CHAPTER -V

Conclusion

In our concluding remarks, we shall see how in the ultimate analysis Gandhian concept of socialism is found to have settled on human values and has its relevance in the present day society. The enduring element and the key point in his philosophy is humanism. Like Buddha and Christ he preached and practised love to conquer hatred. He, therefore, wanted Indian civilization to be a 'handicraft civilisation', which can be found only in its villages.

"It is here that a culture of high order imbued with 'human heart', 'human touch', 'amazing tolerance of opposite ideas' and 'friendliness intercourses of mind and the soul' can be vividly seen."

The first chapter of the thesis deals with the nature & scope of the problem. The problems in political, economic and social levels are the causes of hindrance on the way of the establishment of socialism and social justice. In the field of politics, even in a democratic socialism moral value are replaced by self-interest and commercialization of relationship, which is devoid of cultural and spiritual fraternity. Therefore, socialism as an ideal remains a day-dream. In the field of economics the modern man hopes to attain it by technological and industrial production. Agriculture, which is at the root of the entire economic system, is neglected. As a result the country gradually becomes poorer. The urban industrialization replaces the rural handicraft civilization resulting in mass unemployment, rush of the youth to towns and cities, exploitation of the rich over the poor etc.. The centralization of production ultimately encourages the centralization of power both economic and political. In the social field, because one's status is determined by the possession of power and money, the value of Varnāshramadharma is rejected as unnecessary and out dated. Bread labour which is prescribed as Sādhāranadharma and which is required for social and even for sound physical growth is not adhered to. It also has been shown that though the modern man claims to have reached the height of civilization yet the
scientific discoveries and inventions reflect a genuine concern for human survival. Rationality being misused creates devastation in spiritual atmosphere.

In such a grave situation Gandhian ideal appears to be the most prophetic and his philosophy suggests a positive way to evaluate the spiritual gap in man. Besides biological needs, man has some transcendental needs and urges and Gandhiji suggests ways to meet them and there by contribute to the formation of an ideal society-Sarvodaya. In this chapter after a critical evaluation of Gandhiji’s philosophy it has been shown to have the potentialities to meet the challenges of violence and there by pave the way for the establishment of a socialistic society.

In the second chapter, a critical and conceptual exploration of ‘Socialism’ has been attempted. Here the views of different socialist thinkers on ‘Socialism’ have been discussed and ultimately it is noticed that all of them agree and surrender before the spiritualism of M.K. Gandhi. More importantly, Gandhian concept of socialism has also been shown to be based on traditional Indian moral values. Dharma is the spiritual base on which Gandhiji suggests the political, social and economic lives to be grounded on. Dharma is not merely a theoretical concept, rather it is the guiding principle for individual and social living. Moksa, for Gandhiji, is the highest ideal and if the political and economic system of the society is controlled by Dharma or the moral principles ultimately it will lead to Moksa, which is nothing but sarvodaya.

In the third chapter, social justice along with socialism has been posed as the alternative model. It has been shown that since human society is basically one and indivisible, maintenance of an integrated social life can help strengthening social justice. Though different doctrinaires have discussed the concept of social justice and the way of establishing it yet none of the theorists whether of pre or post independent period could guarantee social justice to all. Hence Gandhiji, as a practical socialist thinker drew the attention of all and his concept of means and ends, technique of non-violence got wide acceptance. When other doctrinaires are primarily ethical and moral, still some material objectives underlying their philosophy are either implicitly or explicitly present. But Gandhian sarvodaya is spiritual and connotes all round development of all
the individuals. Even if Gandhian philosophy has been questioned from different angles, ultimately it has been shown that Gandhian concept of decentralized economy, minimization of state power and social transformation can build a relevant socialism where social justice is granted to all. For this, a balanced development of personality with due emphasis on moral and spiritual values be ensured.

The fourth chapter discusses the way suggested by Gandhiji for the achievement of such ideal. Though there is the difference of opinion about means and ends yet Gandhiji always emphasizes on the purity of means and accepts non-violence to be the highest duty. He has proved that it is possible to over throw not only an evil government but also an evil and immoral economic system by non-violence and mass satyagraha. An elaborate discussion on satyagraha, its nature and spirit, maintenance of rigorous disciplined life etc. have been done and it has been shown that satyagraha as a means has intrinsic moral worth and it is the surest way to achieve the ideal.

