CHAPTER - I

INTRODUCTION

The Problem:
Continual adversity of the poor and the downtrodden and the proportionate prosperity of the rich create a chasm between the 'haves' and the 'have-nots' there by leading to social difference, economic disparity, racial discrimination, political turmoil and unspeakable social disturbance. This crisis results in a social split. The rich becomes richer and the poor becomes poorer and ultimately the entire human class grouped under one roof is diversified into splinter groups. This throws a challenge to the social existence of the humans as a whole and to the cultural life of a nation. Socialism has been accepted as an ideology and social justice has been treated as a role model to dissipate this gap between the haves, known as the bourgeoisie and the have-nots known as the proletariats. Different versions of this ideology have been in the intellectual and political air down through the ages but a model of socialism rooted firmly in the cultural heritage of India has been offered by Mahatma Gandhi as an alternative recommendation.

Gandhiji is a practical mystic whose Philosophy of life and political programme are at once an inspiration to thousands and a puzzle to millions. In the words of Sophia Wadia:

"While his Philosophy of soul-life can be understood in theory by any intelligent individual and its principle practised by the ardent and resolute aspirant, he is political programme will remain a riddle until his perceived as a figure evolving very naturally out of the long, long past of India and in a real sense embodying the forces which are moulding its present history."¹

In the Present dissertation an humble attempt has been made to see Gandhian experiment with the truths ingrained in the rich cultural heritage of India with a view to expose their applicability in the field of socialism and social justice. Though some western thinkers treat Gandhian means as 'a moral
equivalent of war’ still we shall discuss in detail how Gandhian way is an infallible means of attaining socialism and how far it has the potentialities to meet all the challenges of violence and injustice in the society and nations and how his idea has been the saviour of the down trodden and the remover of all social evils. As Mashruwala puts it:

"For life air is more important than water, water more important than food and food more important than clothes. Nature has so provided that what is more important is also easily available and less capable of being exclusively possessed. Air is easily available and is not capable of being exclusively possessed. Water requires greater effort to get and consume and is capable of being exclusively possessed to a certain extent. Food is still more subject to these handicaps. It requires labour and also a base for production. This gives rise to the complicated question of ownership of land and its produce. Hence the cheapness or costliness of something depends on its exclusive possessiveness."\(^2\)

When all land and its produce are exclusively possessed by the state or by the smallest local government, such as panchayats, it is socialism. In socialism it is possible to reduce the costliness of food by increasing the productivity, as much as arable land can be used and the possibility of exclusive possession can be reduced. It may not be possible in capitalism since all these depend on the whim or mercy or the profit-motive of the possessor. Socialism strikes at the root of conservatism and privileges for which it appeals to the common men and sweeps the intellectuals. It is a sign of optimism and stands as a message for the common man. The institution and accumulation of private property or the desire for exclusive possession was said to be instinctively present in human nature. By gradual social evolution the present day democratic socialism has come into being.

**Socialism – Its Semantic Nuances:**

Though ‘Socialism’ has been defined in different terms by different socialist thinkers yet their commonness denotes a system in which there is communal ownership of land and capital. In this system there is complete
extinction of private ownership, democratic administration of the industries, perfect distribution of economic goods and equalization of human conditions. J.P.Narayan says that 'socialism is a system of theory in which the individual is voluntarily prepared to sub-ordinate his own interest to a larger interest of the society.' Thus 'socialism' entails 'social justice' granted to all the citizens.

"Socialism stresses on the belief in the coming of a new social order based not on fighting but on fraternity, not on competitive struggle for the means of bare life, but on a deliberately planned co-operation in production and distribution for the benefit of all."\(^3\)

This analysis of the term reveals the fact that there is, at times, conceptual confusion between 'socialism' and 'social justice'. Socialism, like the utilitarianism, does not advocate the greatest good of the greatest number, rather it talks about the goodness of all. This doctrine of socialism is more economic than social and political. The economic aspect of socialism propagates equal distribution and in political and social aspect we have social justice granted to all the members of the society. According to R.A.Prasad:

"Modern socialism is a doctrine chiefly concerned with eradicating inequality in a capitalistic and technology oriented civilization. It appeared both prior and posterior to Marx. Whatever was professed before Marx in the name of socialism has been called Utopian socialism and whatever was considered after Marx has often been dubbed as Revisionary socialism. Thus at least modern socialism wears a three-faced-mask, bearing Utopianism, Marxism and Revisionism\(^4\).

However, Socialism inheres more in the means than in the end. It is ingrained in the emotive factors that characterise all human beings. Liberty and equality both are present and justice is granted to all in the socialistic society.

It is true that all over the world socialism has the reputation of 'being like a hat that has lost its shape by being worn by several people' yet both Indian and western socialists consistently treat man as a basically spiritual entity and not as just a biological product and particularly Indian socialists maintain that there is an intimate relation between socialism and the inner spiritual nature of man and his
craving for equality. No rational person today will doubt that in the evolution of human society there is the need of socialism, but it is apprehended about the like agreement on the question: 'what the socialism is of the type?'.

Different theories of socialism and different pictures of socialist society have been presented from time to time by the socialist thinkers. However, socialism broadly believes in social and religious equality. It stands for cultural and spiritual fraternity and aims not only at economic equality but also political freedom, moral and intellectual kinship. A look around the world shows that

"In the present day society with the hold of religion gone, faith in the god shaken, moral values discarded as dead-weights of the dark ages of history, in short with materialism enthroned in men's heart....."5

Joint family system, which provides a better basis for Indian socialism to thrive is gradually vanishing. Manu's socialistic order of Varnāshram Dharma is altogether discarded and sometimes interpreted as casteism and in the name of casteism untouchability is still spreading branches.

"Our existing caste organizations were really trade guilds, which once ensured hereditary skill, it limited competition and it was a social insurance against pauperism and unemployment. However, the great law has been degraded and fallen into disrepute"6.

