CHAPTER I
INTRODUCTION

Article 1

SETTING THE THEME IN PERSPECTIVE

I. 1. 1. Humanity in crisis

Humanity today is caught in the trammels of an unprecedented crisis. Rarely would a social scientist not refer to it while dealing with contemporary issues. It only shows that the crisis is both profound and multifaceted. "Technically, ethically, and religiously we are confronted by a cluster of interlocking problems that threaten the very matrix of life, threaten humanity's very future" (1). Commenting on the crisis, the noted physicist and thinker Fritjof Capra says:

At the beginning of the last two decades of our century, we find ourselves in a state of profound crisis, world-wide crisis. It is a complex, multi-dimensional crisis whose facets touch, every aspect of our lives - our health and livelihood, the quality of our environment and our social relationships, our economy, technology and politics. It is a crisis of scale and urgency unprecedented in recorded human history. For the first time we have to face the very real threat of extinction of human race and all life on this planet (2).

I. 1. 2. Crisis in world-view

For the last few decades we have been repeatedly told about and warned against the crisis but the crisis seems to be deepening and intensifying if we are to judge from the data we gather about the state of the world (3). Interestingly enough, the crisis is being identified by different thinkers differently, of course, depending on their proclivities and prejudices (4).

Most recent analyses of the contemporary world situation present the modern crisis as a crisis in world-view (5). Proponents of this view argue that the present crisis is the creation of the application of a wrong world-view to the problems of life and
that any attempt to solve contemporary issues by applying an obsolete, out-dated world-view is not only bound to fail, but would further intensify the crisis, as is borne out by contemporary experience.

I. 1.3. The Gandhian diagnosis

Gandhi had, at the turn of this century itself, foreseen this inevitable crisis and had warned humanity to beware the impending catastrophe (6). That Gandhi signalled the warning at a time when the entire world, both the East and the West, was captivated with the marvels of modern Western civilization, in a way, complicated matters, for the Gandhian insights were so original and revolutionary that many failed to grasp their true significance (7). In the Hind Swaraj Gandhi examined the 'tendency' of modern civilization 'in the scale of ethics' and 'found that the spirit of it is evil' and therefore, 'ventured utterly to condemn it' (8). In fact, what Gandhi attacked and condemned in the Hind Swaraj was the materialistic world-view underlying the modern Western civilization. "It is the working out of this world-view in reality that has made modern civilization a 'satanic' civilization in Gandhi's view" (9). "He (Gandhi) moves beyond the central assumptions of the world-view implicit in modern civilization and rejects them totally. . . . His critique is total and his rejection of modern civilization final" (10). Not content with mere condemnation, which is perhaps the most formidable known so far, and total rejection Gandhi as a creative genius proceeds to counterpose his own world-view in order to show humanity an alternative path which would lead it to creativity instead of catastrophe. The present study is an attempt to formulate Gandhi's world-view in a rather systematic manner with a view to bring out its wholistic nature. Gandhi viewed life as a whole and never approached it in fragments. In fact, he considered it a fatal mistake to divide
life into watertight compartments like the sacred and the secular, or contemplative and active. For him life is an indivisible whole and this synoptic vision of the oneness of life is the unique feature of Gandhi's world-view.

I. 1. 4. Two major world-views

Most of the thinkers who conceive the modern crisis in terms of out-dated world-views broadly classify the hitherto prevalent world-views into two broad categories, 'pre-enlightenment' and 'post-enlightenment' world-views. European enlightenment serves as the dividing line that demarcated the two antithetical world-views. The root of this predicament (of modern man) lies in the major shift in the world-view that occurred in the seventeenth century in Western Europe, according to Ramshray Roy (11). Fritjof Capra also holds the same view.

The world-view and the value system that lie at the basis of our culture and that have to be carefully re-examined were formulated in their essential outlines in the sixteenth and seventeenth centuries. Between 1500 and 1700 there was a dramatic shift in the way people pictured the world and in their whole way of thinking (12).

Although different thinkers use their own preferred expressions to refer to the two antithetical world-views they hold more or less similar views regarding the basic components of these world-views and how, over the years, they degenerated and ceased to serve the purpose intended by them (13). Another point which needs to be emphasised here is that classification as the above have their obvious limitations (14). No doubt, their exactitude and logicality are questionable. But it is not difficult to find that some such workable categorisation would facilitate a deeper examination and exploration of the causes of the catastrophe threatening humanity today. So accepting this convenient, though broad, classification of world-views as organic/spiritualistic/religious and mechanical/scientific/materialistic, it is proposed to examine them briefly (15).
a) Spiritualistic world-view

In the spiritualistic world-view based on pre-enlightenment cosmology man was considered an integral part of a larger order (16). Both in the Platonic and Christian formulations existence is conceived as divinely ordered in the sense that there is an Ideal Order which is not only the source but also the model of the phenomenal world and everything in it.