Relevance of Gandhian Socialism:

It is necessary at this stage to consider the relevance of Gandhian thought in the modern context. Gandhiji believes in the unity of life because human life is a synthetic whole. Disintegrated life lacks purpose and direction and this lacuna fails to build and set aim for the future and hence life becomes uncertain. But Gandhiji’s life is based on and guided by certain basic and fundamental values. Therefore, it is an integrated one. Hence the life he lives and what he does in solving the problems of practical life form a coherent system. It is because Gandhiji’s life is in accordance with certain basic human values, it is certain that he who acts by virtue of an inner law is on a higher level than one whose action is dictated by whims.

Gandhiji is content to act in a given situation and to solve the problems of practical life. A thorough study of his life can reveal that in his life a basic unity of aim and purpose is there. It is integrated and co-ordinated. Therefore, it can be said that what ever Gandhiji has written are designed as a guide to action, not for
the acquisition of knowledge. Gandhiji raises the slogan 'Back to the village'. A deep look into the idea reveals that actually not only India but a country lives in the villages. Villages are the centre of agriculture. The Vedic society was a harmonious one because in such a society the poorest with his bare body would find place of work and agriculture was the chief source of livelihood. In the Ramayana when Bharata met Rama in the forest the later advised Bharata to see among other things, "If his subjects who are engaged in agriculture and cattle breeding adhere carefully to the system of vrata and are contented, his country is bound to move towards peace and prosperity." The relevance of village life and its potentiality in agriculture is also found in other developed countries. The huge industrial production of America is based upon its prosperous agriculture. Seventy percent of its population feed the whole of the U.S.A and a lot of grain is left for other countries. It is a fact that modern town life has nothing to offer. But when the life centres round rural conditions the repeated emphasis on grow more food, welcome to visitors (Atithis), care for the poor, giving alms to the beggars are heard again and again. Food must be grown in plenty because food is life. We hear these commandments so often in Taittriya Upanisada. City people may be getting big profits and good wages. But all that has become possible by sucking the blood of the villages.

"We may not be deceived by the wealth to be seen in the cities of India. It does not come from England or America. It comes from the blood of the poorest." "The pressure from the top crushes those at the bottom. All that is necessary is to get off their back."3

This entails that village is the source of economy and authority as well. But at the same time Gandhian view is that one has to be rural minded before being non-violent because in rural economy there is no exploitation and exploitation causes violence. Exploitation is there in the centralization. Therefore, centralization is inconsistent with non-violence because it can not sustain without adequate force. Hence technological and centralized economy lowers the quality of life though raises the standard of living of many. Now a days anti-technological and skeptical attitude towards culture is reflected in the lives of the youths of the
most advanced countries. High incidence of psychosomatic illness among Americans has become a common feature. 'Anxiety neurosis' is developing among urban population in India also.

Industry is not an end in itself. Environment is the determining factor in the happiness of the working people.

"Electronics gadgets, plastic knick-knacks and processed food stuffs are not every thing that can compensate for the degradation of nature into waste lands and bright sun shine into smog-ridden skies and of free behaviour into the regimented lives."

There is a constant break down in the psychological and emotional life and it is impossible to measure this emotional loss. As a mad man can not evaluate his madness, science is gradually getting mad. In its mad race after machinery and technology when crores of people are under poverty line we are allocating budgetary resources of some thousand million crores of rupees towards armaments and destructive weapons. Gandhiji, therefore, is justified not only in opposing war but also destructive machinery and at the same time he praises every scientific invention made for the benefit of human beings. Hence in order to secure moral and mental development of men and for the achievement of a sarvodaya ideal, decentralization need be welcome. Such ideal of Gandhian swaraj consists of small village republics, with almost self-reliant economic and political system under the self-governing Panchayats. Most Indian people don't receive money without work and many people are almost unwilling to receive relief even when affected by natural calamities. Gandhiji, therefore, suggests to provide work than doles and it is his principle of 'Khadi', 'village and cottage industries' and 'charkha', that can solve such problems. 'Charka' and 'Khadi' not only stand for the fulfillment of the right to work but they also stand for 'freedom'. The whole purpose of Gandhiji's Hind Swaraj is, therefore, to save India not from English men but from the modern technological civilization. Khadi means a wholesale swadeshi mentality, a determination to find all the necessaries of life in India and that too through the labours and intellect of the villagers. It is a symbol of Indian humanity. "If freedom and creativity are some of the basic values of our
being human, then indeed science and technology have done serious harm to them.⁵ Gandhiji’s concept of Swaraj is purity and perfection formed out of truth, goodness and beauty. Gandhiji, thus, envisages a moral civilization where there is progress and development with purity and creativity. He, therefore, identifies Indian civilization with ‘handicraft civilisation’, which, he feels, can only be found in its villages.