Man is sometimes considered to be self-centred and individualistic rather than socialistic. "The problem of the present day civilization is social integration. The problem is to put man in touch with man so that they may live together in meaningful, understandable, controllable relationship. In short, the problem is to recreate the human community."7

Political Field:

In the field of politics, even in a democratic socialism, not to talk of moral values even democratic norms are not maintained. The dignity of man is not paid any attention to. It is seen now-a-days that in the name of democracy voters are motivated by money and so-called gifts and votes are manipulated if not by hook then by crook and different evil practices are accommodated therein. Also in the name of democracy loyalty is shown to the party, rather than to the nation or
even to the people for whom the servants of the people are elected to the legislature. The people and the voters are simply kicked away just like the wittgensteinian ladder which is required before or at the time of ascending to a higher place and is kicked away after the ascent. Politicians don't live up to the moral values, which they profess. The precept that the establishment of democratic socialism will bring liberty as well as equality and all the citizens will be granted equal justice, has been proved untrue. It is felt that 'some are born to rule and some others are born to be ruled', or that inequality is natural and obvious. Again

"Our present economic and social order based on individual and separate proprietorship is very crude. It does not enable a cultivator to realize that it is not sufficient that his own piece of land should be well cultivated in the best manner possible and that he stands to lose if the neighbours cultivation is bad. Rather under the present system a cultivator has often the devilish desire to adopt methods which might injure the neighbouring lands and their properties."8

The present day civilization encourages industrialization and machanisation instead of cottage industries and any thing that is manually produced. This, in turn, encourages centralization of production and ultimately of power both economic and political. The centralization, as is seen at present, invites rush of youth from the rural to the urban. The villages which are the source of agriculture and which are at the root of the entire economic system are neglected and as a result the country gradually becomes poorer, which is graphically presented by the economists. The death of cottage industries brings a loss to the local and traditional skills, which includes in it the joy of craftsmanship and the culture of a society. Bertrand Russell says:

"It would be tragedy if the traditional way of life were to be suddenly and violently exchanged for the greater evils of urban industrialism ...., the rivers of the Himalayas should provide all the hydro-electric power that is needed for the gradual mechanization of the village industries of India and for immensurable improvement of physical well-being, without either the obvious disaster of
industrial slump or the more subtle loss and degradation which results when age-old traditions are too rudely broken.⁹

Social Field:

In the social field the doctrine of Varnāshrama Dharma is rejected as out-dated in the sense that one's status in the society at present is determined according to the possession of money and power but not according to one's ability and aptitude. Bible's 'bread-labour' which is necessary for an ideal social living and even for sound physical growth is prescribed by the doctor in the form of morning and evening walk and so on. Old ideas and values are condemned as unscientific, not being presented in the form of cause and effect or proved through logical reasoning. Generally people living in the villages are simple and innocent but now-a-days due to third grade politics, its atmosphere has become polluted. All the policies that are framed by the government are mainly meant for villages. Therefore, Gandhiji has raised the slogan of 'back to the village'. But the modern-youth hesitates to look back to the village where he was born and to which he owes his sustenance. His life in the cities, refrigeration and air-conditioning make him feel no difference between the natural seasons. The natural spring wind, which carries youthful exuberance, gradually becomes obscure for him. He enjoys the songs of birds and the beauty of flowers through prose and poetry books. Amidst material affluence the wayward and town seeking youth becomes perplexed. Being confused like the wittgensteinian 'fly in the fly bottle', he seeks for his role model in and through the electric and electronic media.

In case of school and college education, the modern man needs ready-made, properly arranged and docketed knowledge. The present system of education, particularly the Indian system of education at present is not designed to develop the power of sensibility and imagination in man. Even we understand the misery, poverty, unemployment of India etc. from the big statistical volumes published by the world bank or IMF or UNO, rather than by observing them in life as is lived in our villages. The simple, peace-loving man is getting suffocated in the so-called gloomy modernity and sophistication. Hence,
"Man must go beyond the material to find the incentive to goodness. As a corollary it is felt that the task of social reconstruction can not succeed under the inspiration of material philosophy. Whatever is significant more than anything else is the misrepresentation of socialism as a doctrine today. "Today a perverted form of socialism is dominating the world. The material satisfaction of the individual is the working ideal of the present socialistic society. But this is no different than individualism which has diverse forms-regionalism, linguism, racialism, casteism and communalism etc. but socialism and individualism can not go together."

The present day society is a technological one where people depend extensively on machines for the production and distribution of wealth. The modern man is said to have achieved a lot from science and technology and this is assumed to have brought a complete change in the life style of man in a better direction. People now-a days are having sophisticated and palatable dishes to eat, luxurious and better-built house to live in and variety of clothes to wear suiting to different places and situations. There are locomotives and aeroplanes, which have increased the speed of motion. The medical science has been able to invent medicines, antibiotics, concentrated vitamins, X-ray and ultrasound and even better surgical knowledge to guarantee man a sound physique and a comparatively longer life. The invention of tractor, high yielding crops, manures and pesticides etc. have advanced agriculture significantly. While combating with others, man instead of using spears and arrows uses highly sophisticated weapons. The modern man with space travel, use of atomic energy, computer and such other scientific inventions, claims to have reached the height of civilization.

**Economic Field:**

Technology in a capitalistic system in which the means of production is in the hands of a particular individual is employed in producing goods, which can fetch handsome profit. The capitalists produce in a large scale even to meet the demands in the foreign market with profit motive. They, thus, produce out of their
whim or greed. The benefit of the masses is not paid any attention to. With the employment of highly developed technology the capitalists produce in large quantities and even if it replaces man power, creates unemployment, dismissal, starvation and death, they don’t pay any heed. They take maximum opportunity to exploit the labourers employed in the way of production. Distribution, in comparison to production, is insignificant. The capitalists often go on producing large quantities of things meant for comforts and luxuries when the masses can not meet even the primary needs of life. Again, when the industries are concentrated the capitalists spend their profit on the machinery to develop further but spend less on the wages of the labourers from which they get much more profit. With the development of class consciousness the conflict between the hostile classes becomes intense. This society is treated as the worst one since it creates a lot of individual and social problems and after all destroys individual freedom.

For Marx, all class societies suffer from inner contradictions. It is because of this internal contradiction that the social structure is transformed and a new kind of social system comes into existence. For capitalism the basic contradiction is between the forces of production and the relations of production. The forces of production stands for (1) labour power (2) scientific knowledge and techniques and (3) Industrial machines and inventions. The capitalistic relations of production stand for private property in the means of production. Under capitalism the forces of productions are represented by labour or the working class and the relations of production are represented by the capitalists. The contradiction between the two arises because in principle the modern forces of production is not utilized to the maximum because the motive of the capitalistic production is private profit. Therefore, in such a society modern industry is used only for the sake of greater profit for the capitalists and not for improving the condition of the masses. In such system monopoly gradually grows up and production gets concentrated and this concentration of economic power makes way for the concentration of political power. This conflict is historically manifested in the form of struggle between the classes. This class struggle ultimately
destroys the relations of production, i.e. private property is abolished and the forces of production are owned collectively and not by any group in the society. With the collective ownership of the forces of production, modern industry and technology are put to a beneficial use for improving the conditions of all the people.

