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The Gandhian philosophy is so comprehensive that it has left no aspect of human life untouched. Though he is not considered as systematic academic thinkers in the field of academic and political philosophy. He was a true democrat and lover of individual freedom. In his philosophy, there are very clear indications of his love for individual and national freedom. He believed and unhesitatingly declared that the state was not an end in itself but only means to an end and that the fullest development of man's faculties was the end of the state. Freedom for him meant freedom from danger, ignorance, and fear of exploitation.

Mohandas Karamchand Gandhi was born at Porbandar, Katihar on 2nd October 1869. His grandfather Uttamchand Karamchand Gandhi alias Ota Gandhi and Kaba Gandhi were Prime Minister of state of Porbandar. His mother, who had great influence on his life, was a saintly woman with deeply religion. The Gandhi belongs to the Bania caste and seems to have been originally a grocer. Gandhi emphatically pleaded for freedom of India from imperialistic bandage. He also pleaded for personal and civic freedom. He could never tolerate the subordination of one nation or individual to the others. So, he put his philosophy and technique of Satyagraha which is resistance to tyranny through truth and non-violence before the nation for its fight against British imperial domination and for freedom, reconstruction and advancement.

Gandhi drew his ideas from different sources. The Bhagwat Gita was his most important source of inspiration. One should act in right direction for setting the outcome of his effort, self-control, truth is infallible and gives everyone courage and strength are influenced by Gita. He picked-up the philosophy of non-violence from Buddhism and Jainism. The notion of Swaraj (Self-Rule) as the birth right of Indians, this Mantra has inspired from Tilak which ultimately became his basis of entire freedom movement.

Gandhi believes, in a healthy society, individual should count the maximum. He could not dream of a healthy, joyous and prosperous society which had its foundation on the denial of individual freedom. Also a nation will truly enjoy freedom only when in the process of winning or defending its freedom, it has been purified and consolidated until liberty has become a part of its very soul.

Gandhi's on Swaraj (Self-Rule)

The term *Swaraj* is a Sanskrit word, compounded of two words i.e. "Swa" and "Raj" meaning "self and rule", first meaning of self-ruling secondly self-luminous. In other words, *Swaraj* can be defined as independent dominion or sovereignty.¹

The *Swaraj* is a basic concept of Gandhi's political philosophy. This concept is more basic than even non-violence, a concept with which his name universally associated. It is a state of being of individual and of nation. In his opinion, complete independence is insufficient rendering of *Purna Swaraj*. For him, Swaraj means, self-rule whereas independence was a license for doing what one liked. *Swaraj* is more positive than independence. So, he made distinguished between independence and *swaraj*.

*"The root meaning of Swaraj is self-rule, Swaraj may, therefore, be rendered as discipline rule from within and 'Purn means complete'. Independence has no such limitation, independence may mean license to do as you like. Swaraj is positive, independence is negative. The word Swaraj is a sacred word, Vedic word meaning self-rule and self restraint, and not freedom from al restraint which independence often means."*²

The *Swaraj* of his dream was a condition under which the nation was free to make its own choice both of good and evil. It is also meant to regard every inhabitant as our brother and sister.

Gandhi used the concept of *Swaraj* in different senses and indifferent context. Here, I deals Gandhian notion of freedom.

National Freedom

It is first sense of Gandhi's notion of *Swaraj*. By independence, he means collection of freedom from alien rules. The enjoyment of sovereign independence is a basic human need. The collective freedom often means national independence. A unique technique in modern era based on non-violence as the more desirable means of attaining independence. His ideas of independence are set out in number of different text in speeches, reports, memorandum, resolution etc. Gandhi argues, independence should mean more than replacing British rule with Indian rule. It should mean replacing British rule with genuine Swaraj. Otherwise, there would be only a replacement of one form of coercive rule by another, or as he put it, English rule without Englishman. The Swaraj that Gandhi wanted was linked independence with self-rule. He also argued, without strong civil society independence would benefit mainly the upper castes and would lack a positive contact beneficial to the people as a whole. Independence required a collective capacity for building and maintaining a strong civil society.

He justified, Indians freedom, as a people, Indian have an inalienable right to it. In this collective right are attached certain individual right such as the right to the fruits of one's toil, to the necessities of life, and to the opportunities for individual growth. It's included the additional collective right to alter or abolish existing government.