The Honourable Prime Minister of India, Dr. Manmohan Singh in his first budget speech remembered M.K. Gandhi quoting that his mission in life was ‘to wipe every tear from every eye’. He pointed to the need for enhancing the purchasing capacity of the poor. He also called upon to share a vision for prosperous rural India, a vision, which sees agricultural and allied activities as the growth engine for rural development. The khadi and village industries commission is there to look after the poor ill-lettered beneficiaries such as the village women, spinners and the weavers etc. The commission has the major role to provide finance, granting certificate including its periodical scrutiny, training and trading. But unfortunately the commission, as it is seen, is no more the door for wiping tears from the eyes of the poor because the government officials/ ministers and the beneficiaries are one and the same. Hence it is high time to revolutionize the functioning of the commission. This needs a serious scrutiny, other wise, the government will lack accountability and khadi, which is the symbol self sacrifice, will lose its conceptual clarity.

Gandhiji, by following the ancient authorities proclaimed the perfect equality of men and women. In Vedic ages also, we find that men and women were equal in all walks of life. In our literature the epithet is used to connote a wife as ‘Sahadharmini’. Tulasi Das Ramayan describes woman as merit chastisement. Rama is depicted not only never raising his hands against Sita, he did not even displease her at any time. It rather depicts Sita the noblest among the chaste and developed wives. Gandhiji being influenced by Ramayana over weighs the dignity of women, in the society, he also invited women to participate in the satyagraha movement since they possess virtues like love, patience and uncomplaining self suffering more than men. He rather questions: who could
save Draupadi from 'Kurusabha' or Sita from 'Lanka'? it is none other than
courage, chastity and strong faith on God.

Society is not a static reality, it is a process of becoming. Change is its
terse. But change can not take place in a complete vaccum. Hence there
need be a being. There need be some permanent infra structure which can make
the social living meaningful. This infra structure consists of certain permanent
values like truth, non-violence etc. Gandhiji's conception of society is one where
being and becoming coincide. In human beings also there is a core of
personality, which is essentially good. If life means growth, the subject of growth
is primarily the individual but it changes due to the circumstantial factors.
Therefore, Gandhiji suggests that every thing should be set aright according to
the inner goodness of man and basic human values. If human suffering is to be
removed and full and free exercise of individual talents are to be utilized, the
existing unjust social system need be changed corresponding to the change of
the individual in the same direction. In political field there should be no power and
thus a state free society, in social field there should be no difference or hierarchy
between a barber and a doctor and in economic field there should be economic
equality or the liquidation of exploitation and private property. Since all land
belongs to God, physical labour should be prescribed for all at least for physical
sustenance. Gandhiji further believes that, "There is no limit to extending our
services to our neighbours across the state made frontiers. God never made
those frontiers."6

Relevance of Spirituality:

"If some one is drowning, the man with a pitiful heart will express sorrow
but a man of real compassion will plunge in deep water to save the drowning
man, yet more than this is the realization of non duality or Advaita-'thou' and 'I'
are one, says Sankaracharya. It is like helping his own self."7

Such idea of internationalism is possible if all the aspects of life social,
political, economic, educational, cultural and ideological are touched and
revolutionized. Hence Gandhiji, unlike Marx, conceives of a 'total revolution', an
integrated life and society. As the spiritual law expresses itself in the ordinary activities of life, he, therefore, suggests to spiritualize every aspects of life. This means that Gandhiji wanted to bring a fundamental change in our ideas and ideology, ethos and values of life. This is practicable not only because of the inner goodness of man but at the same time the malleability of man and plasticity of human nature. Any type of social revolution, therefore, should touch the human heart and convince the human mind. In the method of transformation of man’s thinking application of violence or external physical force is non-sensical. Non-violence as a method of social change is getting relevant today and violence is losing its dynamics gradually. Violent revolution leads to civil wars in which some human values such as love, sympathy and fellow feeling are lost. It leads to the suppression of individual freedom and democracy. Hence every action of the regeneration of man must be moral because only a moral act can elevate. Charkha was considered integral to his board philosophy of non-violence and love. It was also conceived as the instrument of the weapon of the non-violent satyagrahi. If the

"Charkaha can bear the ample interpretation I have put upon it, it becomes the most effective weapon in the armory of satyagraha. The weak thread from the wheel binds the millions in an unbreakable cord."  