Socialism touched the heart of the masses because it brought the ruin of the capitalism, seized the accumulation of wealth in the hands of a few. Overproduction and crisis were checked. Equal opportunity was supposed to be granted to all. Now-a-days we see that imperialism has been greatly weakened and the balance of forces in the world is shifting in favour of socialism. Many countries in Africa and Asia have announced their intention to rebuild their national life along socialist lines. This demonstrates clearly enough that mankind is on the broad highway leading to socialism. Some socialistic societies are there where the constitution is absolutely socialistic and there is provision for the control of the means of production and distribution by the masses, yet in practice it is not so. The representatives of the people due to their evil profit motives cast aside the welfare of the people, rather remain indulged in making profit. Even when meeting the third world countries they don't hesitate to exercise that tendency. This sort of socialism is no less evil than the capitalistic system.

Now-a-days within nations there is a class conflict and mutual violence. The communists fervently believe in the inevitability of 'class war' for bringing about just order. Human history is replete with numerous examples which conclusively demonstrate the futility of violence as a means of resolving social, economic and political problems. The first world-war was fought to end the war in future. The second world war was waged by the allied nations to make the world safe for democracy. And yet the largest number of military dictatorship in countries of Asia, Africa, Latin America emerged after this war. The Vietnam war was dragged for years and the consequence in the form of achievement is not yet in sight. America with all her economic and military might is now forced to find a political rather than military solution. Within countries we have been witnessing violent conflicts and diverse questions relating to race, religion and language. But
violence breeds counter violence, we sow the wind to reap the whirlwind. This never means that an individual or a group should continue to suffer injustice silently and without retaliation.

The Objective:

Though the modern man claims to have reached the height of civilization, yet the scientific truths and discoveries reflect a genuine concern for human welfare. Today we see industrialised states whether capitalistic or socialistic or communistic competing with one another in extending their industrial domain and with the advancement of science and technology it claims its position and status in the international field. It is the economic system of a country, which is responsible for the introduction and expansion of machinery. There is a great competition among the nations to prove the superiority in the field of science and technology and industrialization as well. ‘The east and the west can really meet when the west has thrown over board modern civilization almost in its entirety. They can also seemingly meet when the east has adopted modern civilization but that meeting would be an armed truce.’

Under such a grave situation we feel resistant to accept the dogmas of the society because silent submission to such inequalities is unjust and immoral. The westernization and the move of the society towards the achievement of that goal seems almost a probability. The suffocation in the normal life is highly felt. The social reformation in the name of science fails to meet the felt need of the masses. The attempt of technology to supplement the humanity is pathetically and dangerously adequate. The modern man is not so much concerned with religion or religious world-view, which views everything as the grace of God. In other words, modernism in its present form has been viewed as a better alternative to religion. Technology and industrialization have intoxicated man so much so that he has accepted it as a way of life and as a part of social system. Rationality being misused creates devastation in every sphere particularly in spiritual atmosphere. The world rushes towards final annihilation. Hence a way need be suggested to bring man back to humanity. The communistic structure of society hoped to guarantee mankind the peace of life but failed to make it
eternal. The individual still feels that he not only has biological urge to be satisfied, he is still hankering for moral and spiritual values to guide his social living. Therefore a suitable and satisfactory alternative model is required.

The objective of this study is to highlight that in such a perplexing and grave situation the thought of the great prophet like M.K. Gandhi is a viable alternative. He has entangled himself in evaluating the spiritual gap in human life and hopes mankind to return to those great ideals, which alone can make man remain human.

"We are facing crisis born of dichotomy between man's material life and spiritual life. Gandhiji, the thinker has shown us certain basic principles and strategy to remove this dichotomy, so that there should be no politics without principles, wealth without work, pleasure without conscience, knowledge without character, commerce without morality, science without spirituality and worship without sacrifice."\(^{12}\)

When material pursuit disrupts the higher path to moral life and when the satisfaction of the ego means deprivation of the spirit, the golden path of M.K. Gandhi appears prophetic. Gandhian ideology provide a possible way to escape from the perplexities and fallacies modern life.

M.K. Gandhi is one of the foremost champion of democratic ideas. His innate love of equality unflinching support of individual freedom and his consistent plea for bringing about a just order through brotherhood testify to his faith in democracy of his conception. He considers self-realisation to be the ultimate of man's life and service of the nearest and the best known of God's creation to be the only way for its achievement. In order to ensure the speedy realization of this objective he seeks to outline the features of a well ordered society. He frequently asserts that real swaraj will come not by the acquisition of the authority by a few but by the acquisition of the capacity by all to resist the authority when abused. Gandhiji describes the ideal society of his conception Rama Rajya or the kingdom of God (Dharma) on earth. He conceives it as a self-regulated and well-ordered model, which would be absolutely free from coercion whether political, economic or moral. Such a Rama Rajya, he declares, can be
reinstated only with the collective effort of the people, as the effort even of a supremely powerful individual can never make the community conscious of its corporate strength. In such a society rights and duties have the equal place. If the thing produced are not sufficient then at the primary stage the principle of distribution would be ‘to each according to his need’. The society expects all able-bodied to render service to the society and the society in turn looks into the benefit of all in the community. The present day predicament is that instead of duty being placed at the centre, right is so located. Gandhiji believes in the essential unity of man and he believes that the good of the individual is contained in the good of all. For him, the spiritual law does not have a field of its own, rather it expresses itself only through the ordinary activities of life. It, thus, has an effect on the economic, political, social fields. From the economic point of view, the means of production and distribution remains under the control of the masses and from political standpoint the representatives going against the will of the masses are thrown out outright.

Gandhiji, therefore, prescribes that every human being has to live to the best of his ability in accordance with the highest value to which he subscribes. Exploitation of human society and nature for the sake of luxury is quite immoral. The governing ideal is the unity of life and equality is its operative part. On the basis of such ideal Gandhiji wishes to establish an ideal society which he calls ‘Sarvodaya’. In his conception of such a society he does not mean that the last man is to be given chance to develop which is called Antyodaya. He also like the utilitarians does not want the greatest good of the greatest number, rather his sarvodaya (etemologically meaning sarva and udaya) means the greatest good of all. Again sarvodaya does not mean only economic development rather all sided development, political, social and moral as well.

