Introduction:

"He (Gandhiji) symbolized a profound challenge to the prevailing trends of the twentieth century."

Lord Mountbatten. (1)

Gandhiji is considered to be one of the greatest men of the twentieth century. It is generally agreed that not a single major field of human life can be said to have remained untouched by the influence of his views and teaching. Gandhiji was a sensitive soul, hence it was not possible for him to be unresponsive to the various types of challenges posed before the mankind in the present century. He thought deeply over numerous perplexing problems of human life and expressed his views on the evils of modern industrial civilization and culture, on the nature of man, on man's moral duties to himself, to the society and to the world, on a new pattern of society which will be free from economic, political, religious and other types of exploitation, on moral freedom and autonomy of the individual in relation to the various types of social and political organizations, on the status of man in the modern industrial and mass society. Similarly Gandhiji was also predominantly a man of action and there-
fore he strove incessantly to give a fair trial to his ideas and beliefs during his life-time. Even after his death, one can find that attempts are being made to give trials to his ideas and beliefs. The Sarvodaya Movement can be cited as one of the attempts to reconstruct the pattern of social interrelationship in India in the light of Gandhiji's doctrine of Truth and Non-violence. Even outside India, the movement of the Negroes in U.S.A. for the Civil Rights under the leadership of the Late Martin Luther King, Jr. can be cited as an important instance of it.

Gandhiji's views are mainly expressed in the forms of his reactions to the various situations viz., in the form of his articles in the "Young India" and "Harijan", in the form of his replies to the readers of these newspapers and to the letter-writers, in the form of his interviews and the speeches, etc. Similarly his teaching, being mainly in the form of his reactions, appears to be changing according to the changes in the situation to which he reacted. Thus his ideas and teaching are mainly available in an unorganized and unsystematic form. This creates a misunderstanding as regards the rationality in his teaching.

Gandhiji's teaching and activities, some-
times, prove to be an enigma to the understanding of the common man. His teaching and activities appear paradoxical. Tagore has aptly observed this paradoxical character of his teaching and activities. He observes, "An ascetic himself, he does not frown on the joys of others, but works for the enlivening of their existence day and night. He exalts poverty in his own life, but no man in India has striven more assiduously than he for the material welfare of his people. A reformer with the zeal of a revolutionary, he imposes severe restraints on the very passions he provokes. Something of an idolator and also an iconoclast, he leaves the old gods in their dusty niches of sanctity and simply lures the old worship to better and more humane purposes. Professing his adherence to the caste system, he launches his firmest attack against it where it keeps its strongest guards and yet he has hardly suffered from popular disapprobation as would have been the case with a lesser man who would have much less power to be effective in his efforts .... Though an incorrigible idealist and given to referring all conduct to certain pet formulae of his own, he is essentially a lover of men and not of mere ideas; which makes him so cautious and conservative in his revolutionary schemes. If he proposes an experiment for society, he must first subject himself to its
ordeal. If he calls for a sacrifice, he must first pay its price himself. While many socialists wait for all to be deprived of their privileges before they could part with theirs, this man first renounces before he ventures to make any claims on the renunciation of others." (2) In simple words, his ideas and activities differ qualitatively from what they seem to be on their face readings. This makes the appearance of his ideas and activities paradoxical. He preaches that man is the only supreme consideration but he is not an egoist. He preaches altruism but his altruism does not exact sacrifice of the individual welfare. He is a nationalist but his nationalism is not blind one threaten ing the security of other nations. He is also a champion of internationalism but his internationalism does not lead him to disregard the claims of his own nation. He advocates the civilization of self-restraint but also attempts vigorously to provide minimum necessities of life to the masses at large. He preaches fighting all types of injustice with love in one's heart for the enemy. This mixture of fight and love makes his doctrine of Satyagraha difficult to understand for the ordinary man. Here the remarks of Einstein that " Generations to come, it may be, will scarce believe that such a one as this ever in flesh and blood walked upon the earth."(3)
become deeply significant. And this paradoxical nature of his ideas and activities can be said to be one of the reasons which have aroused in my mind the curiosity about his teaching and has also emboldened me to attempt their rational and critical understanding.

It is generally contended that Gandhiji's teaching possesses rich potentiality and the knowledge of it may help to open a new vista of the organization of the human interrelationship. The modern social scientists and philosophers are making serious efforts to understand Gandhiji's suggestions to solve social and political evils with a hope to secure satisfactory solutions to the modern perplexing problems. Several works worth a special library are published in India as well as abroad on Gandhiji's views on morality, politics, economics, education, religion, technique of resolving social conflicts, etc. Some of the works are analytical in nature trying to analyse the concepts underlying Gandhiji's views related to a particular field of life or life as a whole. Some of the works are critical also trying to assess critically his views. But it appears that there is a need to study critically his twin doctrine which acts as the pole-star to his life-view and his teaching.
Satya (Truth) and Ahimsa (Non-Violence) are the central pivots of Gandhiji's thinking and they enjoy an axiomatic position so far as his views are concerned. According to him, the whole superstructure of the social and individual life is based on the moral foundation of Truth and Non-violence. Therefore a comprehensive and a critical study of the doctrine of Truth and Non-violence will become extremely useful and helpful in properly understanding Gandhiji's views on life. If these aspects of his ideology are properly understood in all its implications, we can understand the other sub-structures in a coherent manner as many of them are derivatives of Truth and Non-violence. Truth and Non-violence, therefore, lend harmony to Gandhiji's several ideas about the life of individual and society. And it is for this reason that I have selected this subject for a critical study of it.

