M.K. Gandhi was not a legacy of India, but of the world. He was a world leader of magnificent dimensions, who stood and fought for his principles and for his own people, but with a great difference. He was fighting not the enemies as persons but their attitudes and what they did. The British and Americans have constantly bore testimony to the great friendliness of M.K. Gandhi during the freedom struggle. Louis Fischer writes, "Gandhi retain their (the British) respect, often their love through his softness, tenderness and patience" (Louis Fischer, 1950). The world watched the development in India with great interest because their struggle (independence) was unlike many that the world had witnessed thus far.

M.K. Gandhi was not a body of knowledge, but a body of convictions to live through. He was an ordinary man like most of us. He evolved his higher self through a constant check upon his lower being and proved the possibility of spiritual uplift of every soul. He suggested man to lead a true life in order to realize God. He was not a philosopher in the western sense of world as, "he was not interested in abstract theoretical speculation about the universe and man, and he was not concerned with epistemological or logical enquiries". (Raghavan, N. Iyer, 1973).

3.1 LIFE SKETCH OF M.K. GANDHI.

i. BIRTH AND PARENTAGE

M.K. Gandhi was born at Porbandar (Gujrat) on 2nd October 1869 into an average family, in an obscure town near Bombay, India. He belonged to a respectable middle class Bania family whose members had long ago abandoned their traditional caste, occupation of trade and taken to administrative service. When he took birth his father was 48 years old and his mother was in her early
twenties. His father served as a Diwan, to one of the small states in Gujarat province. He found his father a lover of his clan, truthful, brave and generous but short-tempered. His father died when Gandhi was still in grade 10. His mother Putlibai was illiterate. She was deeply religious lady and she left an everlasting influence on Mohan Das.

ii. CHILDHOOD AND INFLUENCES

In his childhood Gandhi was very shy and timid. He was very sensitive, devotional and self-conscious. He was influenced by his nurse Rambha at that tender age of childhood. He was usually afraid of ghosts, spirits, darkness etc. She suggested him a remedy for his fear, the repetition of Ramanama. He recalls that it was due to the seed sown by that good woman Rambha that Ramanama remained an infallible remedy for him throughout his life.

Ramayana was usually read in the family and it influenced the child Mohan. His family had good religious circle. During his father’s illness many Jain Sadhus, Muslim and Parsi friends used to visit the home and discuss their religious beliefs. As his father’s nurse and attendant Mohan Dass had an opportunity to be present at these-discussion and as a result of this, from a very early age, he developed a catholic and tolerant attitude to all religions.

Bhagavad Gita remained ever since his spiritual dictionary and mother. Several influences converted him to the new way of life. He was influenced by his contacts with religious people, preachers and expounders drawn from different faiths like Hindus, Jains, Buddhists, Vaisnavis and others. He was also influenced by Ruskin’s ‘Unto This Last’, Tolstoy’s ‘The Kingdom of God is within you’, Thoreau’s essay on ‘Civil Disobedience’ and Emerson’s essay on ‘The sermon on the Mount’. They made a deep impact on him.

He read a play “Shravana Pitribhakti” with intense interest. Once he happened to see a play “Harishchandra”. The book left an indelible impression on the devotional heart of a child Mohan. He records about the influence of this play
in his autobiography, “Here is an example for you to copy, I said to myself” (M.K. Gandhi, 1927). He was deeply moved by this play and practiced it in his life. He, with his inquisitive mind started questioning him-self, “Why should not all be truthful like Harishchandra?” (M.K. Gandhi, 1927)

M.K. Gandhi was very much impressed by his intimate diary, which influenced his attitude towards sexual life. He was preoccupied with the problem of Brahmacharya at the tender age of thirty. He realized that if man wants to devote him-self to the service of humanity, he has to relinquish the desire for children, wealth and live the life of a Vanaprastha.

iii. M.K. GANDHI’S MARRIAGE

M.K. Gandhi married Kasturba at the age of thirteen of the same age with whom he lived and learnt to call her his teacher in non-violence.

iv. M.K. GANDHI’S EDUCATIONAL CAREER.