Spinning of thread not only does much to alter economic conditions, but also the experience of working together in great mass meetings, gives people an exhilarating sense of participation in the political process.

What Gandhiji preaches is not a theory but a way of life. Therefore, the propagation of truth and non-violence can be possible only by living a life according to those principles. His philosophy is not an 'ism', but a life, a life of search after truth. In accordance with the spirit of Indian culture Gandhiji wants to work impersonally and anonymously. His originality is dedicated to the race not to the individual. This is why he says to have tried to restate the old principles. Truth is his principle and it is the axiom and all else is deduction. Truth exists and untruth does not. Hence truth is self-evident. Truth is what the voice within tells us. But for this a strict preliminary discipline is necessary to qualify a person to
make experiment in the spiritual realm. Gandhiji advocates that 'God is love' still he widens it further and says that 'God is Truth', still better 'Truth is God.' The nearest approach to truth is through love in the sense of ahimsa. Truth and non-violence are not only for individual practice but also for the practice of the society as well. Gandhiji finds that life persists in the midst of destruction and therefore, there must be a higher law than that of destruction. Only under that law would a well-ordered society be intelligible and life worth living. And if that is the law of life we have to work it out in daily life. When the practice of law becomes universal God will reign on earth. Gandhiji being the most original and revolutionary thinker considers himself as a mere commentator carrying on the old traditions as maintaining an unbroken continuity. Every thought and institution is purātana and sanātana. And every religion contributes to justice and world peace. Though there are cultural and religious diversities yet harmony among them can bring cultural peace based on non-violence, tolerance, dialogue, mutual understanding and justice. Hence dialogue, interaction and harmony among the religions need be encouraged and initiated. Actually peace is not the absence of conflict but the ability to adjust with it. At the grass root level people should be aware of the belief in humanity and respect for other religions, since the life breathe of society is secularism, whose dynamics are social and economic justice. Resolving the religious conflicts and acting in a good faith that the 'real can be idealized and the ideal can be realised', which can pave the life for a disarmed world. Thus the legacy of 'Sarvadharmasamānātva' of the visionary Gandhi has its relevance in every age and every aspect of our living.

Gandhiji's Scientific Vision:

Science is basically a quest for truth. The truth is about the world and the rules that govern them. Gandhiji is also a seeker after truth. But he differs not from science but from the direction in which it takes humanity away from the pursuit of the real truth, the deepest laws that govern the universe we live in. Hence Gandhiji talks of science of life, which is different from physical science. The correct approach to science of life, as he is convinced, lies in over coming
our identification with the physical body. When that is done, we can see the true purpose of life here on earth. This is possible by observing specific vows that quieten the mind. By quietening the surface of our inner being that we can see the life force that forms the essence of our being. The path to this vision is to be a Sthitaprajna. Thus, Gandhiji’s truth emanates from a higher level of consciousness. This consciousness makes one disciplined and Gandhian sarvodaya is the outcome of this vision where true justice prevails or God dwells. Hence Gandhiji is a scientist in the true sense of life and is very much relevant to day.

Again, social justice is integrative in nature. It gives equal stress on (a) Legal justice (b) Political justice (c) Economic Justice. Legal justice is equality in the eyes of law: each individual in the society is subject to the same legal system. Court and punishment cell should be same for each individual in the society. Political system must not distinguish people on any basis whether caste, creed or sex. Politically or economically stronger people must not be empowered to violate the legal system. Economic justice is a slow process. Even in the advanced countries there is still a gap between the two classes of people named upper and lower. It is because people are not endowed with equally physical and mental capabilities. Economic justice can be achieved by bridging the gap between these two sections. Social justice, on the whole, consists in paying to every one not only according to his or her need but also according to his due. The idea of social justice both in legal and moral thought is concerned with the general ordering of the society.