In both these (Platonic and Christian) formulations man is conceived not as a self-sufficient entity capable of legislating for himself, but as an integral part of a larger order. It is this larger order that is the locus of norms and values which shape man's ideas, his customs and his institutions. These norms and values exist a priori and are above the vagaries, whims and arbitrariness of individuals, institutions and societies. The transcendental origin of norms and values means that man must submit to them since it is in this submission that his rationality and freedom inhere (17).

In this spiritualistic view of the world "existence is conceived as a divinely ordered drama" . . . "and the ideas, the customs, the institutions of men, if ever they are to attain perfection, must obviously be in accord with the laws that divine order implies" (18).

That this formulation has both positive and negative points is not hard to see. On the positive side, it may be said that as there is an ideal to aim at there will always be the ceaseless attempt to attain that perfection which lies in the Divine Order. Although the goal is unattainable, the striving for it lends meaning to human existence. As the poet Tennyson puts it, "to strive, to seek, to find and not to yield" (19) becomes the motto. During the early phases, life based on this world-view was organic.

People lived in small cohesive communities and experienced nature in terms of organic relationships, characterised by the inter-dependence of spiritual and material phenomena and the subordination of individual need to those of the community . . . The nature of medieval science was very different from that of contemporary science. It was based on both reason and faith and its main goal was to understand the meaning
and significance of things, rather than prediction and control. Medieval scientists, looking for the purposes underlying various natural phenomena, considered questions relating to God, the human soul and ethics to be of the highest significance (20).

On the negative side, the over emphasis in this paradigm on the transcendental centre or the conceptual world gave rise to a tendency to deny any intrinsic value to the phenomenal world. Viewed merely as a shadow of the Ideal World, the world of here and now lost its significance. The universe came to be looked upon as a domain governed by a mighty power from above. This led to fatalism of the worst kind that viewed man as nothing but a plaything in the hands of fate. As the Duke of Gloucester in King Lear exclaimed: "As flies to wanton boys are we to the gods, They kill us for their sport" (21). Ali Shariati has succinctly put it:

Further in the religious world-vision it is believed that man must not depend upon his will and consciousness to shape his fate, rather he should negate himself in front of God. We notice also that in the religious world-vision there is a fanaticism which leads to futility and unoriginality of man. In short, the religious world vision since its inception culminates in the negation of man’s true essence (22).

Mention should be made of another crucial aspect of its degeneration. A class of interpreters of the Ideal Order arose and they, by virtue of their pretensions to superior knowledge of everything connected with human existence, rose to prominence in society. This eventually led to stratification in society and the establishment of a well-knit hierarchy which resulted in the institutionalisation of social inequality. Dogmatism, superstitions, fanaticism and fundamentalism waited their turns to enter the social arena and have their sway.

b) Materialistic world-view

It was partly as a reaction to such decay and degeneration into which classical world-view led humanity that the questioning and enquiring spirit in man tried to construct a
new paradigm which we now identify as the modern/ scientific/ mechanical/ materialist world-view. The transition from the religious to the materialist world-view is traced by Capra thus: The medieval outlook changed radically in the sixteenth and seventeenth centuries. The notion of an organic, living and spiritual universe was replaced by that of the world as a machine, and the world-machine became the dominant metaphor of the modern era. The development was brought about by revolutionary changes in physics and astronomy, culminating in the achievements of Copernicus, Galileo, and Newton (23).

This world-view, according to Capra, has its roots in the philosophy of the Greek atomists, "who saw matter as being made of several basic building blocks, the atoms, which are purely passive and intrinsically dead. They were thought to be moved by external forces which were often assumed to be of spiritual origin and thus fundamentally different from matter" (24). It is easy to see that this image became an essential part of the Western way of thinking and gave rise to the dualism between spirit and matter, and mind and body.

This dualism was formulated in its sharpest form in the philosophy of Descartes who based his view of nature on a fundamental division into two separate and independent realms, that of mind (res cogitans) and that of matter (res extensa). The Cartesian division allowed scientists to treat matter as dead, completely separate from themselves and to see the material world as a multitude of different objects assembled into a huge machine... The giant cosmic machine was seen as being completely causal and determinate; all that happened has a definite cause and gave rise to a definite effect. The philosophic basis of this strict determinism was the fundamental division between the 'I' and the 'world' introduced by Descartes. As a consequence of this division, it was believed that the world could be described objectively i.e., without ever mentioning the human observer, and such an objective description of nature became the ideal of all science (25).