From his autobiography it is learnt that he was put into a primary school at the age of seven at Rajkot. Then he attended the Suburban school and from there he went to the High school having already reached the twelfth year. It is also learnt from his autobiography that he never paid enough attention to games and physical activities during his school days, since he had to attend to his sick father. He passed the matriculation examination in 1887 and later he pursued his higher studies in the Samaldas College at Bhavnagar. In 1888 at the age of 18 after taking vows that he would not touch meat, women and wine, he obtained his mother’s consent to go abroad to qualify for the Bar in London. M.K. Gandhi had to deal not only with his limited diet and shyness, but also with tremendous cultural shock. But because of his sincerity and persistence he was able to complete not only his law course but also the London Matriculation examination. In 1891 Gandhi returned to India with the Barrister’s title and tried to support his own room and board in Bombay. In 1893 Gandhi received
an offer to assist a senior lawyer in South Africa for one year. And so, in May 1893, at the age of 23 he left India for South Africa.

v. M.K. GANDHI IN SOUTH AFRICA (1893-1915)

Within days of reaching South Africa, while traveling from Duran to Johannesburg, a journey of 24 hours by train and horse buggies, He had his first experience of racial discrimination. Just three hours into his journey, the conductor came to examine the tickets. Although Gandhi had a first Class ticket, he was asked by the conductor to move to the coach, because the South African Railway did not allow colored people to travel First Class. Gandhi refused to move and was eventually thrown out of the train at night, on a small station up in the mountains, during the peak of winter, shivering in the cold.

The next morning he filed a protest but was ignored. That incident greatly awakened him. The incident compelled him to think of the plight of others, especially of those who had lesser means than he had. During that long, dark and cold night, he resolved to do his best to eliminate discrimination.

M.K. Gandhi worked equally hard on two fronts: fighting the authorities on legal grounds for the elimination of discrimination, and educating the Indians to become better citizens. At the end of the year he was about to return to India, but a sudden discovery of a Bill aimed at barring the Indians from voting rights, caused him to stay longer and to fight. He wrote petitions, letters to the editors, letters to the legislators and collected thousands of signatures. The passage of that Bill was delayed but passed within a month. He then decided to stay there as long as it took to keep fighting. He organized a political party and educated the Indians to be law-abiding citizens who also insisted on fair and just treatments.

In 1903, after having lived and worked in South Africa for 10 years, M.K. Gandhi started a weekly newspaper, The India Opinion, in which he published accurate information about the living conditions of the Indians. He exercised
care to avoid all exaggeration or sensational matter. He weighed all adjectives and adverbs before using them. And he was always ready to acknowledge his errors and to amend them. Journalism taught him the discipline of being fair and remaining cool, to be consistent, to assume full accountability for his actions and words, to think globally and to walk his talk, time management, resource management and the art of effective delegation. It also compelled him to develop the skills of building a trustworthy team. The newspapers brought him in close communication with many deep thinkers and spiritual leaders. It kept broadening his horizon everyday.

At the same M.K. Gandhi was undergoing some personal changes in his life. After reading a book entitled, 'Unto This Last' he resolved to simplify his life. He gave up all luxuries and moved to a farm where he tried to grow his own food and live by the land. He tried to replace all machine-power with manual-power. He cut down the quantity and content of his meals. He experimented with fasting. Around the same time he also took a vow of celibacy. By 1906, at the age of 36, Gandhi realized that fighting on legal grounds could not bring him any meaningful victory. He then decided to fight on moral grounds. He conceived a new weapon that he called Satyagraha. Literally this means 'insistence on truth using non-violent non-cooperation'. He used his weekly newspapers to educate his people on the use of the new weapon as well as to gain public support. It was in South Africa that Gandhi became known for his exceptional high moral character. Even his opponents had started treating him with some degree of reverence. It was purely on the strength of their moral character that he succeeded in achieving a significant reduction in the racial discrimination in South Africa.


In 1915, at the age of 45 Gandhi returned to India, and founded Sabarmati Ashram. He traveled all over India for one year without making any public comment on the advice of a senior leader, to develop a sound understanding of
the situation in India. Then he started employing satyagraha to win some cases to help some poor farmers and factory workers in India.