Ahimsa: Practicability & Relevance:

The relevance of Gandhiji lies in the fact that such a society can be possible only by adopting the principle of Ahimsa both at the individual and social level. While leading the social life men have to tolerate and accommodate others so that the society can sustain as a homogeneous whole in which all the members live and live together. What ever goes against the principle of life is violence. Violence in any form and at any stage is proved to be destructive of life.
In Indian culture there is a long tradition of preaching non-violence as a prominent principle for happy and healthy social life. Thus non-violence is an important principle, which is prescribed as a norm and it forms the core of morality. In the present day society violence is practised in the name of civilization. Instead of destroying others, they are treated as a means for the fulfillment of vested interests. But all human beings are equal and each have the right to live and so each should have the opportunity to pursue his respective goal of life. In the human world, there is a tendency of being united. Union of individuals is not a mere collection but it raises the status of human existence and this opens the possibility of creativity in human life. The union of different diversifying centres transforms the conflicts into co-operation and unites their aspirations into one total whole and makes them function and move in a co-ordinated way towards progress. This mode of co-existence is possible when the principle of non-violence is followed on a normative level in forming a society. This is applicable in case of nations also. As an individual gains strength by being one in the society, so also a nation becomes strong by becoming a part of a large confederation and we can hope for such a new world only by imbibing the feeling of love and it is the principle of non-violence which can generate this feeling.

Because the individuals or countries are guided by different conditions, their views vary. Hence imposition of one’s view or thought on others is aggressiveness or colonialism in thought. But Gandhiji’s idea of socialism demands a new civilization, a new simplicity, a new asceticism. This is simply an extension of ahimsa into the intellectual field. The subtle element in Gandhian thought is his concept of God. The life he lived led him to the knowledge that, “The fullest life is impossible without an immovable belief in a living law in obedience to which the whole universe moves.”

Gandhiji’s full faith on spiritualism does not oppose to reason, since the faculty of reason is God given. “That which is beyond reason is surely not unreasonable.” So Gandhiji said, “There are two stages of knowing God. The first is faith and the second is experience-knowledge arising from faith” It should
be noted here that "faith does not contradict reason but transcends it". And "faith is a kind of sixth reason which works in cases which are without the purview of reason". In Gandhiji’s religion God is the pivot. So long as the tremendous power of science joins hands with spiritualism, human civilization can survive. Thus, Gandhiji’s religion is revolutionary enough to meet the catastrophe and to meet the challenges of society and science. "The best organized society is to create an atmosphere of reverence for that conscious source of all being, that power, that manifests itself in and through us and inspires all that exists and makes the universe an integrated whole."

Moral Basis of socialism & Social Justice:

Gandhiji stands not for what he says, but for what he does. In his life he has experimented with truth, no doubt, because he (man) errs and from error he learns truth. In his experiment with truth he applies the moral principles of truth and non-violence to the current problems of practical life and society. In the process of his experiment he suggests to emphasize on means than on end and the purity of means is based on the recognition of the moral law. It is true that all the social thinkers talk of liberty, socialism and social justice. But it is important to look into the moral basis of the means because the morality of an act depends on the motive from which one acts. This is why Buddha has prescribed Astāngamarga for liberation. This means that ‘means’ has got some intrinsic worth. Gita, therefore, has insisted on the value of action without attachment rather than on its result.

Now a days it is found that man’s tendency to dominate and conquer nature disturbs his relation with nature by creating an imbalance in the natural life. Man’s vested interest and modern technology vitiates his relationship with his fellow beings. Also man’s relationship with the trans-human world is evade by the social scientific or linguistic philosophical theories. But Gandhiji suggests that it is truth and non-violence as principle if practised in every day life, man’s relationship with every body and every thing can be revived. Non-violence means "the largest love and the greatest charity. But this non-violence is impossible
without a high degree of moral heroism and fearlessness. This moral heroism includes catholicism and liberalism. This is an all-inclusive attitude. This attitude is found with Buddha, Jainas and Christ also. In Gandhian concept of socialism we have the picture of a non-violent society, an economy of permanence and a polity of peace. In such a society morals serve the cause of progress and this society is the society of sharing together and at the same time this sharing is not for the formation of a sect or a party but to unite all in to one common humanity.

Gandhi could foresee the emergence of a world society. This is as Radhakrishnan says growing quietly in the minds and hearts of men. Even if Gandhi was fighting for national freedom yet he was warning against narrow nationalism. He even went to the extent of saying that “the whole country may die so that the human race may live”. International peace has become absolutely essential for the maintenance of peace, progress and international justice so that when two citizens of the world meet together and they will shake hands as the members of one globe. Gandhian sarvodaya is an all embracing and comprehensive ideal with emphasis on moral and ethical values. J.P. says that socialism, as we understand it today, can not take mankind to the sublime goals of freedom, equality, brotherhood and peace. Socialism, no doubt, gives promise to bring mankind closer to these goals than any other competing social philosophy. But he is persuaded that unless socialism is transformed into sarvodaya, those goals would remain beyond its reach.