Gandhiji is not considered to be a Philosopher in a technical sense of the term. Hence it is but natural that philosophical subtleties are overlooked by him in his use of the terms 'Satya' and 'Ahimsa'. Similarly many times he is rhetoric in his expression such as "The power of non-violence is hundred times greater than that of the atom bomb,"
"The hardest heart will melt in the heat of non-violence," etc. It is not that these rhetoric expressions contain no element of truth. But such statements are unable to give a correct understanding of his views. On the contrary, they create a foam which blurs the vision which makes it difficult to understand his teaching. One of the great thinkers cryptically remarks, "It is heard that faith can move the mountains but nobody has seen it. We are convinced that the power of atom bomb can remove them." It does not mean that faith has no place in life. The nature of the power of faith differs from that of the atom bomb. Their fields differ from each other. But they are not contradictory to each other. They suggest different dimensions of existence. There is a need to understand the scope and limitations of their meaning to avoid misunderstanding. The critics as well as advocates of the doctrine, both, it appears, fail to understand this difference and thus it results in waging a battle against one another.

Similarly in the course of their usages, the terms Satya (Truth) and Ahimsa (Non-violence) have acquired technical connotations whose meaning cannot be understood by restricting our understanding to the dictionary meaning of these terms e.g., The term 'Non-violence' in the term 'non-violent society'
does not simply mean the society free from violence but also it means a society free from social, economic, political, religious and other types of exploitation. So is the use of the term Satya (Truth) where its meaning cannot be restricted merely to connote a principle of action of truth-speaking or truthful behaviour but even it is used to connote that it is an entity whose position is similar to that of the Brahman in the Upanishadic thought or to connote a demonstrated truth established by going through the tests of scientific method. Hence, as I have stated, there is a need to clarify various concepts involved in them.

In the present research work, it is not intended to study and discuss the 'Philosophy of Mahatma Gandhi' in general or his philosophy as relevant to a particular field of life such as politics or economics or education or religion, but I have tried to study only the twin doctrine in its various aspects which may help one to understand Gandhiji's teaching rationally. Similarly I have tried to keep the discussion of the issues on the academic level to avoid any controversy because there is a wide range of differences of opinion about Gandhiji's personality. Some thinkers describe him as a seasoned and shrewd politicians, while some others ascribe to him the rank of Buddha or Jesus
as a prophet of all times, an epoch-making thinker. But without extolling the value of these views too much, I have tried to understand and evaluate his teachings from the academic point of view. I have not studied the doctrine out of a feeling of hero-worship.

Outline of the Work:

I have, for the sake of convenience, divided the whole work into three distinct parts, but they are not necessarily separable, viz., 1) Satya (Truth): Its nature and meaning, 2) Ahimsa (Non-violence) and Himsa (Violence): Their nature and forms and 3) Satya (Truth) and Ahimsa (Non-violence): Their social aspects which is related to the study of social truths and further to the process and means of their realization.

In the first part, I have attempted to understand the meaning and nature of the doctrine of Satya (Truth) from the various points of view. The nature of Satya in the Gandhiji's thought is mainly an ontological one. He writes, "The word Satya is derived from Sat, which means 'being'. Nothing is or exists in reality except truth. That is why Sat or Truth is perhaps the most important name of God." (4) From a historical point of view, it can
be said that Gandhiji owes this explanation, perhaps to Prof. Max Muller who gave this etymology of Satya in his celebrated book 'India—What can it teach us?' (5) which enhanced, Gandhiji writes in his autobiography, (6) his regard for Hinduism. Similarly Gandhiji has expressed, many times, his views about the ultimate nature of the reality, about man, about the world and about their inter-relationship. Hence it becomes necessary to study them critically to understand Gandhiji's comprehensive doctrine of Satya.

A study of the ontological aspect of Satya (Truth) demands epistemological consideration because the Theory of Being cannot be properly understood without the Theory of Knowing. It is true that Gandhiji has no academic interest in such problems and hence such treatment, it is likely to be charged, is irrelevant to Gandhiji's spirit. It may even be looked upon as an attempt to foist philosophy on Gandhiji's thought. Even though Gandhiji cannot be considered to be a philosopher in a technical sense of the term philosophy, he has expressed his views, on many occasions, about the limitations of sense experience, limitations of reason, role of intuition, authority of the sacred scriptures, etc. as the sources of knowledge of reality. Hence an attempt to assess or study these
views critically cannot be said, I think, in any way, an attempt to foist philosophy on him. Thus in the first and second chapters, an attempt is made to understand Gandhiji's world-view which may further help to understand his life-view because one's life-view is generally found to be dependent on one's world view.