M.K. Gandhi sincerely believed that the British Empire was good for the welfare of the people of India. Therefore he supported the government with all the powers within his means. He even campaigned to recruit soldiers to join the British Army during World War I. But in 1919 the British ordered a massacre in Punjab in which 319 innocent men and women were killed and more than 1200 others were seriously injured. This shattered Gandhi’s belief in the British Empire. For the first time in his life he realized that the British Empire was ruling India not to serve the people but to serve its own interest, namely using India as an enormous market for British goods. He resolved to fight for the independence of India. Unlike other leaders, Gandhi did not believe in raising an Army to kick out the rulers. He realized that the British were able to rule India mainly because the Indians needed them.

M.K. Gandhi started two weekly newspapers in 1919, he undertook the huge task of educating the 300 million Indians to grow their own food, to weave their own clothes, to run their own schools, colleges, hospitals, courts, railways, police system etc. etc. He also taught them the need of unity among the different religions, languages and classes of society. Without using violence of any kind, He used several fasts in order to purify himself and to clam the hearts of the people. His most significant success came in 1930 when he challenged the British government that he would personally defy the Salt Tax if it was not rescinded within the following ten days. The government ignored his threat but he carried the defiance by marching 241 miles on foot in 24 days and breaking the law publicly. Half the population of India lived within 240 miles of the coast, people all over India starting breaking all kinds of unjust laws and the government conceded that they could not govern Indian any longer against the will of the people. For the first time the British Empire consented to talk with the people of India about the possibility of granting them independence. He was seen as the uncontested, sole representative of the people.
M.K. Gandhi was invited first to have a series of talks with the Viceroy in India, and then to attend a Round Table Conference in London. For the next 16 years the British government used many techniques to stall the issue and, at times, sent thousands of people to jails. Slowly they were losing their grip on India, and Gandhi was the one-man force that they could not shake. Gandhi himself was jailed many times, adding up to a total of 7 years during his lifetime, but he did not mind it. He used that period for rest and reflection. He kept writing for his papers. Several times his newspapers were banned, the machines burned and everything destroyed. But as soon as the ban was lifted he resumed the publication. Finally, on August 15, 1947, 31 years after he joined the struggle, India was granted independence.

Towards the end of his life M.K. Gandhi considered himself a failure; because of his inability to keep the Hindus and the Muslims united. The country was divided into India and Pakistan. To save the death of several hundred thousand people he undertook another fast. He achieved his goal; all the killings stopped throughout the land. Just 10 days after his last fast, on January 30, 1948, when he was walking to prayer meeting in Delhi he was fatally shot and was assassinated with the name of God (Ram) on his lips by a Hindu who believed that he had been supporting the Muslims too much, at the cost of the Hindus. He was truly the father of the nation.

3.2 WORKS OF M.K. GANDHI.

M.K. Gandhi was a man who cherished certain values for which he lived and for which he died. Voluminous is what he himself wrote, extensive is what has been written on him, about him and about what he stood for and copious is the criticism-propitious and adverse-that his work have attracted.

If one were told to choose an author and one author alone – who might provide greatest food for thought, then one could do not better than choose M.K. Gandhi. Reading him and writing on him, one might become ‘a full man’ which is the original aim of reading. He has dealt with all aspects of life. He
was not only a great mahatma, freedom fighter, a social reformer but a great writer also. His published writings in the form of books, articles, journals, and speeches cover more than thousand pages and deal with subjects as varied as they could be. During his lifetime, it is estimated that he wrote approximately 10 million words that translates into approximately 500 words everyday for fifty years. More than half of that writing went into the editorials of his newspapers. His five original works are: ‘An Autobiography’ or ‘The Story of My Experiments with Truth’, ‘Hind Swaraj’, ‘Satyagraha in South Africa’, ‘Key to Health’ and ‘Constructive Programme’. Collected works of Mahatma Gandhi has hundred volumes having his correspondence with Govt. Others complied works are ‘The Mind of Mahatma Gandhi’, ‘All Men Are Brothers’, ‘Hindu Dharam’, ‘My Religion’ and ‘India of My Dreams’, ‘Young India’ was the weekly newspaper published in Gujrati by Mahatma Gandhi in South Africa.

