration' and 'Human-brotherhood' in this world of Atom and Hydrogen bombs, at present facing the greatest danger of III World War of nuclear weapons.

(ii) He proved religion (with a broader outlook) can successfully function as a great cementing force among different races, nationalities, cultures and faiths of the present world.

From the above points, it is clear that Gandhian Educational philosophy centralising on 'Self-Realisation' and 'Humanistic Religion of serving Mankind' is the most important contribution to the present world split up in various blocs, military alliances and political religions in this nuclear age. Thus, Gandhian Educational Philosophy by striking the balance between the two extremes - (1) Religious fanaticism and (2) Absolute materialism - is a secular road to achieve 'Peaceful Co-existence' among different faiths of the world.

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"The root of religion is one like the root of a tree, but it has numerous branches." 60

"Religions are different roads converging upon the same point. What does it matter that we take different roads so long as we reach the same goal." 61

"True knowledge of religion breaks down the barriers between faith and faith." 62

From the above quotations of Mahatma Gandhi, it is clear that he gave a unifying lead to the world educationists, teachers, students etc. by introducing true religion of Humanism in education, after advocating true and broader interpretation of religion and refuting false and narrow interpretation of religion.

Gandhian Educational Philosophy lays great stress on the unity of hearts, i.e., emotional integration by introducing 'True Religion of Humanism' in educational institutions and this will later on lead towards 'Peaceful Co-existence' among students of different nationalities.

of this world. Gandhi did not believe absolutely in political or economic unity. Besides International co-operation in the field of economics and international trade, Gandhi laid great emphasis on the unification of emotions, hearts, feelings, sentiments, races, cultures after breaking down all the barriers raised on the name of religion or nation. In this way Gandhian religion of 'Humanism' and 'Peaceful co-existence' through the process of education; could prove the most important contribution to world peace.

Gandhi has centred his educational philosophy of 'Human Brotherhood' on 'Self-Realisation' or 'God-Realisation'. In his supreme educational philosophy, he has correlated 'Self-Realisation', i.e., realising perfectly the real and true significance of 'Human Soul' and 'God Realization'. In this way he has made 'Fatherhood of One God' and 'Brotherhood of All Human Beings' as the firm basis of 'Peaceful Co-existence' among followers of different religions of this world. This correlation is certified by the following words of Debiprasad Chattopadhyaya:

"God is only a particular soul".63

The International and Inter-Religious Symposium on

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63 D.P. Chattopadhyaya, Indian Philosophy, New Delhi, Peoples Publication, 1964, p.118.
Peace organized by (1) U.S. Inter-Religious Committee on Peace and (2) Seminar-Sub Committee for Gandhi Centenary Celebration which took place in New Delhi from 10th. to 14th January, 1968 had concluded the following Gandhian facts:

(1) Religions can contribute a lot for the establishment of world peace, human brotherhood, good-will and peaceful co-existence.

(2) The message of every religion is peace and goodwill to all.

(3) Religion, which has nowadays become one of the strongest divisive forces can unite humanity through Gandhian broader interpretation of religion, i.e., through enlightened religion.

(4) Permanent global peace can be maintained through 'Essential Unity of All Religions' advocated by Gandhiji.

(5) 'Peaceful Co-existence' can be maintained among different races and nationalities, through the broader and humanistic interpretation of religion advocated by Gandhiji in his educational philosophy. This 'Gandhian Humanism' teaches us to respect not only 'Divinity of God', but also 'Divinity in a human being' irrespective of caste, creed, race, colour, faith or community.

(6) Everlasting world peace can be established after finding out 'Rock-Bottom-equality of human beings' through Gandhian way of comparative study of all the religions of this world.

It is in this way that Gandhi taught us the 'Secular Approach to World Peace' by infusing in the students, teachers and educationists of this world;
'A Unitary Humanistic, Scientific and Practical vision of World Religions' by introducing true religion in education. The importance given by Gandhi to the 'introduction of true religion in education' in the interest of World Peace through peaceful co-existence, is also clear from the following lines:

"Whenever a human being strives upward towards enlightenment, goodness and concern for others; the spirit of religion is active. If we bear in mind that the whole future of our infant democracy depends on freedom of conscience, freedom of inquiry and moral solidarity; our secularism is an act of supreme courage and sublime loyalty to our national faith." 64

(R) A CORRECT APPROACH

"If religion is a matter of realization, it cannot be realized through a mere knowledge of the dogmas. It is attained through discipline, training and Sadhana. What we need is not formal religious education but spiritual training. The intention is not to ban all religious education, but to ban dogmatic or sectarian religious instructions in Indian schools. If we teach sectarian creeds to our children in public schools instead of developing in them the spirit of peace and brotherly love, we encourage the spirit of strife; as the children become conscious of their divisive creeds and group loyalties." 65

It is not 'Religion' that is bad and harmful, but it is only wrong, false and narrow interpretation of


65 Ibid., p.294.
religion propagating human exploitation and butchery which is very bad and most harmful. Our India under the philosophical and spiritual leadership of Gandhi has taken the most correct, right, constructive and optimistic stand.