It is only logical that this view of the world denied the existence of a transcendent order as the source of norms and values and it naturally led to a profound change in the
conception of man and his relationship with the outer world. The most significant aspect of this paradigm shift having far-reaching implications is that "the material world came to be viewed as devoid of any spiritual significance and therefore, without any intrinsic purpose, meaning or value. Nature, then, is a mere object for dissection and measurement by the observing mind, a collection of functions to be analysed, managed, manipulated and used" (26). And nature was indeed manipulated and used, for that was thought to be its only worth.

As the world itself has no meaning and purpose how can man have any? The only thing man is sure about is that he now exists and that he will die. In between he has to satisfy the demands of his senses and impulses. In the satisfaction of his bodily urges he is driven by greed and passion for material consumption and in order to fulfil them he goes on to exploit the world of men and materials around him unmindful of consequences. The socio-political and economic-ecological implications of such reckless devastations are too well-known to be re-enumerated. Suffice it to say that Mother Earth is on the brink of a total breakdown.

This world-view which degenerated into crass materialism also gave rise to cynicism and absurdism. Life is but vain and meaningless, futile and absurd. In the words of Sartre:

The world is the abode of an idiot, senseless, a heap of elements which are based upon material, physical and chemical relations, all busy, making nothing. Man is the only element in this hollow, vain and aimless place who attained self-consciousness. This is the beginning of man's confusion since he lives in a world with which has has no affinity, relationship, or compatibility. The world is going now here, has no goal, no feeling, and man is estranged from it (27).

In short, it is the application of this world-view in the various departments of life that has pushed mankind on to the brink of the precipice, the verge of total annihilation.
I. 1. 5. Search for alternatives

The necessarily brief survey of the views of representative thinkers on the two major world-views reveals that the failure of both is due to the wrong preferential emphasis each put on certain component over the others. Such wrong emphasis causes imbalance in the life-models patterned after the world-views and distorts them, leading to a vicious circle of crises. It implies that in order to set right the imbalance and distortions and in order to get out of the crisis, to save humanity from being wiped out, a balanced, wholistic world-view is an imperative. John Michell, for example, underscores the need for a natural philosophy, "a humane, beneficial way of relating to the world, capable of uniting those who see the necessity for a new, stable relationship between civilised men and earth, and of effectively challenging the erroneous beliefs and assumptions which are now promoting world annihilation" (28). Mammoohan Choudhuri also points to the same need when he says: "The world, and each of us individually, is in need of a frame of reference for our lives... This is an urgent and insistent need. The survival of human civilization demands it " (29).

John Michell expresses the prevalent mood of all right thinking people when he says that world-views being man made are vulnerable and if we want, we can change them. "But the forces and institutions that seem challengeably dominant today have one point of vulnerability. They are the creatures of our collective view of the world, and their continued existence depends on that view of the world being maintained", and he goes on to point out that "as the dominant cosmology no longer accords with scientific perception, and as it has revealed an obvious flaw which in time prove fatal". we must look for an alternative (30). It will be no exaggeration to say that there is, in every branch of human thought, a hectic search for an alternative world-view.
It is consoling to note that scientists themselves are in the forefront in exposing the dangers inherent in the so-called scientific world-view (31). Social scientists who had doggedly endeavoured to elevate their respective disciplines to the level of objectivity and exactitude as of physics, have realised the folly of such attempts. Many have started underscoring the need for changing the emphasis (32). Spiritualists, who, once, because of their obsession with the notions of life after death and transcendence, had totally ignored the reality of the raw life in this phenomenal world, have begun recognising the importance of the mundane level of existence without which no transcendence is possible (33). Thus it looks as though a consensus is evolving that in order to save humanity a wholistic world-view is needed which synthesises the positive aspects of the experiments and experiences of the past, which at the same time scrupulously sifts out the negative elements admixed in them.

a) Constructing a new world-view

That there is an earnest and enthusiastic search for this kind of an alternative world-view is clear from the literature available on them (34). Clearly visible in this search for alternative are two predominant trends. One is the attempt to construct a new world-view incorporating the latest discoveries in physics and some features of Eastern mysticism, especially the insights of ancient Chinese wisdom and Buddhism (35).

I believe that the world view implied by modern physics is inconsistent with our present society, which does not reflect the harmonious inter-relatedness we observe in nature. To achieve such a state of dynamic balance a radically different social and economic structure will be needed: a cultural revolution in the true sense of the word. The survival of our whole civilization may depend, ultimately on our ability to adopt some of the Yin attitudes of Eastern mysticism, to experience the wholeness of nature and the art of living with it in harmony (36).
b) Rediscovering Gandhi's world-view

The second trend is the keen interest thinkers and New Age activists (37) all over the world show in Gandhian thought, finding in it the new alternative world-view which they were so passionately searching. "Gandhi's was an attempt to evolve a comprehensive frame of reference that took the valid parts of both the contending world-views into account. . . ." (38). The spurt of renewed interest in Gandhi's life and ideas is evident from the numerous articles and books on the different aspects of his philosophy.