Gandhiji depicts the idea of a society in Hind swaraj where every individual is the master of his own destiny. Each individual is free to the extent
that social restraint is marginal in import and significance. Gandhiji values individual freedom but simultaneously believes that unrestricted individualism is the law of the beast in the jungle. We have learnt to strike the mean between individual freedom and social restraint. Willing submission to social restraint for the sake of the well being of the whole society enriches both the individual and the society of which one is a member.

The Hypothesis:

Gandhiji expresses a deep concern over the modern society being in predicament. Having realized the draw back of technological and industrialized society he suggests to have a better form of society which is essentially a non-technological one. In such a society decentralization of power both political and economic will play a vital role. Gandhiji's slogan of 'Back to the village' not only hints at the decentralization of political and economic power but also means definite and voluntary recognition of the duty of bread labour. Bible, thus, says 'Earn thy bread by the sweat of thy brow'. In this ideal socialistic society manual labour is prescribed for intellectual workers as well, because for the intellectuals it will serve to improve even the quality of intellectual output. Gandhian concept of socialism does not think in terms of material welfare but lays great stress on the moral and human values of life.

Though modern man is materialistic, yet increase in material comfort does not in any way conduce to moral growth. The mad-race after money and material goods has thrown the world into the whirlpool of callous exploitation, ugly imperialism and bloody carnage. If we don't examine our ideals and attitude towards life, no amount of clever planning and expert devices of the economists shall be able to save the world from final annihilation. Gandhiji as a practical idealist diagnosed the real and deep malady of such a highly industrial and scientific civilization. He passionately advocated the revivification of village communities in India because he detested mechanism, large-scale centralized production which tends to reduce men to mere cog-wheels and drains out their finer human feelings. David Ricardo is also convinced in that line when he says:
the substitution of machinery for human labour is often very injurious to
the interest of class labourers".

In his Das Capital, Marx affirms that the modern manufacturing process
transforms the workers into cripple and monsters. Gandhiji's view is that the evils
are inherent in industrialism and no amount of socialization can eradicate them.
He was not against scientific invention and improvement in machinery. He
praises every invention made for the benefit of all. An improvement in a small
machine which adds to the efficiency of cottage industries and which a man can
handle without being its slave, is to be welcome. But for every problem that
machine has solved it has created many more that did not exist before. For
example, it creates new and ever expanding fields of employment but it dispels
men already employed quicker than it creates new jobs. No answer has yet been
found to the problem of unemployment and the advent of automation threatens to
make matter worse.

Besides, the people are deprived of the benefits of natural life-fresh air,
sunshine and fresh food as they are uprooted from their natural environment.
People are rather provided with artificial ultra-violet light, concentrated vitamins,
public parks, air conditioning and sub-urban workers settlements as substitutes,
which are quite insignificant. The problem in natural health and fitness which this
creates, providing of transport and civic amenities and sickness, old age
unemployment insurance benefit to masses of men cut off from the spring of
vitality over burdens the budget of social cost. The biological cost and cost in
terms of social unrest, class-conflict and mental ill health, reckless squandering
of natural resources and the resulting deterioration of man's inheritance are even
heavier. The increased productive efficiency by the use of machine, likewise, is
largely offset by the mounting cost of finding suitable substitute for natural
resources that are being squandered at a fantastic rate owing to the wasteful
habits in consumption and careless handling of raw materials in the process of
manufacture. It has further been argued that the fear of depletion of natural
resources is greatly exaggerated like fears about possible cooling of the sun or
shift in earth's axis. Man judges everything in terms of money value. Money and
mechanism today rule our society. But yet a greater reality than they is the soil. 'Agriculture is the soul of the kingdom'. Trade and industry are good only when they are the sign of exuberant vitality. They can not by themselves create vitality. India's industrial development and her favourable trade balances under the British rule, are a sign not of her prosperity but exploration.

"There is a close economic and biological linkage running through nature. Plants and animals together with the micro-organisms in the soil form one community. They draw their sustenance from the soil and return to it what they have derived from it when they die. Vegetable and animal species associate together in mutually complementary groups. The cattles serve as 'rough transformers'. They convert rough vegetation into food fit for man. Besides, they enrich the soil by their droppings. The elements of life pass from the soil into the bodies of animals and plants and transmigrate from one form of life to another".13

"The atmosphere of air and climates, the hydrosphere of river, lakes and oceans, the lithosphere from which rock has crumbled over the millennia to give us our thin and fragile envelop of soil are all inextricably interwoven in all the system which support organic life. Without their continuous interaction through all the eons of our planet's existence, our biosphere of living would simply never have come into being. It is thus, perfectly obvious that the interaction of air, soil and water continue to be inescapable, that when any of them is used in a destructive way, the dangerous impact may be reinforced by the very closeness of their association with other systems".14

Earth provides enough to satisfy every man's need but for no man's greed. So long as we co-operate with cycle of life the soil renews its fertility indefinitely and provides health, recreation, sustenance and peace to those who depend on it. But when the predatory attitude prevails, nature's balance is upset and there is an alround biological deterioration. There, indeed, is a wide spread acceptance of the fact that environmental pollution is an inescapable by product of industrial development. Economic affluence is one of the factors affecting civic consciousness in its attitude towards the environment.
Air pollution at this moment poses great threat to the life of all the living creatures. The pollution originates mainly from industrial sector. The chemical industry has vastly increased the variety and exotic nature of air-borne affluents. Toxic substances are now spreading more widely in the atmosphere by a much greater variety of uses and technologies. The main source of industrial air pollution is combustion in industry and power, internal combustion in motorcars, even more internal combustion in what may well be the most lethal of all breathable pollutants—tobacco.

The trees and forests, the living vegetation provide a protective covering to the soil which protects it from the erosive action of rain and wind. Denudation of forests for the exploitation of their timber wealth to meet the demand of the raw material by the industrial and machine age and indiscriminate use of mechanical tractors uncovers the soil. This causes erosion and affects the water-holding capacity of the sub-soil, which is mainly responsible for the productive capacity of the soil. As a result the climate progressively deteriorates. Erosion is essentially a symptom of mal-adjustment between human society and its environment.