Gandhiji's belief in Satya-Deva or Truth-God in its aspect of supernatural theism may not be acceptable to all and still it appears that many of the atheists are sharing their views with Gandhiji sincerely. Hence there is a need to have a more secular (non-otherworldly) interpretation of his belief in Truth-God which may be acceptable to both secular and non-secular thinkers. Here I find that an urge to be reasonable (not logical) reflected in one's attitude showing respect for Truth is one of the factual truths of human life and this truth or an existential urge appears to be God, a governing force, for Gandhiji and also for those who are secular in their approach. And here one finds relevance to Gandhiji's "Experiments with Truth." His 'Experiments with Truth' reflects three aspects 1) as an orderly branch of knowledge attempting systematically to discover and study the factual truths in a delimited field of enquiry i.e., in the present context, in the
field of human life, 2) as a method of discipline in the quest of truth reflecting an attitude of impartiality trying to base conclusions on evidence and 3) as a scientific technique attempting to solve the discovered truths of human life to the daily problems of man's life. A full discussion is made on the concept of Gandhiji's 'Experiments with Truth.' In the light of this secular aspect of the concept, I have further attempted to explain a correlation between the concepts 'The rule of reason' and 'The rule of the principles of action having moral worth' and further between those, 'The rule of reason' and 'The Rule of justice'. Thus in the third chapter, an attempt is made to study critically the secular aspect of Gandhiji's doctrine of Satya (Truth) which is very important.

The position of Truth in the Gandhiji's thought is an ontological one. Its position can be said to be similar to that of the Brahman in the Upanishadic thought. Gandhiji is not merely interested in the speculative understanding of Truth, but he is interested in its realization. He writes, "Abstract truth has no value unless it incarnates in human beings who represent it by proving their readiness to die for it." (7) It clearly reflects Gandhiji's religious concern for Truth which is required to be understood in the context of the process of Truth-realization or
in the popular word, in the context of the process of Self-realization.

In its religious concern, realization of Truth demands changes in the present conditions of human existence. There is a scientific process leading to the realization of Truth. This is known as Sadhana in the Indian thought. This process has a reference to one of the aspects of Gandhiji's 'Experiments with Truth'. Thus in the last chapter of this part, an attempt is made to understand the ontological aspect of Satya (Truth) from the point of view of religion which is popularly supposed to be related to the problem of self-realization.

In the second part, an attempt is made to discuss the meaning and nature of the various forms and concepts of Ahimsa (Non-violence) and Himsa (Violence). It includes their study in two chapters viz., 1) The traditional and Gandhiji's concepts of Ahimsa (Non-violence) and Himsa (Violence) and 2) Relation of Ahimsa (Non-violence) and Himsa (Violence) to Satya (Truth).

In the third part, an attempt is made to explain the twin doctrine in its social aspects. In other words, an attempt is made to study social truths or facts together with its method of realization in the last part of the research work. It includes the treatment to Gandhiji's views about various patterns
of social interrelationship, about the non-violent method of changing the total pattern of social interrelationship which is popularly known as a process of 'Constructive Programme' and about Satyagraha as a non-violent method of fighting injustice.

The thesis ends with an epilogue. It summarises and highlights the conclusions arrived at in every chapter. Even though it is true that these principles are age-old, the present study is an attempt to present them in a new perspective and therefore to be helpful to shed new light on their meaning. It is also hoped that the present study will be helpful to a rational understanding of the teachings of Gandhiji.

I must, here, clarify one point regarding the discussions of the chapters. Since the whole of the present study centres round the twin doctrine, there is bound to exist an intimate relation between the various parts and chapters into which this work is divided for the convenience of study. I am aware that a certain amount of repetition is found in the discussions of the various topics. But this can be explained by the fact that I have tried, through to make the chapters as self-sufficient in their discussion as possible, at the same time maintaining a natural link between them. In certain contexts, repetition is also made to serve the purpose of
emphasising the important points under consideration.

A method of treatment:

A critical study of the doctrine, as the title of the research work itself suggests, is an attempt to analyse and assess the various aspects of the doctrine with the discipline of philosophical method. Philosophy is an attempt of man to understand the problem of the human existence or existence at a reflective level by the rational scrutiny of the claims of beliefs. And therefore a critical study of the doctrine with the discipline of a philosophical method is an attempt to study critically the doctrine by analysing the structure of the concepts underlying it, by scrutinising, assessing and evaluating the various aspects of the doctrine in the context of the total existence. In short, it can be said that here an attempt is made to study the doctrine circumspectively. It is also a critical study because it is not simply an analytical study trying to analyse the various concepts underlying the doctrine. It is a rational study attempting to understand the doctrine from all possible points of view in the light of available evidence. Thus the method adopted here is constructive helping the doctrine to appear in a new perspective.