With the idea of such sarvodaya society is view education, since it is the science of man-making, should aim at developing man’s integral personality. Since exterior education does not touch the springs of personality, interior education or education by nature, should constitute the essential parts of education. Man is potentially divine. Hence education should be imparted in such a way that it can awaken the subtle element lying dormant in man. It is just leading the inner nature towards its complete fulfillment; bringing out the inherent goodness of man. In order to draw out the best in man the moral and the spiritual aspect of education need be emphasized. Education is not merely a means of earning livelihood, as we understand now a days, it is rather an initiative into the
life of the spirit; a training of human souls for the pursuit of truth. Because the development of the individual and that of society are complimentary, education should inculcate the spirit of service and self-sacrifice. It should satisfy the needs and aspirations of the people.

"Economically education must become a tool for 'productive efficiency', politically it must be the vanguard of democracy, social justice, liberty and equality, socially it must develop 'national and emotional integration', and culturally it must stimulate a renaissance, a larger patriotism and a spirit of peace."\textsuperscript{16}

Manual work should be the centre of education. Every workshop itself need be treated as a school. Earning and learning must be reciprocal. A student can acquire knowledge quickly through activity than through formal education. We have the example of Newton's discovering the theory of gravitation while watching an apple falling and James Watt discovering steam power while preparing tea. Education through work can make people self-reliant and education becomes self-supporting. Gandhiji's plan, therefore, is:

"To impart primary education through the medium of village handicrafts like spinning and carding etc., is thus conceived as the sphere head of a silent social revolution fraught with the most far reaching consequences. It will provide a healthy and moral basis of relationship between the city and the village and thus go a long way towards eradicating some of the worst evils of the present social insecurity and poisoned relationship between the classes. It will check the progressive decay of our villages and lay the foundation of a just social order."\textsuperscript{17}

What is essential is that, in education there is no place for compulsion. Hence in Gandhian scheme of education,

"Science and Ahimsa must join forces in creating a synthesis of belief and action, prosperity and spiritual insight. We must remember that material riches without toleration, compassion and wisdom may well turn to dust and ashes."\textsuperscript{18}

Education must develop individuals with harmonious personalities for the establishment of a peaceful and harmonious world where justice prevails. Basic schools have to place before the students a living picture of an ideal community
life and inspire them with a keen desire to work for it and make it a reality. Basic education is a method of transforming the present social structure and laying the foundation of a world social order based on the acceptance of human values. To combine education with work is the best means of bringing about a classless society. The ‘Sarva Sikhaya Abhiyan’ of the government of India encourages teaching through toys not through tools, only by entertainment and not by engagement (work). Gandhian concept of education through work is an integrated process that is the need of the day.

Gandhiji is an ardent lover of humanism with primary importance on man. His humanistic ideology is based on the inherent humanism of the Vedas and the Upanisadas. In the spiritual order of existence man is a spiritual unit. What is important about human individual is not that he is faultless but that, “he knows his own faults and is ever ready to correct them”\(^\text{19}\). His inner goodness is ever ready for voluntary sacrifice for the sake of society and nation. This is what constitutes a moral life. Since Gandhiji has inflinching faith in the inner goodness of man, he, therefore, suggests to bring man back to the right path if at all he is on the wrong track. Vinoba and J.P. have adopted the method and have become successful in changing the heart even of the dacoits of Chambal valley. It is a biological and psychological fact that man likes to live peacefully. If at all some body becomes a criminal it is not that he is so by birth, rather he is made so. Vinoba remarked that among the dacoits good and honest people are there and dacoity is a socio-economic problem and he further adds that the ill famed Chambal region contains less number of dacoits than Bombay or Delhi. But surprisingly these big dacoits are granted honour and prestige in the society and government. The Chambal dacoits rather observe certain cardinal virtues. Hence loving emotions and noble sentiments are found in every man.

**Means justifies the end:**

Gandhiji gives more importance on the moral endeavour than on the moral goal. This is why he emphasises more on the purity of means than on the end. For the attainment of a happy life or an ideal socialism he suggests the ascetic
control of human passions. For him, "the secret of happiness lies in renunciation." Prophets like Christ and Kabir feel that there is no entrance to Lord's house, if one is over laden with wealth. Christ, therefore, advises the pilgrims of heaven to get rid of all wealth and possessions including kith and kins.