The agricultural products are varying because of the durability of the toxic effects of the fertilisers and pesticides used in them for controlling nuisances and increasing productivity. The so-called modern and scientific farming is getting more complex day by day and the output from land has become unpredictable. Steady and higher demands for energy in the technological society in some countries is increasing the thermal pollution. Water used as coolant in the energy generating stations and in some other industrial process is back into the rivers, which suddenly raises the temperature and speeds up certain biological process and imposes sharp change in the aquatic life. Most of the industries release their wastes and by-products to the water course and rivers whose water is consumed by the people living on the bank of the river. Thus the machine age progresses towards a complete imbalance of life. The prospect of automation threatens to make the situation much worse. It is worth noting that in America the problem of unemployment owing to specialisation and automation has assumed significant proportion. It is not annoying but disgrace. In such western countries they have
neglected the universal manpower and concentrated power in the hands of a few who rose to power and fortune at the expense of many. The result is that their industrialization has become a doubtful boon to the poor in those countries and a menace to the rest of the world.

Gandhiji discourages this reckless pursuit of wealth by means of industrialism because without maximum self-dependence through manual labour we are liable to get intricately involved in the chain of economic distress. Gandhiji wants to prevent the villages from catching the infection of industrialization. Large-scale industries have also the following drawback especially in a capitalistic technological society.

"Large scale industrialization causes conflict and friction between labour and capital, culminating in strikes and lock-outs.

Highly mechanized industries on a large scale give rise to unhealthy congestion and slums, which create physical and moral degradation.

Giant factories don't promote permanent and full employment and by causing technological unemployment give rise to various problems of social security.

Large-scale and localized industries put un-necessary and heavy strain on the transport system of the country. This consideration assumes added importance at the time of national emergency like war.

Heavy industries require greater capital investment and involve several type of overhead expenses.

Centralized method of production, whether managed by private capitalists or state agents ultimately prove to be an indirect tax on the consumers. It allows the growth of parasitism, wealthy and middle class upon the villages and the industrial nations upon the agricultural ones. In its scramble for foreign markets and raw materials, large scale industrial structure almost inevitable leads to periodical wars."\(^{15}\)

It brings aggressive expansion of commercialization with an unsatiable ambition on the one hand consequential war on the other. "Large scale
centralized industrialization gives rise to various problems which hinder the establishment of a balanced, equitable and democratic society."^{16}

Gandhiji, therefore, suggest to abandon such a society. Gandhiji's assessment of the worth an economic system is clearly based upon its effect upon the development of the individual. It is obvious that the full potentialities of a man can only be realized in friendly co-operative contact with his fellows. It is always from the humanistic standpoint that he examined any contrivance whether technological or social. The legitimate purpose of machine or of industrial organization is to lighten the load of human labour and help in the establishment of human equality. If any thing militates against these, it is morally condemned.

In his *Hind Swaraj*, Gandhiji writes that machinery and industrialization has degraded human society and is, therefore, a sin. Due to the advancement in the technology of locomotion, the increased speed and increased distances have become the natural speed and distance upon which the ordinary conditions of life are based. Human activities become adjusted to new facilities and in becoming adjusted absorbs surplus. Increased speed of locomotion has robbed man of leisure. As a result after a century of such mechanical progress everybody will complain of 'strenuousness' and 'lack of leisure'.

Gandhiji's concept of 'back to the village' does not believe in machinery or even the use of electricity in the village. It rather emphatically advocates the view that these are to be owned and controlled by the state or regional republics and run not for profit but for economizing human labour. People must concentrate on the village being self-contained manufacturing mainly for use. If these characters of village industries are maintained, Gandhiji does not have any objection to villagers using even modern machines and tools that they afford to use. Only they should not be used as a means of exploitation of others. Hence Gandhiji's doctrine of village economics entails the idea of village swaraj. He, in his own words says,
"My idea of village swaraj is that it is a complete republic, independent of its neighbours for its vital wants and yet inter dependent for many others in which dependence is necessary".\(^\text{17}\)

Since concentration of industry and production leads to the centralization of power, Gandhiji preaches decentralization. In his criticism against the British empire, he says that political authorities have been deliberately centralized in India in order to serve the commercial interest of England. Gandhiji, therefore, advise the political workers to build up the economic foundation of democracy through ‘constructive programme’. This is because he feels that 'economic equality' is the ‘master key’ to non-violent independence. Perfect love towards others and exclusive possession cannot go together. So exclusive possession should be considered as a sin both in individual and social life. The concept of ‘Tena tyaktena Bhunjitha’ means enjoyment through renunciation which ultimately implies that anybody who takes more than what he requires to meet his basic needs, steals from others. Gandhiji talks of swaraj in terms of charkha and khadi – charkha representing the political freedom and khadi standing as a symbol of economic freedom. The present day politics has assumed a pyramidal structure in which the apex is sustained by the bottom. The top-level officials, politicians cross the river on the shoulders of the down trodden. Village republics are ruined. Production is forced no longer to serve the local needs but geared to the commercial interests of the people who live far away in towns and manipulated in the interest of profit.

But Gandhiji’s scheme of politics is thought to be of an oceanic structure where village panchayat is a complete republic and the authority can originate from the grass root level. In the panchayat system of rural life everything is judged on human consideration, problems (if any) are very small. Political parties or even judges work under personal intimacy. All the problems are judged from a higher moral and humanistic point of view. Thus Gandhiji insists upon the human aspect of question, upon the determined endeavour to reduce the abstract conflict of ideas or interests into negotiable human proportions. In Indian context he says:
"Humanity is not divided into water tight compartments ... I can keep India intact and its freedom also intact only if I have good will towards the whole of the human family which inhabits this little spot of earth called India."\(^\text{18}\)

Hence it is love and fellow feelings and not violence that can re-establish moral ideal in the society.

"Human society is a ceaseless growth, an unfoldment in terms of spirituality."\(^\text{19}\)

Socialism is a way of life, an attitude of mind, a certain ethical behaviour. Construction of a socialist society is fundamentally construction of a new type of human being. Thus, human reconstruction is the key to socialist reconstruction and this is beyond the power of the state to achieve.

Though Gandhiji thinks that people will be able to approximate their well-ordered society to a greater extent through their own effort, even then he has to admit that there are certain things, which can not be done without political power. In other words, he believes that human nature can never become so perfect so that man will be able to do completely without state. He does not, therefore, ask for no government at once but for a better government.