Whatever literature on his works is available has been thoroughly explored in writing this thesis. The literature which is available is very briefly described below under the sub headings (1) Books by M.K. Gandhi, (2) Books on M.K. Gandhi. (3) Articles of M.K. Gandhi, (4) Journals & Periodicals, etc.

i. BOOKS BY M.K. GANDHI.

a. ‘An Autobiography’ OR ‘The Story of My Experiments with Truth’:- In November 1925, M.K. Gandhi narrated the story of his numerous experiments with truth as his life consisted of. These are his experiments in the spiritual field, which are known only to himself and from which he had derived such powers as he possessed for working in the political field. He said what he wants to achieve, strives and pines these thirty years is self-realization to see God face to face to attain Moksha. His autobiography included his experiments with non-violence, celibacy and other principles of conduct believed to be distinct from truth. But for him truth is the sovereign principle, which includes
numerous other principles. This Truth is not truthfulness in word, but truthfulness is thought also and not only the relative truth of our conception but the Absolute truth, the Eternal principle i.e. God. There are innumerable definitions of God, because His manifestations are innumerable. They overwhelm him with wonder and awe and for a moment stun him. But he worshipped God as Truth only. He had not yet found Him but he was seeking after Him. He was prepared to sacrifice the things dearest to him in pursuit of this quest. He alone is real and all else is unreal. Let hundreds like him perish, but let truth prevail. To write his autobiography his purpose was to describe experiments in the science of Satyagraha. It deals with five parts recorded in his own words from birth, parentage to farewell.

b. **Hind Swaraj** :-It was his first and complete conception of ideal Indian nation in all phases of life activity. This book was written in 1908 during Gandhi return voyage from London. In answer to the Indian School and published serially in the columns of the Indian Opinion, edited by him. In 1921, he wrote about it and said that it teaches the gospel of love in place of that of hate. It replaces violence with self-sacrifice. It pits soul force against brute force. The booklet was the severe condemnation of 'modern civilization'. He warned the reader against thinking that he was today aiming at the Swaraj described therein. His conviction was that India was not ripe for it. He was individually working for the self-rule pictured therein. A common feature of the reviews of the book is in the reviewers opinion was his unwarranted condemnation of machinery. But his objective was the craze for, machinery not machinery as such. The craze was what they call labour-saving machine. Man go on 'saving labour' till thousands are without work and thrown on the open streets to die of starvation. He wanted to save time and labour not for a fraction of mankind but for all. He wanted the concentration of wealth, not in the hands of a few, but in the hands of all. Machinery merely helps a few to ride on the backs of millions. The impetus behind it all was not the
philanthropy to labour, but greed. The supreme consideration is man. The machine should not tend to atrophy the limbs of man. The machine should not be allowed to cripple the limbs of man.

c. **Satyagraha in South Africa:** This book was written by him partially in the Yeravda Jail and partially outside his pre-mature release. It lasted eight years. It was the first attempt to apply the principle of Satyagraha to politics on a large scale and awaken the public on idea of its development. Satyagraha has had ample scope in India. Its object of writing was that it might be helpful in present struggle. Firstly It depicts the detailed information and commenced correspondence with government, speeches at Bag Bagsare and elsewhere of M.K. Gandhi. Secondly it also depicts the Indian Emigration Act. And the third in order came the Champaran struggle. The fourth struggle was that of the Mill-hands of Ahmedabad. The fifth was the Kheda struggle. The sixth was in connection with the Rowlatt Act. The seventh was the struggle to right the Khilafat and the Punjab wrongs and to win Swaraj.

d. **Key to Health:** It was written by Gandhi himself in the original Gujarati during his leisure during 1942-44. The book became the most popular of his writings, because in this book he looked upon the problem of health from a novel point of view, somewhat different from the orthodox methods adopted by doctors and vaidyas. It observes the rules of health. It is a real key to unlock the gates leading to health. There is no need to knock at the doors of doctors or vaidyas from day to day. Through his writing he wanted to convey people and world on the vital question of health. To Gandhi the study of this question was part of the service of God and His creation, which was his mission. Another part of it deals with ‘The Human Body’, ‘Air’, ‘Water’, ‘Akash’ (Ether) and ‘Sun’.