Gandhi declared that, "we believe that it is the inalienable right of the Indian people, as of any other people, to have freedom and to enjoy the fruits of their toil and have the necessities of life, so that they may have full opportunities for growth. We believe also that if any government deprive a people of these rights and oppressed them, the people have a further right to alter or to abolish it."³

The national freedom, Gandhi means complete independence. That according to him, independent is necessary but not sufficient for all human flourishing, whether at the national or at the individual level. More withdrawal of the English is not independence. It means the consciousness in the average villager that he is the maker of his own destiny; he is own legislator through his chosen representative and make laws for them to governed.

Political Freedom

The Political freedom of the individual is the second senses of Gandhi's notion of Swaraj. In modern political thought, individual political freedom is often spoken of as a right. Gandhi also defends freedom in the case of right. Gandhi taught that in the modern world, life worthy of a human being would not be possible without the benefits of rights. He was very serious about the notion of right.

Satyagraha, a passive resistance is a method of securing rights by personal suffering through truth and non-violence. Gandhi advocate about the right to freedom of association, conscience of religion, speech and free press, right of minorities to their culture, language and religion, the right to private property, to keep and bear arms, gender equality, equal rights of caste, creed or physical disability, the right to form labour unions, adults suffrage, age to a living wage, to old age benefits. The religion neutrality of the state, political independence would mean nothing less it guaranteed the rights of the individual which ultimately lead to *swaraj*.

Based on his view of human, borrows from Indian sources, he defences freedom and rights. The principles of self-rule have their source in the spiritual powers make it possible for humans to keep the pursuit of rights within the bounds of natural ethics. Human are composites of body soul, man is not born to live in isolation but is essentially a social animal independent and inter-dependent. He felt to uphold rights human needs to be complemented by duty (*dharma*).

Economic Freedom

The economic freedom of the individual is the third sense of Gandhi's notion of *Swaraj*(self-rule). This meant freedom from poverty. Mahatma Gandhi had his own criteria of judging whether a given society suffered from freedom-denying poverty. The criteria were the availability of the necessities of life i.e. decent food, clothing and dwelling, the ability to enjoy the fruits of one's toils and the opportunity for growth or individual. The rights and economic change had also stipulated that political freedom must include real economic freedom of the poor in his resolution.

The *Sarvodaya*(*the welfare of all*) became the name he gave to his economic philosophy. Later on, he opted that a better chance of success of all welfare can happened, if villagers were encouraged to be small agricultural proprietors, village industries and other small scale industries were promoted. Gandhi identified two specific threats to freedom arising from civilisation driven by technology (machinery). The first was imperialistic aggression in the search of markets, and the second was domestic exploitation of the masses by those who had control over technology. He was the possibility of a dangerous connection developing between industrial economy as it functions today and imperial expansionism the wondered how long an industrialised Indian could

resist embarking upon imperialistic ventures. “We can not industrialise ourselves, unless we make up our mind to enslave humanity”.⁴

To remove the threat to freedom from modern large-scale economic enterprises was one of Gandhi’s main concerns. So, he promoted the spinning wheel and production of *Khadi* cloth made through hand spinning hand weaving. His practical economic uses as a means of training the poorest of the poor of India in the habits of economic discipline and cooperation, in acquiring a minimum capability for economic activity under conditions actually available to the poor. He argues, economic freedom could be fulfilled only if the poor could acquire capabilities that they could translate into economically beneficial activities. The spinning wheel did not require much capital and technology. It was within the reach of the poor. They could learn of economic freedom by using the spinning wheel as safeguard economic freedom, it had to be easily available to even the poor.

Hence, he was sceptical of modern cooperation and modern industrial technology that favoured the well educated and those who had access to vast capital.

As had already said, according to him, freedom meant freedom from hunger, ignorance and fear of exploitation.

Spiritual Freedom

For Gandhi, self-rule is the process of removing the internal obstacles to freedom when achieved it is nothing other than spiritual freedom.

He advocate, the capacity of self-rule, more than any other capacity, distinguishes human from brutes. The essential difference between man and brute is that the former can responds to the call of spirit in him and rise superior to the passions that he owns in common with the brute. Self-rule presupposes the agency of the spirit (*individual atman*). The spirit exerts its influence on the empirical ego, on powers of the moral agents become integrated, such that he or she becomes a spiritually aware person, guided by true self-knowledge. The process by which the spirit integrates inner faculties has a dynamic quality, which is suitable expressed by the concept of ‘ruling. The self-rule is self-achieved state of affairs, not something granted by others. We would have to earn it ourselves (*Swaraj*) from its very nature is not in the giving of anybody. It depends entirely on our internal strength.