Moral values are often violated in all spheres of life specially in the field of commerce and industry. It also is found that fundamental moral values such as truth, justice, brotherhood etc. are not recognized as valid in man's relationship with one another either in politics or in the mutual dealings of organized groups and nations, still the validity of moral values can never be questioned. In some organized businessmen communities it is often noticed that businessmen have devised certain norms to be abided by themselves which would be fair to the producers and the consumers of goods. Often businessmen are reminded of their duties to be fair and honest. It also is found as the usual practice among the businessmen that they keep up their words with another and fulfill their obligations.

A young lady went to a fashionable shop and purchased a piece of cloth. The price demanded was much higher than the reasonable price. The lady paid the price and went away. The merchant afterwards discovered that she had left
her purse behind. The purse contained jewellery worth a few thousand. The merchant felt very much disturbed and after a few days enquiry he could find out the address and took the purse to her. The lady smiled and said, "you charged me four times the value of the cloth, the excess amount you took could be twenty or twenty five rupees and now you have restored to me my purse which contains jewelleries worth thousands. How is that?". The merchant too smiled and said "madam, the price that I charged you, was according to my commercial morality. But the restoration of your purse is my individual morality, I am not a thief". This fact proves the validity of moral values in every spere.

In the political field, as we see now-a-days, the validity of moral law is denied, though to some extent it is recognized in democracy. If better is the observance of the code of conduct, more genuine is the democracy. A true democracy is one that recognizes the dignity of man but not by counting the heads. It is seen at present that even in democracy non-observance of moral values are not condemned rather manipulation of votes and such evil practices are accommodated.

"Falsehood and hypocracy are the masks worn by democracy to dupe the gullible mass in the name of the Mahatma and his ideals. The 'heavens of freedom' dreamt by the poet has disappeared even from our dreams. Politics and corruptions have become synonymous. All value based institutions and system and even faiths and conducts are politicized and vulgarized in the process. Politics really has become the last refuge of such people whom a free thinker once called scoundrels"20

Gandhiji firmly believes that state is an instrument of coercion and thereby it is likely to sacrifice the individual at the alter of state aggrandizement. Even if the increase in the power of the state does good by minimizing exploitation, it does the greatest harm to mankind by destroying individuality which lies at the root of all progress. Since Gandhiji believes that violence is an invariable concomitance of the state it would lead to the distortion of the objective of the state. To him, an ideal situation in the society is one where violence is totally absent. But such situation is possible where there is a total absence of state. In
such a society, since there will be no state the role of the power will be minimum and negligible. This is why Gandhiji says that, better the state, the lesser would be its interference with the voluntary efforts of the people.

In the Indian context Gandhiji feels that India lives in the villages and every village or community is a semi-independent republic. These village communities are in most cases self-sufficient both economically by producing the essential necessities of every day life and by managing its own affairs. It is for this reason Gandhiji wants the revivification of village panchayats and at the same time he says that the state and the central governments are to be based on village units and not vise-versa. Because there is danger in the concentration of power, Gandhiji feels that democracy can be successful in small units where people can confront and exchange opinions. This will keep politics free from coercion.

The present constitution of India does not embody Gandhian conception of democracy rather it is based on a strong government at the centre, monopolizing most of the sources of power and finance, leaving the village units weak and resourceless. Material and natural resources available in the rural India are the source of income of the government of India. Foul politics is being played if local units or inhabitants raise questions on those resources. It is because we have made the centre in Delhi powerful at the expense of the local units that our democracy has suffered.

Political power means capacity to regulate natural life through national representatives. If natural life becomes so perfect as to become self regulated no representation becomes necessary. This is then a state of enlightened anarchy where every one is one's own ruler. Gandhiji preaches that every one has to obey the voice of his own conscience and be his own master and should seek the kingdom of God from within. For him, there is no government that can control him without his sanction. Such a man is superior to all governments. In the ideal state, therefore, there is no political power because there is no state. The state is perfect and non-violent where the people are governed the least. The nearest approach to the purest anarchy would be a democracy based on non-violence.
The Gandhian scheme of world peace can not be achieved through a policy of balance of power or through the fear of utter destruction induced by the threat of the nuclear weapons. Gandhiji believes that a world organization, if at all there is to be any for peace, must consist of nations whose politicians are genuinely anxious for peace and don’t aspire to dominate other nations. World organization will be effective only when there is a change of heart in big and powerful nations and their politicians. But now a days the process, may be due to different causes is going in the reverse. The ideal of the welfare state is increasingly made responsible for every item of an individual’s need from conception to cremation. If this historical process continues, in course of time the UNO will end in a world government, in which every big countries like U.S.A., China, Russia and India etc. will function like a class states and the sanction behind every one of them will be force.

Gandhiji’s model of democracy is conceived at two levels evolving from a lower level to a higher level. At one level he conceives of an indealised polity where there is no state or government to regulate the lives of the individuals. This form of polity is termed by him Rāma Rājya. The other level of polity is conceived at the sub ideal level which will have a government that will permit maximum freedom to individuals. The two forms of polity evolve from one into the other involving a movement from a lower to a higher form of democracy. Rāma Rājya is the stage of development where ethical consideration will govern the life of the individuals, swaraj or self-rule is that stage of development where the people will still feel the necessity of government and the state. Even if Gandhiji wants that the state should have the least opportunity to govern, he is not in support of a state less society— that there being no state, rather he wants a state free society where there is no requirement of a state. In a sense, Gandhiji’s model of democracy evolves a movement along a continuum of an idealized state from the sub ideal to the ideal.

Gandhiji feels that man is ethical by nature but political by circumstances. He believes in the basic goodness of man. Therefore, he considers the individual to be a spiritual unit in a spiritual order of existence. Gandhiji wants that Rajaniti
should be governed by Lokaniti. People should rule democracy. Political
government should be replaced by popular government. State, being power, is to
be enforced which is a sign of evil in a sense, it uses violence. Gandhiji,
therefore, accepts state but as a necessary evil and only when its end is moral
and when it is an instrument of good. Under a free government, the real power
will be held by the people themselves. ‘Swaraj’ is described by him as the sum
total of the self-rule of the individuals implying both self control and self sacrifice.
Under such a swaraj subjects are the real masters and that the state itself is
based on the principle of truth and non-violence. Gandhiji ranks the individual
very high, yet he suggests that;

"We must die that the family may live, the family may die that the country
may live, the country may die that the world may live"21.

Gandhiji values individual freedom. For him

“human individuals are regarded as ‘man of God’, not because they are
faultless but because they know their own faults and are ever ready to correct
themselves”22.

The ends of life, according to him, are attainment of swaraj, realization of
sarvodaya, identifying oneself with truth and God etc., seeing God face to face.