e. **Constructive Programme:** It is the truthful and non-violent way of winning Poorna Swaraj. Its wholesale fulfilment is complete
independence. It is designed to build up the nation from the very bottom upward including the ousting of foreign domination. Civil Disobedience, mass or individual is an aid to constructive effort and is a full substitute for armed revolt. Training is necessary as well as for civil disobedience as for armed revolt. Only the ways are different. Action in either case takes place only when occasion demands. Training for military revolt means learning the use of arms ending perhaps in the atomic bomb. For civil disobedience it means the constructive programme. There is no Swaraj without suffering. In violence, truth is the first and the greatest sufferer; in non-violence it if ever triumphant. Moreover, men composing the government are not to be regarded as enemies. To regard them as such will be contrary to the non-violent spirit. Part we must, but as friends. The items included in Constructive Programme deals with Communal Unity, Removal of Untouchability, Prohibition, Khadi, Other Village Industries, Village Sanitations, New or Basic Education, Adult Education, Women Education in Health and Hygiene, Provincial Languages, National Language, Economic Equality, Kisans, Labour, Adivasis, Lepers and Students. He also referred to the women’s part in it.

f. Hindu Dharma:-It contains M.K. Gandhi’s views on various aspects of the Hindu religion, culture and society. These are critical as well as constructive and thus inspire the reader to be a better Hindu and a better citizen of India and the world. He asserts unlike most of the great world religion the Hindu religion did not derive its name from any prophet or teacher, although it coveted some of the greatest within its fold. The Hindu religion underwent its first trial on the advent of Lord Buddha. It had a salutary effect on the religion as a whole because the champions of Hinduism were aroused by its impact. He adds, ‘I look upon untouchability as an excrescence on Hinduism. It does not protect the
religion, but suffocates it like tuberculosis; it is eating into the vitals of Hinduism.

ii. BOOKS ON M.K. GANDHI.

a. The Dairy of Mahadev Desai, Vol. 1 by Valji Govindji Desai:- This volume gives a full and interesting account of Gandhiji’s life with the Sardar and Mahadevbhai in Yeravda prison from 10-3-32 to 4-9-32.

b. Stray Glimpses of Bapu by Kaka Kalelkar:- These glimpses by one who was one of Gandhiji’s earliest followers throw a revealing light on Gandhiji’s outlook on life which is often missed in a regular biography.

c. My Childhood with Gandhiji by Prabhudas Gandhi:- This book dealing mainly with the events leading to the South African Indian Satyagraha helps to record the creative period in Gandhiji’s life which ultimately led to his major task of building up the great movement of Indian independence.

d. Mahatma Gandhi The Man Who Become One With the Universal Being by Romain Rolland:- This book contains a frank and illuminating commentary on Gandhiji. The appraisal and assessment of Gandhiji’s ideals of truth and non-violence and of the strategy of passive resistance against the mighty British Empire is of particular interest as it comes from a brilliant mind of the materialist-oriented West.

Long before the world bestowed renown on Gandhiji for his political sagacity, Romain Rolland probed and made known to humanity the spiritual greatness of the man. The two understood each other fully and the great scholar from the West found and draw inspiration from the well-springs of that highly cultivated and dedicated soul. While expressing his admiration for Gandhiji’s ethical approach to religion and politics and his readiness to sacrifice everything for the sake of truth, Romain Rolland does not hesitate to quote literally from Tagore and Andrews, who criticized some of Gandhiji’s political decisions. He also
brings out how British policy forced Gandhiji to switch over from an attitude of loyal co-operation with Great Britain to that of non-violent non-co-operation.

e. **What Gandhi Means to Me? By Benjmin Piitter**: The theme of the competition, “What Does the Message of Mahatma Gandhi Mean to Me?” was intended to bring about awareness among the young Germans about both, the person and philosophy of Mahatma Gandhi. The Gandhian thought had already made a deep impact among many western thinkers and activists on Non-violent. Peace and Human Rights movements. The idea was to sow the seeds of this Thought among the youngsters so that these would germinate, with the passage of time, and covert an “aggressive people” into a society based on compassion, love, understanding and mutual respect. To reach the inner recesses of Gandhi’s message and to reveal how it was impacting, or was likely to impact their own lives shows that human spirit and instinct are no different the world over, inspite of cultural variances. Most participants have concluded that Non-violent approach to life’s problems is more enduring & spiritually satisfying than a violent one.

