

“ The supreme art of war is to subdue
the enemy without fighting ”

—Sun Tzu



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For A Better India

ANIL RAJVANSHI upholds the Gandhian values of tolerance and shows how it can help us achieve peace

A whole book can be written on how MK Gandhi's ideas are relevant today. He was a visionary and possessed a very powerful mind and hence thought deeply and wrote on basic human issues and problems facing India in those times. Those issues are as relevant today as they were in his time.

I will touch on the area of intolerance which is dividing our society and tearing into our social fabric and show how Gandhi's teachings can help.

Gandhi was a compromiser par excellence. He would always consider the other party's point of view and come up with solutions acceptable to all parties. Both in his legal and political work, he brought in parties together for resolution of problems.

The ability to compromise comes only when we are very tolerant of the other's point of view and do not impose unilaterally, the majority's point of view. This ability comes to an individual when he is secure in the knowledge that the compromise solution leads towards the general good of all. Gandhi who was fearless and hence a very secure human being always had the general good of all Indians in mind whenever he offered solutions to knotty problems. Devoid of any ego and always looking for long-term solutions, he appealed to warring parties to keep in sight the higher purpose of life and achieved great success.

Thus the intolerance and catering to special interest groups, as is happening in our society today, is resulting in bans on various things and creating social tension. This is an outcome of fear among the ruling

politicians that if they do not do so, they will not be elected — little realising that if they keep on working for the general good of their constituency, they will be elected easily and with much bigger margins.

Fear comes from insecurity, an outcome of a brain which cannot resolve issues after taking into account all eventualities. This inability to evaluate all outcomes transcends caste, creed, or economic situations. Thus most people, whether rich or poor suffer from insecurities. The poor are insecure about their future and the rich worry about increasing their wealth and keeping it safe. The removal of these insecurities by a powerful brain can rid us of fear. Yoga helps in developing such a brain through medita-

tion and focuses on a single thought for a long time — this is called *sanyam* by Patanjali.

Another way to get rid of fear is to be thankful for whatever we have and count our blessings. If we do that continuously, then it gives us a sense of contentment and happiness since our burdens and insecurities are reduced by the thought that somebody will be there to help us and everything will be okay. This also has the ability to sublimate the greed impulse.

The fear of missing out and of being insecure about the future is what produces greed, and in turn, corruption and corrupt politicians. These corrupt politicians then become egotistical and intolerant and hijack the agenda of India's democracy for their own selfish reasons.

Gandhi practised both regular and daily meditations and had a deep belief in God and higher forces to whom he was grateful for everything that he achieved.

This helped him in becoming completely fearless. Devoid of fear, he was able to chart new paths in tolerance, taking everybody's opinion and carrying all the people together for giving us independence and making this nation better. Let us keep Gandhi's teachings in mind so that we become a tolerant and happy society. This will help towards making a better India. ■

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