"He suggests unto them, take nothing for your journey, neither slaves, nor scrip, neither bread, neither money; neither have two coats apiece." This teaches that deliberate and voluntary restriction of human wants is a moral necessity. Voluntary simplicity is necessary for a good life, which Gandhiji has proved by living in the simplest possible manner with only the bare necessaries of life.

Since all the needs can not be satisfied, let our needs be minimized and let the production be in accordance with the needs. The more and more production merely satisfies ka♂ma or sense. Let there be no consumption, which is harmful to body and in a way stealing and let there be no more production. Again the surplus products (if any) need protection and unnecessary exhaustion of natural resources. Hence we need to adopt the principle of Aprigraha, which propounds that one should not possess any thing for tomorrow. Gandhiji, therefore, passes the message that man should be rich in purpose of life and poor in the possession of worldly objects. This requires the purity of the human soul.

Means justifies the end and non-violence, as a means is not meant for the hermits or cave dwellers rather it is universal for all, "It is the law of our species." if one takes care of the means, the end will take care of it self. Therefore, ends and means are convertible. Since violence breeds hatred and common welfare cannot be promoted on the foundation of hatred, Gandhiji's message of purity of means is unavoidable. He, therefore, wants the human soul to be devoid of impurities. A pure soul has the courage of 'dying without killing'. Hence the courage involved in non-violence is much greater than the courage involved in violence. This spiritual insight will make man develop his moral qualities by awakening in him a sense of community feeling and awareness of personal responsibility for every thing going on in the society.
Gandhiji does not believe in the fact that human activities are pre
determined; if it is so then it will affect the creativity and moral effort of the human
spirit and at the same time he suggests human beings to live by self direction or
by the free exercise of the will. The misuse of a man's freedom leads him to sin,
which requires purification through fasting. All ethical vices are the results of
misuse of freedom of the will. Hence the nature of voluntary action should be
decided according to the dictates of the 'soul force' or the voice of one's own
conscience. Freedom of will is otherwise called as self-determination. Gandhiji's
advocacy of the freedom and liberty is in accordance with the inner most craving
of the human heart and it is the proper reply to the ethico-social problems of the
present day society. Real progress “Pertains to progress in the inner being of
man rather than an extension of power over nature or other human beings or
territories.”23

The need of the present day society is to feel the necessity to unite
morality with rationality. If reason acts morally it helps in prevailing spiritual
harmony in the entire mankind. Gandhiji is not just a visionary or his ideals just
utopian. He also does not preach any thing, which is humanly impossible, nor is
there any room for frustration in his ethical ideology. Gandhian ideology has
universal and eternal validity and it has a meaning and significance far beyond
the confines of his country or of his time. Gandhiji was as modern as each new
morning and yet as old as time. This apparent anarchism is the bewilderment of
civilization. It is not the development of atomic powers that would make men
civilized. Rather

"Civilization is the conquest of one's mind and passions. We can conquer
our enemy without hating them. Moral force is not idealistically but actually
greater than navies.”24 Moral forces would defeat machine guns and establish the
kingdom of love, if man conquers his smallness gradually. Gandhiji reminds the
people, “They have to go a long distance when the night is dark, the road is
steep and razor-like. Yet one has to go on and on.”25

The present age is an intellectual, rational and scientific one. This age
wants the logical proof of every statement along with strong historical
background. This age is also skeptical about moral and spiritual values. It is not the age of seers and prophets who could arrive at the truths through insight and revelation. As we all know, the Vedas and the Upanisadas are the divine revelations. The divine authority of those knowledges is rarely challenged. The proofs in support of those truths are the lives the seers live. Again the primitive and the ancient minds were endowed with the capacity of trust and belief. Curriculum designed in the school and college fails to develop the power of sensibility and vivid imagination. Gandhiji does not prove his propositions in the language of the scientists or theoreticians, which is scientifically arranged and logically argued, but in the language of the common man through homely reasons and examples. In spite of that, he is treated as the greatest advocate of the world in modern times because some of his fundamental ideas are so ahead of his times that humanity may not be able to catch up with them for centuries. At the same time they are very much practical to yield tangible results.