Individual freedom alone can make a man voluntarily surrender himself to
the service of the society. Since Gandhiji was an individualist, he wants that the
individual should not merely be a beneficiary, he should also have proper share
of authority with the state. This is swaraj because it emphasizes direct
participation of the individual self in the making up of decisions affecting it and
this ensures responsibility for the decision made and the sense of fulfillment of
individual through such participation. Gandhiji, thus, develops the theory of
concentric circle, which is built around the idea that the individual is the unit with
bigger concentric circle making up the totality of picture. Such a scheme of
village republics sustain individual and common good while authority will
originate from the grass root level and move higher into the decision making
apparatus. There will be a meaningful linkage between the unit of authority and
the centre of authority. This according to Gandhiji, is the consideration that
democracy involves full and creative participation on the part of the individuals, so that individual becomes the source of authority. It is in such an environment in the village, the individuals would come into their own. In this structure composed of innumerable villages, there will be ever-widening and never ascending circles. Like Plato, Gandhiji holds that, 'the universe is governed by non-violence or love'. Though there is enough repulsion in nature, she lives by attraction and the mutual love enables nature to persist. It is by this love and non-violence that the 'spiritual democracy' of Gandhian conception can be established.

Thus, Gandhiji, is desirous of arranging political power to ever-widening concentric circles whose centre will be the individual and in which village panchayat as a primary unit of political power shall play a dominant role. Gandhiji is totally opposed to concentration of power in the hands of the state. Through decentralization and devolution of power and responsibility Gandhiji seeks to reinvigorate the minds of all people towards the building up of a harmonious and perfect society. In order to underline the decentralization of political power and economy Gandhiji gives the slogan of 'Back to the village'. Under Plato's inspiration he maintains that every village should eventually become a self-sufficient republic.

In such a state free society rights and duties are regulated by the principle of inter-dependence and reciprocity. In Gandhiji's scheme of things duties have pre-dominance over the rights of the individuals. He believes that for every right, there is a responsibility. Right is a privilege and duty is obligatory for individuals. Such a conception of rights and duties arose out of his idea of dharma. Dharma involves the unfettering performance of one's duty which can go a long way in securing one's interest and harmonizing such interest with the interest of other individuals in the society. Hence 'Swaraj' of the people means the sum total of the swaraj (Self-rule) of the individuals. But

"Real swaraj will come (as we mentioned earlier) not by the acquisition of authority by a few". "Swaraj is to be attained by educating the masses to a sense of their capacity to regulate and control authority"\(^{23}\).
Political power is not an end but one of the means of enabling people to better their conditions in every department of life. If economic power is centralized and combined along with unrestricted political power in the hands of the state then socialist value will suffer terribly and Gandhian concept of socialism will be a day dream.

"Gandhiji, who was suspicious of the powers of the state, critical of its reliance on force and violence and apprehensive of blooming of human personality under a system of centralization and bureaucratization associated with too much of reliance on the state in economic matters, wanted a system of social ownership where the state shall occupy a sub-ordinate position and the community as a whole shall be got deeply involved in the productive process. In stead of a dominant state sector Gandhian socialism, therefore, comprehends a dominant non-state sector or people's sector and a sub-ordinate sector meant to supplement and complement the non state sector."

"To make socialism safe for the individual and to garner it to the high ideals of freedom, fraternity and fellowship, Gandhiji wanted a decentralized system of socialist economy."

Though Gandhiji's socialism advocates decentralization, yet he is not silent about the privately owned centralized undertakings that are already in existence. He does not want the abolition and liquidation of their ownership rather introduces the trusteeship formula. Gandhiji says that,

"The state represents violence in a concentrated and organized form. The individual has a soul, but as the state is a soulless machine it can never be weaned from violence to which it owes its very existence. Hence, I prefer the doctrine of trusteeship."

The trustee as the term itself suggests is not the owner. The owner is one whose interest he is called upon to protect. Instead of 'ownership' of wealth there is guardianship. "The property owner has duties, the poor man has the rights."

"Like guardians we are ensured moral freedom to develop and turn out talents to the good of society and claim a part of it as the rightful share. This is capitalism with the class collaboration based on the attitude of confidence and
love towards our neighbours. This is economic idealism and the most consummate synthesis of the spiritual and the material\textsuperscript{28}.

Though Gandhism is mostly an unwritten philosophy, yet it presents a definite pattern of beliefs and attitudes towards the problem of life and capable of creating active force towards 'social change'.

"Real revolution takes place when we change, ourselves change .............. The fundamental pre-condition of an ever-lasting revolution is that it should both convince the head and inspire the heart .............. Nobody doubts the enormous malleability of man and plasticity of human nature, similarly social structure is subject to incessant change .............. what occurs first is a change of opinion and then change of value, consequent upon which there is a complete change in the philosophy of life. Then only there is change in the society\textsuperscript{29}.

Gandhiji, therefore, recognises the principle of 'equal pay for all', as no work is superior or inferior. 'This is sāmyayoga (equality in practice), rather than sāmyavāda (equality in principle)’ Varnāshramam is a fine experiment of social adjustment in the laboratory of Indian society. Here equanimity in social life can be achieved. This varnāshrama is a healthy division of labour. "The brotherhood of man follows from the fatherhood of God\textsuperscript{30}. If all work together for bread, the distinction of rank will be obliterated

The social aim of Gandhian sarvodaya is to bring about equality of social status. Gandhiji, being a practical man does his philosophy with the aim of bridging the gap between the rich and the poor, the haves and the have-nots by awakening in the minds of the individuals the sense of morality or dharma-dharana, for it is only dharma or moral principle that can hold the people together and can bring social stability and prosperity. Gandhiji's idea of varṇāshrama dharma is misinterpreted as giving rise to casteism and hence soodras in that varṇāshrama, the working class are treated as lower than the people of other castes. But Gandhian varṇāshrama means personality. The duties are assigned according to one's personality and ability. Swadharma is one's own duty pertaining to his social life and to do the duty in the best possible way is the law of the being. Varnāshrama is determined by birth but can be retained only by
observing it obligatorily. Varna, thus conceived, is no man made institution but the law of the life universally governing the human family. Fulfillment of the law would make life livable, would spread peace and content, end all clashes and conflicts, put an end to starvation and pauperization. Having emphasized manual labour Gandhiji says that every village’s first concern will be to grow its own food crops and cotton for cloth. His idea of village swaraj is that it is a complete republic independent of its neighbours for its vital wants and yet inter dependent for many others for which dependence is necessary. In the Gandhian scheme of society rights and duties are regulated by the principle of inter dependence and reciprocity. Thus, Gandhiji notes the importance of spirituality or dharma in all spheres of life-economic, political, social etc. Spiritualism is the categorical imperative of socialist society and culture. In such socialistic societies the individuals put their talents in the service of the neighbours instead of converting them into foreign exchange (Pounds & Dollars etc.). Thus, 

“Gandhiji’s concept of socialism believes in the unity of human life which is a synthetic whole. All the seemingly separate segments are but different facets of man’s life........ The religious history of India offers many examples of this synthetic approach. The upanisadas and the Gita represent the synthetic movements in old Indian religious thought. The Bhakticult of the early middle ages, the sant math movement of Nanak, Chaitanya, Kabir etc”31, are such other examples. 