I. 1. 6. Survey of studies

Many of the studies on Gandhi betray a grave lack of understanding of the most essential fact about the body of Gandhian thought that it cannot be fragmented or compartmentalised without doing great injury to his unique synoptic view of life. Some Gandhian scholars vivisect his thought corpus and miss the wood for the tree (39). They present systematically and somewhat logically the religious, social, political, economic or educational ideas of Gandhi and try to prove according to their predilections that one of these aspects constitutes its core. This piecemeal approach to Gandhi is evidently wrong and results in distorting his teachings to a great extent. Gandhi viewed life as a whole, an integrated and indivisible whole, and every aspect and part of it was looked upon as vitally significant in the constitution of the whole. It is undoubtedly this wholistic approach to life that makes Gandhi's world-view unique and relevant and hence an alternative.

Some articles and books on Gandhi correctly point to this wholistic view of life and suggest its significance (40). But it appears that no systematic exposition of this world-view, as such, has been attempted with a view to bring out its inner
dynamics and wholistic nature and present it as an alternative to the existing but out-dated world-views. So, because of the world-wide interest shown in Gandhi's world-view as an alternative and also because of the piecemeal approach of the existing studies, a systematic and detailed explication of Gandhi's world-view is considered to be a felt need of the time. It is with the modest hope of catering to this felt need that the present study is undertaken. This, in fact, constitutes the rationale of the study.

Article 2.
CERTAIN CRITICISMS CONSIDERED

It has to be mentioned here that all those who have examined and studied Gandhian thought are not favourably disposed towards it. Those who question the inherent strength of Gandhian philosophy to provide an alternative world-view are not few. There are intellectuals who reject Gandhian thought totally as irrelevant (41). A detailed examination of the causes of the intellectuals' antipathy against Gandhi, though a temptingly potential area of exploration, is not attempted here as it is well beyond the scope of this paper. But three points relating to this need to be briefly examined in order that the inner logic of the arguments in this paper is not violated.

1. Is Gandhi a system-builder?

One of the oft-repeated arguments is that Gandhi is neither a systematic thinker nor a system-builder. That he has not systematically formulated his philosophy in the form of a thesis is what these learned men mean when they say that Gandhi is not a system-builder (42). This is said to be one of the difficulties in understanding Gandhi properly. "Part of the difficulty in understanding Gandhi stems from the fact that he did not find himself in a situation to sit down and write a treatise as he

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had done in order to put his ideas systematically before the world" (43).

But why did Gandhi not do so? Some say that he was too busy with his socio-political agenda to find time to do that. But there are other views as well. For instance, R.R. Diwaker writes:

It cannot be said that Gandhiji had not the gift or the capacity to write out his philosophy. He did not, however, think it worth-while to engage himself in that kind of a mainly intellectual pursuit. He seems to have been too busy with life itself and its problems to take time off for this purpose. In fact, his own Autobiography remained unfinished and it stands still at 1921. The world is really the poorer for this uncompleted account of his remarkable life. Whatever else he has written, and that is stupendous in volume and magnificent in quality, can hardly be a substitute for what he would have written in completing his own account of himself. This gap should not lead us to believe that he had no cogent philosophy to give us or that he did not want to lead us into the secret of his basic ideas about life, humanity and all that. He did have a philosophy and a powerful as well as practical philosophy at that, and he wanted us to know it (44).

Manmohan Choudhuri views it slightly differently.

He might not have had the time or the inclination to do so, but there was a more compelling reason. His was not a completed blueprint that had only to be worked out in practice. Like an experimental scientist, he was engaged in making experiments and threading the discoveries he made into his world-view. Had he sat down to write a systematic treatise setting forth his views, the world would never have had the gift it received from him or would have had a very colourless or pale version of it. He was a scientist experimenting with life and his writings in the form of papers embodies the findings he made from time to time. The task of the systematic presentation of his philosophy will have to be done by others (45).

Because Gandhi's writings are largely fragmentary and contextual, given in response to questions and implorations, it is difficult to explore them as smoothly as one examines a systematic treatise on philosophy. Modest as he ever was, Gandhi once admitted that it was not within his capacity to undertake such an onerous enterprise: "I am not built for academic writing. Action is my domain" (46). But the fact that Gandhi did not write a systematic treatise on his philosophy of life
does not indicate or imply that he is not a systematic thinker. On the contrary, anyone who examines his writings with an open mind cannot fail to see that he is a synoptic thinker. His thought proves to be not only deeply religious but also greatly systematic and logically well-knit (47). The words of R.R. Diwakar sum up the points elegantly:

Gandhiji has never been known as a philosopher in the academic sense of the term. Nor has he written any philosophy as such. And yet he is truly a philosopher since he has a definite theory of life and action and a system of integral thought which is the foundation of his life and action (48).