**Modernity in Gandhism:**

Gandhiji is often charged of pulling back the hands of the clock of progress and is accused of being out of date. But if Gandhiji is outdated then what is the symbol of modernity? It is the generally accepted view that modernity lies in western form of dress, maintaining a first track life, taking fast food, drinking smoking etc. But Gandhiji is far from this sense of modernity as he uses loin cloth, taking into consideration the miseries of the poor and the down troddens, takes simple food whether he is in his Ashrama or with the high level officials. If modernity lies in possession or belongings, Gandhiji is far away from that; his modernity rather lies in renunciation. Modernity generally speaking is like a fashion, which is something fleeting and transitory. But Gandhiji's concept of modernity is not merely a time judgement but it has some eternal value. The idea of dining in fashionable and aristocratic restaurants is surely immoral when lakhs don't get full meal a day. But if modernity lies in eating for the sake of not satisfying a sophisticated palate but for keeping the body fit to work for the good of the society, then Gandhiji is no doubt modern. Assessment of modernity if
counted on the basis of doing some manual labour and recognizing the dignity of manual labour which contributes towards the formation of an ideal society where social justice is granted to all then surely Gandhiji is modern. If sophistication and modernity consist in counter attacking the enemy, enemy with atom bombs is counter attacked by nuclear bomb, a tit for tat method, then sorry! Gandhiji is surely out of date, since his modernity lies in 'show-the-other-cheek', 'love all' method. And by this method of Gandhiji, Vinoba could win the heart even of a hard care dacoit, king Mansingh of Chambal who had 200 murders and over one thousand dacoities and was the originator of the idea of kidnapping children for ransom. This is not an age of cruel justice but of love. An 'eye to eye' and 'tooth to tooth' is out dated by the civilized people. Gandhian modernity does not lie in the rise of cities and polluting the environment; his mark of modernity is personal cleanliness of his own surrounding. This is what he has proved in his Ashram at Sabaramati or wherever he was staying at night. Besides untiring and self-less work for the poor, even dying for a noble cause constitutes his sense of modernity. Above all, adherence to truth and supremacy of the moral and spiritual law is not just a fleeting judgement but the sign of Gandhian modernity.

Establishment of Socialism or World Community:

Gandhian socialism, since it is based on a system of ethical, moral and humanitarian values, is not supposed to undergo a process of decline in future. All other forms of socialism or social philosophies that prevailed in the society prior to Gandhiji have undergone a slow process of death, because they are grounded on irrational, unethical and inhuman foundations. It may also be presumed that evolution of social system may finally culminate in the emergence of socialism beyond which no further evolution may be conceivable. Gandhian technique of non-violence, bread-labour, trusteeship and above all the strategy of decentralized system of economy with its emphasis on the village self-sufficiency provide answer to the modern capitalistic and technological riddle. They also lay the foundation and also the super-structure of socialism of tomorrow. Ram Manohar Lohia appropriately observed and remarked that,
"If some of the ideals from Gandhiji's life and action can be woven into a consistent cloth of socialism, the new civilization may emerge and mankind may hope for an age of peace and decent living"\textsuperscript{26} And "the post-Gandhi world can never go on as if there never had been a Gandhi. At every turn, on every occasion, his great voice will echo forth"\textsuperscript{27}

An unprejudiced and impartial mind would feel an inner urge to recognize the great and sublime spiritual outlook of Gandhi. This outlook promotes the cause of "the establishment of a definite world-wide moral climate with reasonably precise outlines to nurture successful work for world peace"\textsuperscript{28} If Gandhiji's spiritual approach to solve the ethico-social problems of the present day world is pursued in the right manner it will help people discover peace and not only will it remove the world catastrophe on a permanent basis but also it will help reviving faith in the ultimate values within the dimension of spirit.

Gandhiji is, thus, optimistic about the future world order and by establishing world community he wants to build paradise on earth with safety, security and peace of the people. By creating in the people a new zeal and enthusiasm and by endowing in them a faith, a new direction and a new purpose, he wants to prove the life worth living and this makes his philosophy relevant for the changing world order. Romain Rolland, therefore, remarked,

"Gandhi is not only for India a hero of national history whose legendary memory will be enshrined in the millennial epoch. He has renewed, for all the people of the west, the message of their Christ, forgotten or betrayed. He has inscribed his name among the sages and saints of humanity; and the radiance of his figure has penetrated into all the regions of the earth."\textsuperscript{29}

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