Critical Approach: 

At present the modern and the sophisticated man needs a closer study of facts and requires more reasoned proofs. The present age is not that of sages and prophets. Man wants that every statement that is advanced must be intellectually stated and logically proved. Under these circumstances Gandhiji’s thought in general is frequently dismissed as not worthy of serious consideration mainly because any one or more of the following objections.

1. Gandhiji’s thinking is not systematic. He does not present his ideas in the form of a coherent and systematic body of thinkings. He has not written
anything with the object of explaining his system of thought rationally and logically in all its implications.

2. Even if it is systematic and theoretical, it is based ultimately on some meta-physical beliefs which are either dogmatic or non-sensical. Hence his thoughts are not rational although they appear to be based on reason at the superstructural level.

3. There are inconsistencies in his thoughts. Some of his thoughts are claimed to be inconsistent with some of his other thoughts: For example, his thought on non-violent struggle is inconsistent with his acceptance of kshatriya dharma of Hinduism. His view on the place of technology in human life is claimed to be inconsistent.

4. It is also felt by many that Gandhiji's thinking is not scientific because he does not seem to make any separation between the factual and normative aspects of thought. In Gandhiji's thinking, values both for the individual and for the society have the basic place and the presence of valuational limits in his thinking makes it appear ideological rather than scientific.

Besides, the present day people, who are narrowly intellectual fail to develop in themselves, the power of sensibility and imagination and often raise question on the rationale of Gandhili's original thought and his actions based on it.

The reply to the first objection: it is true that Gandhiji was not a theorist. He responded to different situations and problems as he faced them. But it does not follow that there is no basic unity of principles behind his various suggestions. On the contrary, we shall try to show in this work that there are certain fundamental ideas, which he has accepted on the basis of reason that lies under his various ideas. In other words, there is unity of thought on life in general, although this unity of thinking is not expressed in the form of theory. His thoughts are felt to be,

"The outcome of the creative mind of an individual to whose reforming ideal the social situation and the difficulties of those times are a challenge. For him historical precedence and examples are no barrier to fresh thinking."
Though he has not written anything in the form of a treatise, yet the thought he has expressed in responding to various problems of practical life consistitute an integrated and unified system of thought which is completely rational.

In reply to the 2nd and 3rd objections, we shall try to show that Gandhiji's justification of his economic, political and social ideals are not based ultimately on any dogmatic or non-sensical, meta-physical ideas. The fundamental beliefs of his thought are supported by reason based on experience. If one starts practising a life of non-violence, i.e. the life of self-less love, one would not find it very difficult to see the truth of Gandhiji's thoughts by the help of reason based on his own experience. Although Gandhiji has some metaphysical beliefs, which can not be justified epistemically, one would not find it difficult to see the strength of Gandhiji's argument for his ideals which does not contain any such meta-physical proposition. For example, an atheist or agnostic would not find it difficult to see the strength of Gandhiji's argument for his ideals if he has properly understood them. And it would not be difficult for him to see the truth of his ideals if he leads a life of non-violence or selfless love.

We shall also try to see in this work that Gandhiji's thought in general is free from any inconsistency from within, it is completely free from inconsistent ideas.

In response to the fourth objection, it could be shown that the objection is based on some pre-suppositions. It is not correct that in order to be scientific in social, economic and political matters, it is necessary to keep out all values separated from facts: The view that values are relative to particular individual or group or that the value judgments have truth value, is not true. Meta-ethical subjectivism, relativism and non-cognitivism could be shown to be inconsistent. But no such effort has been done in this work, for it is not intended to deal with meta-ethical issues. But according to Gandhiji not only there are true or false moral values but there are also eternal and universal true moral values. While discussing varnāshrama dharma he prescribes sādhārana dharma, the duty that is common to all in any society at any period of history, besides swadharma which
is one's specific duty. This dharma is common to all castes and stages. Bread labour, non-stealing, non-possession, for example, are prescribed for all in any society at any period of history. The basic values of Gandhian thought claims such universal and eternal validity. The present criticism simply refuses even to consider such a claim. Hence it is an expression of a modern prejudice against the universal validity of some basic values.

Gandhiji's programme of action is not merely intellectual hypothesis, but in his own life he has experimented with these policies. They are new and revolutionary. He, therefore, has placed his ideas before the public not in the language of the learned but in that of the average intelligent man and woman. He addresses not about what he has read in the books or journals but about what he has seen and experienced. It is wrong to say that Gandhian ideals are impracticable, may it be difficult to practise. Gandhiji is not a visionary but a practical idealist. Utopia is merely imaginary and in attaining it no possible way is suggested. But Gandhian ideal has been supplied with explicitly stated ideal means, i.e. satyagraha and non-violent struggle. The modern man out of modern prejudice hesitates to accept Gandhian thought.

"The present age distrusts inspiration, though some of the great truths of religion, philosophy, science and the arts are the results of intuition of men of genus rather than of rational thought"33.

The Vedas and the Upanisadas are the result of revealation and faith. It is for this reason that "whatever reasons for belief and acceptance, the prophets of the old were not required by their followers to prove their propositions as rationally and scientifically as are the reformers and revolutionaries today"34.

It is perhaps because the present age has lost the great capacity of trust and belief. It is also perhaps because of the lack of superior-sensibility and vivid imagination.

Hence, Gandhiji's thought in order to be properly understood, 'the concise and cryptic descriptions must be expanded, blanks filled in, seeming contradictions reconciled with his basic thoughts and some rational system evolved. Those explanations must fit in with his life and work. All this can be
done not only by painstaking study but also through experience gained in some activity based upon his philosophy of life.

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