I. 2. 2. Is Gandhi anti-science?

The second point is the objection raised by some of the so-called modernists that Gandhi is anti-science in the sense that he does not put his implicit faith in modern science, that his approach is very subjective and spiritual and hence unscientific and unacceptable. Ever since the Industrial Revolution the influence of science became so pervasive and thorough that in order to make anything acceptable it had to be labelled scientific. Conversely, in order to discard anything or any one as unworthy of consideration, the easiest way is to dub it/ him as unscientific. So, to call Gandhi unscientific is thought to be the easiest way to condemn him to the dustbin of history. This was what some elite intellectuals tried to do (49).

But was Gandhi unscientific and anti-science? Gandhi called himself a satyagrahi and described his life as experiments with truth. Satyagraha is nothing but search for truth and holding fast to truth as apprehended from moment to moment. It is a ceaseless exploration of truth. The concern of science also is search for truth. Discovery of truth is its declared objective. So a satyagrahi and a man of science are on the same path and on the same mission. Their attitudes and methods are also similar. Both are free from prejudices, both are ready to verify any piece...
of contrary evidence and accept whatever is proven experimentally. Both are humble enough to admit mistakes and correct them. So there is no dogmatism in both. There is no Messianic attitude either. The universally acclaimed method of science viz. observation, experimentation, formulation of hypothesis, and verification of the same etc., is strictly adhered to in the science of satyagraha too. It may be relevant to recall here that Gandhi described satyagraha as a science in the making.

Coming to the question of subjectivity, it is now well-known that subjectivity is no more considered unscientific. The latest discoveries in physics have shown that total objectivity, once considered possible and scientific, is impossible and that the observer too is an inevitable and decisive part of the reality observed (50). In the light of this disclosure the element of subjectivity cannot be dismissed as unscientific. On the contrary, subjectivity i.e., the role of the observer is crucial in the perception of truth. It must be clear from all these that the allegation that Gandhi is anti-science and his method unscientific is not valid at all.

I. 2. 3. Is Gandhi inconsistent?

The third point is the oft trumpeted question of inconsistency in Gandhi. Although very much related to the second point, (one has to be consistent in order to be scientific and conversely one who is scientific will invariably be consistent), it needs to be examined independently. Even during his life-time Gandhi was so vehemently criticised for his so-called inconsistencies that he gave the following well-known clarifications.

i) I would like to say to the diligent reader of my writing and to others who are interested in them that I am not at all concerned with appearing to be consistent. In my search after Truth I have discarded many ideas and learnt many new things. Old as I am in
age, I have no feeling that I have ceased to grow inwardly or that my growth will stop at the dissolution of the flesh. What I am concerned with is my readiness to obey the call of truth, my God, from moment to moment, and therefore, when anybody finds any inconsistency between any two writings of mine, if he has still faith in my sanity, he would do well to choose the latter of the two on the same subject (51).

ii) I must admit my many inconsistencies. But since I am called 'Mahatma', I might well endorse Emerson's saying that 'foolish consistency is the hobgoblin of little minds.' There is, I fancy, a method in my inconsistencies. In my opinion there is a consistency running through my seeming inconsistencies, as in Nature there is unity running through seeming diversity (52).

iii) I have never made a fetish of consistency. I am a votary of truth and I must say what I feel and think at a given moment on the question, without regard to what I may have said before on it. . . . As my vision gets clearer, my views must grow clearer with daily practice. Where I have deliberately altered an opinion, the change should be obvious. Only a careful eye would notice a gradual and imperceptible evolution (53).

iv) At the time of writing I never think of what I said before. My aim is not to be consistent with my previous statements on a given question, but to be consistent with truth as it may present itself to me at a given moment. The result has been that I have saved my memory an undue strain; and which is more, whenever I have been obliged to compare my writing even of fifty years ago with the latest, I have discovered no inconsistency between the two. But friends who observe inconsistency will do well to take the meaning that my latest writing may yield, unless, of course they prefer the old. But before making the choice they should try to see if there is not an underlying and abiding consistency between the two seeming inconsistencies (54).

These statements answer the charges quite well. If we examine Gandhi's writings very closely it is not hard to find that there is unimpeachable consistency in his arguments and ideas. It is consistency to truth and not consistency to past. In a synoptic thinker like Gandhi it is not possible to have inconsistencies and the imputation of inconsistency to such a one is nothing but the hobgoblin of little minds.