Gandhi derived the idea of self-rule and spiritual freedom from the *Bhagwat Gita*. So, the daily prayer becomes part of his life. He argues *self rule is also a self-transformation activity*. A spiritually integrated person is longer a slave of the passion, but is able to go about his her daily affairs in the light of true knowledge. The experience of self rule would make one aware of one’s duties towards others and above all, it would make one sensitive to social justice. That is to say self-rule bridges the internal world of spiritual freedom and the external world of political and economic freedom. It is *Swaraj* when we learn to rule ourselves.

Evaluation of Gandhi's Ideas of Freedom

The father of nation, Gandhi's ideas is relevance not only for Indians but for others worlds community too, the freedom from alien rulers, nationalism for motherlands, which become source of inspiration for coming generation's society. The national independence based on self-determination and self-rule. He inculcated nationalism and notion of self-reliance in the mind of Indian citizens.

No doubt, India got independence from the foreign yoke particularly Britishers which were Gandhi's main concerns. But India is not yet complete free from the hungers and poverty. By economic freedom, Gandhi meant freedom from poverty, exploitation and discriminations. His vision for the upliftment of the down-trodden is not yet achieved. The basic necessity of life particularly clothing and opportunity for growth of individual is needs proper deliberation and discussions which was his main concerns. His dream for self-reliance and country's strength laid by strengthening decentralisation of democracy i.e. Local Self-Government and self sufficient village economics or rural economic developments which are needs of the hours in India. Gandhi's ideas of limitation of wants to take care of one's need and not greed which insight that dictate the agenda of the long-term sustainability of the ecosystem which are socialist thinking oriented.

The idea of focussing on the well being of the poorest and weakest member of society that contained in Gandhi's talisman is quite convincing.

In modern political thought, individual political freedom is often spoken of Right. Gandhi also defends freedom, in the case of right. The right to freedom of religion, speech and free press, gender equality, are the fundamental aspects for the human developments he advocated.

Gandhi's self-rule is guide by the true self-knowledge. It is self-knowledge, a self achieved state affairs become spiritually aware person. The spirit exerts its influence on the empirical ego which leads to the moral being. He means the virtue is necessary for anyone contemplating the attainment of spiritual freedom viz. non-violence, truthfulness, non-stealing chastity and greediness. In order to become a spiritual freedom man, one's needs cited virtue then it can consider as complete self-rule. The humanity or kindness is evaporating from so called human being. So, Nobel laureate *Amartya Sen*, pleads to the world community to follow Gandhian principles to contain terrorism by adopting his self rule ideas particularly true self-knowledge or spiritual freedom.⁵

Conclusion

Though Gandhi said *"I must confess that I do not draw a sharp line or nay distinction between economic and ethics. Economics that hurt the moral well being of an individual or a nation are immoral and therefore, we insult the naked by giving them clothes they do not need, instead of giving them work they sorely need."*

Swaraj of Gandhi conception was to champion the interest of the down-trodden and starving millions. He emphatically pleaded for freedom in the sense of national independence. He decided his whole life to secure the freedom of India from imperialistic bondage.

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All his ideas of national independence, political freedom, economic freedom and spiritual freedom or self-rule were for individual's liberty and upliftment. His idea of self-reliance economy is an important and vibrant. The freedom for him meant freedom from hunger, ignorance and fear of exploitation not only freedom from British imperialism.

His preaching of using *Swadeshis(Self-product)* goods based on idea of economic freedom of the individual is an important challenge. His idea of decentralisation of democracy and Panchayati Raj is best mechanism for existing of true democracy country like India. Then only the self-reliance can achieve.

Despite various shortcoming in Gandhi's ideas especially critical of modern technology, liberalisations and globalisation. Gandhi philosophy is relevance in present context in different in different forms. Today world is needs to follow the Gandhigiri principles particularly modes of protests based on non-violence by which the world may attain where there will be non-violence, non-exploitation, non-discrimination, non-poverty, peaceful and self-dependent society could establish.