Gandhi has said, 'Although we are against formal and sectarian type of religious instructions based on rituals and dogmas, but India can never be Godless'. The Indian philosophy is based on Spiritualism, Divinity, Humanity, Non-violence and Emotional Integration. So far 'Religion is Education' is concerned, it is not wise to stamp the dogmas of different religions and faiths on the plastic mind of children. It would be like injecting the germs of communalism into their innocent brains thus blinding them to the light of reason. Neither the parents nor the Educational authorities have the right to impose their false religious beliefs on the children under them. Children are a sacred trust and to impose false religious beliefs in children would be a great crime on this pious Trust. So what is needed immediately is the propagation of 'Gandhian Religion of Humanism and Emotional Integration' which enables us to find out areas of cooperation with other faiths and jointly endeavour in programmes of social services and community development as an anti-dote to religious fanaticism and two-nations theory, propagating
sectarianism and human disintegration.

According to Gandhi, it is our great duty as well as noble mission to lead students and children to the discovery of 'Fundamental Morals and Ethical Principles' in the light of World and Human integration and in the interest of World Peace. We should give spiritual training to students in schools and colleges. This spiritual training will work as a great unifying and cementing force, which will surely integrate all the human beings of the world in the true spirit of brotherhood, while breaking all domestic and national barriers.

Education of today should prepare the students for 'Humanism'. Education should be of a universal nature, without any distinction of caste, creed, colour, nationality, religion, class and income groups. Moral and spiritual teachings on the pattern of 'Gandhian Religion' should be started in schools so that present moral degradation, indiscipline, suspicion, hatred, separatism, religious fanaticism, prejudices, communalism etc. must give way to moral regeneration, self-discipline, love for humanity, emotional integration, religious tolerance, humanism and international outlook.

By following 'True and Scientific Religion' on the
pattern of Gandhian Philosophy and its introduction in 'Education' may have the following advantages for the student community:

(a) They will become soldiers for maintaining and establishing world peace.

(b) They will practise the following golden principles of Humanity:


(c) Moral degradation in educational institutions will come to an end.

(d) Spiritual light will illuminate the hearts of student community and this will completely put an end to all human sufferings by uprooting all the evils inside as well as outside the educational institutions.

The knife, money, fire etc. are not bad things. It is only their negative, destructive or improper use which is bad. If used properly, they are all assets to human beings. Similarly is the case of Religion.

Gandhian Philosophy of 'True Religion of Humanism' may prove an antidote to religious wars, religious fanaticism and Hedonist philosophy of absolute materialism. The religious crisis in South Vietnam, Polish War on
Religious Laws etc. etc. are due to lack of proper understanding of 'True Religion' advocated by Gandhi in the interest of emotional integration and world peace.

Gandhian concept of 'True Religion' in Education is to bring 'Real Peace' and 'Real Happiness' not only in India but throughout the world. The students of to-day are the citizens of tomorrow. So, in the interest of future 'World Peace', 'True Religion', i.e., True Morality should be introduced in the educational field in the following ways:

(1) The regular study of the life histories of great souls should be encouraged in all the schools and colleges.

(2) Lecture series of higher spiritual, ethical and moral order should be regularised in the universities and colleges.

(3) Students must be taught to respect each other's sentiments, feelings and faiths.

(4) Social Service campaigns should be encouraged on world-wide scale.

(5) The Educational Seminars and Refresher Courses on 'Spiritual Training and Human Values' should be organised and executed in various countries.

(6) 'The world is my home and to do good to mankind is my religion' - this universal fundamental truth should be made a very important 'Educational Law' as well as a student's first and foremost duty.
"I claim to know my millions. All the twenty-four hours of the day I am with them. They are my first care and last, because I recognise no God except the God that is to be found in the hearts of the dumb millions. They do not recognise His presence; I do. And I worship the God that is Truth or Truth which is God through the service of these millions." 66

From the above opinion of Gandhi, it is clear that 'Humanism' is the true and broader interpretation of religion, and it is the correct approach towards the maintenance of permanent and everlasting peace in the world, at present suffering from the various horrible diseases of communalism, religious tolerance, fanaticism, sectarianism, dogmatism, ritualism etc.

The above mentioned essential unity of all the religions, as advocated by Gandhi is also clear from the following words of Shri Chandras.shanker Shukla:

"The essence of all religions is one; only their approaches are different." 67

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