Thus the three major objections raised by intellectuals in support of their arguments that Gandhi cannot provide a viable alternative do not stand our close security and can, therefore be set aside.
Article 3.

THE RESEARCH DESIGN

I. 3. 1. Hypotheses

The study, therefore, proceeds on the following hypotheses:

a) As the two major world-views, spiritualistic and materialistic have failed humanity miserably and tragically, an alternative world-view free from the defects and drawbacks of the obsolete world-views is an imperative to guide humanity out of the present crisis.

b) Notwithstanding the fact that Gandhi did not write out a systematic treatise on his world-view, being a synoptic thinker and activist he has dealt exhaustively with almost all questions connected with life, its various aspects and dimensions, both at the theoretical and practical levels and therefore, he has a world-view which is wholistic and integral.

c) As Gandhi's world-view is wholistic, it can provide an alternative.

I. 3. 2. Objectives of the study

The central objective of the study is to examine the various components of Gandhi's world-view in order to show that it is wholistic and therefore, can provide the alternative so badly needed by humanity today. In details, the objectives are:

a) to bring out the foundational role played by religion in the formation of Gandhi's world-view.

b) as any sound world-view presupposes one's concept of the ontological triune viz., God, World and Man, to explore Gandhi's views on the above and to explain how it constitutes the metaphysical foundation of his world-view.

c) to show how self-realisation, which Gandhi sets as the ultimate purpose of life, serves as the pivot on which the entire mechanics of his world-view revolves.
d) by examining Gandhi's ethical ideas to establish that in his world-view Gandhi has achieved a grand synthesis of mysticism and ethics and has thus fulfilled the condition most essential for a perfect world-view.
e) to show how Gandhi's vision of a new society - Sarvodaya - is organically related to the metaphysical foundations of his world-view and to establish that the social, economic, political and educational organisation of the Sarvodaya society can facilitate the total development of the human individuals and thus lead them to the realisation of the ultimate purpose of life.
f) to explain how the technique of change - Constructive Programme and Satyagraha - developed by Gandhi for the realisation of his vision also constitutes an integral part of his world-view.

I. 3. 3. Methodology

The methodology followed in the study is a combination of the analytic and synthetic methods. In fact, in formulating Gandhi's world-view or any world-view for that matter, it is not possible to rely exclusively on any one of the conventional methods of research like analytical, descriptive, historical or empirical without causing serious impairment to the central theme of the study. Therefore, a suitable method, incorporating some of the features of the well-established methods has to be evolved and that is why such a combination is attempted and followed. In each article a particular component of the world-view is analysed first and subsequently following synthetic operations, is shown how it fits into the frame work of the world-view. This method of analysis and synthesis is followed throughout the study. In the concluding chapter the attempt made is to synthesise the arguments put forth in all the previous chapters.

Evolution of such a method is considered to be especially
vital in the present study because it proceeds on the assumption that there is a clear distinction between scientific philosophy and world-view or weltanschauung: for while the former is systematic, pure and formal, the latter is somewhat unsystematic and general (55). As pointed out by T.E. Hulme, weltanschauung is identical with 'Wisdom' (56) and its dynamism and vitality lie in its openness, its lack of a rigid frame work.

Generally speaking an attempt to systematise a world-view usually results in expressing it in elaborately worked out categories of a metaphysics, resulting in rigid formalisation and thus robbing it of its vitality and dynamism. This would inevitably lead to its stagnation and eventual incapacitation. But at the very same time, we cannot deny the fact that although a world-view, or weltanschauung can exist independently of philosophy (57) there are metaphysical presuppositions underlying it. So both these factors — the risk of metaphysical abstraction and the need for granting due recognition to the metaphysical elements — have to be taken into consideration and a compromise has to be struck while evolving a methodology for formulating Gandhi's world-view. This, it is presumed, is possible for the following reasons, (1) that what is intended in the present study is not a formalisation of Gandhi's ideas and ideals into a systematic, scientific philosophy in order to raise it to the status of a universally valid metaphysics, (2) that the study is undertaken with the objective of explicating Gandhi's world-view understanding world-view as an interpretation of life and an attitude to it without the elaborate and rigid conceptual system of scientific or pure philosophy and (3) that Gandhi's is a weltanschauung philosophy or world-view and not a systematic, formal philosophy of the type of Sri. Sankara, or Sri. Aurobindo, Kant, or Hegel. But it has to be made unequivocally clear, at the same time, that a world-view is not a jumble of uncooked
ideas or a confusing kaleidoscope of disparate concepts; on the contrary, it too has an inner logic, consistency and coherence and hence a 'system' in a special sense.

Another difficulty concerning methodology arises from the unique nature of the personality whose world-view is being explored. Well-known it is that Gandhi's life is greater than his writings. Gandhi himself had even suggested that all his writings be burnt. "As a matter of fact, my writings should be cremated with my body. What I have done will endure, not what I have said or written", wrote Gandhi (58). He was of the view that his life was a better testimony to his ideas and ideals than his writings. So, it may be said that in exploring and evaluating Gandhi's thought, the most appropriate method will be a life-study approach, examining each major ideal or opinion against the socio-political background and the specific context in which it was mooted.

As pointed out earlier, Gandhi's writings are largely contextual and contextual writings gain added clarity if explained together with the contexts which gave rise to them. It is obvious that such an approach, though highly profitable, will be too lengthy and cumbersome to be suitable for a study like the present one. This is not to suggest that this extremely useful method is not at all to be relied upon in the study. Wherever inevitable and most useful, ideas will be set up in their respective contexts and explained. But, on the whole, the approach will not be biographical but analytical and explanatory and the emphasis will be on the dynamics of the world-view, elucidating the interconnectedness of the various, apparently disparate elements thereof.

Gandhi being an eminently documented thinker (59) survey of primary sources which are Gandhi's own writings, does not pose a very serious problem except that they are too voluminous to
facilitate a full or thorough perusal. More problematic are the size and nature of the secondary sources in Gandhiana. Considering the insurmountability of the numerical strength of the books and articles on Gandhi's life and ideas, many of them had to be left out, may be some of them important and useful. Given the constraints of time and the bulk of the materials that could be made available, one cannot but play the censor and choose. But care was taken to consult competent men of learning who could (and they did) with unerring sense of judgement help in the choice of books on Gandhian thought.

I. 3. 4. Scope and limits of the study

It may not be an exaggeration to say that there is nothing that can be legitimately left out from the study of a person's or people's world-view. This is especially true in the case of so versatile and complex a personality as Gandhi who has given his studied views on virtually all important questions related to the life of man. who with consummate artistry has succeeded in synthesising his life and message into an organic, inseparable whole. Gandhi has expressed his views and ideas on such a wide variety of topics as metaphysics, ethics, religion, economics, politics, health and hygiene etc., etc., all of which artlessly fit well into the general frame of reference of his world-view making it integral and wholistic. So, it will not be out of place to except a detailed consideration of his views and ideas on all such important subjects in a study of his world-view. But self-evident as it is, it is not possible to go into the details and depths of all important questions related to Gandhi's world-view in a study like this. Therefore, certain self-imposed limits has to be set for the study and thus only such points and details as are unavoidable for the explication of Gandhi's world-view are selected and incorporated. As the attempt made in this study is a formulation of Gandhi's world-view focusing attention
on its wholistic nature, and not an in depth interpretation of his philosophy of life, no topic is dealt with exhaustively. In fact, the study is mainly expository and only incidentally critical.

I. 3. 5. Chapterisation

The dissertation consists of nine chapters and in order to facilitate division of topics the chapters are divided into articles wherever found necessary. The first chapter which is the introductory chapter, gives the background and rationale of the study. In the second chapter the concept of world-view is briefly discussed inorder to make its meaning and significance clear and to show in what precise sense is the concept used in the present study. A short note on wholism also is added. Broadly speaking, third, fourth and fifth chapters deal with the theoretical aspects i.e., the metaphysical foundations of Gandhi's world-view and the sixth, seventh and eighth elucidate the praxis part. While the third chapter explains the religious groundings and epistemological implications of Gandhi's world-view, the fourth chapter enumerates Gandhi's views on the ontological triune, namely, God, World and Man. The fifth chapter attempts a brief discussion of Gandhi's ideas on the ultimate purpose of life, self-realisation and sets it against the Hindu view of moksha and shows how self-realisation constitutes the pivot on which turns the entire praxis part of Gandhi's world-view. The sixth chapter explicates Gandhi's ethical ideas and shows how he succeeded in synthesising metaphysics and ethics, fulfilling thus the condition essential for a perfect world-view. The seventh chapter portrays the Sarvodaya vision of Gandhi and explains the social, economic, political and educational structures of the new society of his dream. The eighth chapter enumerates the unique features of the Gandhian technique of change which combines the constructive and
combative elements essential for a comprehensive method of revolution and shows how the Gandhian way is an integral part of his world-view. The ninth and concluding chapter attempts to bring together the various strands of the central arguments running through the previous chapters and through synthetic operation puts them in perspective and underscores once again the wholistic nature of Gandhi's world-view and its inherent strength to be an alternative to the other world-views.

NOTES AND REFERENCES

5. The list is fairly long of those who identify modern crisis as the crisis in world-view. Some prominent thinkers among them are Fritjof Capra (The Turning Point), Peter Russell (The Awakening Earth), Alvin Toffler (The Third Wave, and Previews and Premises), John Michell ("An Idealist World-View" in Sathish Kumar (ed.). Schumacher Lectures), Ramshray Roy (Self and Society). The list is only indicative and not at all exhaustive.
7. While a moral giant and visionary like Leo Tolstoy praised Hind Swaraj or Indian Home Rule as a book which dealt with questions 'to be of very great importance, not only for India, but also for the whole of humanity' (see Mahatma, Vol.I, 1969, p. 109.), Gopalakrishna Gokhale whom Gandhi described as his political guru (mentor), thought it was hastily conceived. For the varied responses to Hind Swaraj and Gandhi's stand see 'Introduction' in Nageshwar Prasad (ed.). Op. cit., pp. 2 - 12.
8. Ibid., p. 3.
10. Ibid., p. 44.


14. We have to admit that antithetical world-views coexist at the same time in the same culture. And even within one genre there can be different types of slightly differing world-views. T.E Hulme points out that there can be more than one *weltanschauungen* at the same time. See T.E. Hulme, "Humanism and the Religious Attitude" in Herbert Read (ed.), *Speculations*, London, 1936. (Reprint 1965).

15. The ensuing analysis too has its limitations. As the first category, spiritualistic includes different world-views with non-identical components, some of the conclusions we arrive at towards the end of the discussion may not be applicable to all of them alike. In the second category all world-views which consider matter as primary and basic and which deny any value to metaphysical assumptions are included but some of the conclusions we arrive at after discussing the materialistic world-view are not relevant to certain types of materialistic world-views. Also, it has to be mentioned that the so called primitive world-views, i.e., of the tribal and vernacular cultures which got over-run by the prominent world-views and got almost fossilised in certain pockets cannot be included in the above classification.


17. Ibid.

18. Ibid.


25. Ibid., p. 126.
35. See The Turning Point. The Schumacher Lectures. The Awakening Earth. etc.
37. "The New Age movement encompasses a wide and diverse range of interests. There are ecologically oriented groups concerned with the protection of endangered species, organic farming, communal living, alternative technology, voluntary simplicity, energy and resources conservation, nuclear disarmament and other ways in which we can live more in tune with the planet". Peter Russell. Op. cit., p. 155.
38. Manmohan Choudhuri, Op. cit., p. 3 Citable instances are many. For example see V. M. Shankdhar, Gandhi Gandhism and the Partition of India. New Delhi.

41. Most of what the Indian communists wrote on Gandhi may be cited as illustration. The criticism of M. N. Roy and later radical humanists also are examples. For instance see chapters 2 and 3 in V. M. Tarkunde, Radical Humanism, Delhi, 1983. See also V. M. Dandekar "Gandian Economic System: A Path to Nonviolent Goals" in B. S. Das & G. P. Misra (ed.), Gandhi In Today's India, New Delhi, 1979, p. p. 91 - 92 A. R. Desai, Social Background of Indian Nationalism, Bombay, 1946, (Reprint 82), p. 97, etc. (This is not to forget such exceptions as Hiren Mukherjee's Gandhi A Study, Mention may be made of articles by D. P. Chattopadhyaya, like "The Paradox of Violence", "Moral Challenge of the Gandhian Ideology" in Societies and Cultures, Bharatiya Vidya Bhavan, Bombay, 1973).

42. G. Ravindra Varma, veteran Gandhian activist and thinker argues that the craze for system-building is found only in the social science and philosophy of the Western type. 'The fad for system building is fallacious, for no one has ever built a system. People can only discover systems and not concoct one'. (in a personal discussion at Sevagram, appended with permission).

44. R. R. Diwakar, Gandhi a Practical Philosopher, Bharatiya Vidya Bhavan, Bombay, 1965, pp. 11 - 12.
47. Dr. A. Pushparajan From Conversion to Fellowship The Hindu Christian Encounter in the Gandhian Perspective, Allahabad, p. 27.
50. Harijan, April 29, 1933.
53. Ibid., pp. 46 - 47.

55. For a detailed discussion of this point, see the article *World-view* in Chapter II in the present thesis.


59. The Government of India published 96 volumes of the collected works of Mahatma Gandhi, each volume of about five hundred pages. We have an authentic documentary film running to 30 reels, i.e. 30,000 feet with a running commentary in Gandhi's own words. There is no authentic statistics available on the number of books on Gandhi, but it is well above thousand in English alone. The Gandhi museums in different parts of India and other Gandhian institutions are store-house of authentic material on Gandhi. As R.R. Diwakar writes "...his life and times have been most documented of all the historical great men and prophets and founders of religions of all times in the world". See, R. R. Diwakar "Gandhi and Our Times" in *Gandhi Marg* Vol. 4, No. 7 October, 1982, p. 646.

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