Gandhi largely belonged to India till he lived. But after his death, his life’s example is being accepted by many in the West. Gandhi may be dead, but his spirit is not; at-least not outside India.

f. **The Technique of Correlation in Basic Education by A.B. Solanki**: This book aims to present the idea of correlation as it worked out in Bombay State. It will help in clearing the confusion that prevails at present in regard to correlation as the method of achieving the aims and objects of Basic Education.

g. **Mahatma Gandhi-The Last Phase Vol.-I & II by Dr. Rajendra Prasad**: The volumes deal with the last phase of Mahatma Gandhi’s most tumultuous career. It very beautifully narrates and interprets his most eventful life-story from the year 1944 till his sad demise in 1948.
The author, the authoritative chronicler and interpreter of Gandhiji’s life and philosophy depicts with great delicacy, minuteness and accuracy how Gandhiji’s ideals of Love and Truth, Fearlessness and Fellow-feeling, were put to their severest tests and how, he waded through the forces of darkness and despair all around and brought life and cheer to Nation and perceived higher and higher truth himself.

h. Seven Months With Mahatma Gandhi Being an Inside View of the Non-co-operation Movement of 1921-22 by Krishandas Abridged and Edited by Richard B. Gregg :- Writings of the two volumes of which this is an abridgement Gandhiji wrote : “I have gone through them. And the facts appear to me to be correctly set forth and exhaustively dealt with”.

i. At The Feet of Bapu by Brij Krishna Chandiwala :- The author was a personal attendant to Gandhiji for some years and he has in the present book narrated some of his recollections of that period.

j. This Was Bapu by R.K. Prabhu with an Introduction by Kaka Kalekar:-This is a collection of one hundred and fifty interesting anecdotes from Gandhiji’s life culled from various sources.

k. The Educational Aims of Mahatama Gandh by N.P. Pillai:-Dr. Pillai has made a very careful study of Gandhiji’s educational thought and practice. He has also indicated how these have grown out of Gandhiji’s basic philosophy of life. For Gandhi, co-operation of individuals and communities is the essential fact and he devised his educational system in a way which would develop in the child a sense of community through socially useful and creative activities. Activity as a principle of education is today recognized universally but Gandhi added to it the idea of social utility in order to develop in the child an attitude of social responsibility and helpful ness to others from the beginning of scholastic life. Since Basic Education has been accepted as the pattern of
elementary education throughout India, it is necessary that there should be a clear understanding of its philosophy and practice.

1. From Yeravda Mandir by V.G. Desai-1937:- Weekly letters written by Gandhiji from the Yeravda Jail in 1930 to the inmates of the Satyagraha Ashram, Sabarmati, containing a brief exposition of the principal Ashram observances.

m. The Educational Philosophy of Mahatma Gandhi by M.S. Patel:- M.S. Patel in this book has tried to describe Gandhiji’s view of education derivative from his general philosophy of life. Patel described about Gandhiji. Though Gandhi was not a teacher by profession, but we may very well say, Gandhiji all his life had been a teacher of man, irrespective of class or creed, caste or colour, sex or race. It was from that larger aspect of his personality that he was require to touch all sides of man’s life on earth—its progress and development. He dealt with the problem of education and developed it not merely for the mural limits of a school but also for other and wider fields of various human activities. His view of education was to evolve the whole man in us, whom God has created in His own image. Hence education, according to him encompassed the entire vista of man’s life on earth from conception to cremation if not before or beyond it. Such a view of education was born of a philosophy that holds that education is indivisible; therefore it does not agree to compartmentalize or departmentalize man’s life and its problems as individual apart from social, biological, apart from ethical, physiological apart from metaphysical or spiritual. For Gandhiji the craft has to be the medium of education was to be done intelligently and with the full understanding of its know-how. Karam Yoga is his synthetic method of teaching is the synthesis of action and knowledge was the true and natural way of a child’s education according to M.K. Gandhi. It is bound to be the best also.
n. Gandhian Education by Dr. Joseph C. Mukalel (2003): Gandhian Thought has a comprehensiveness that eludes the casual student. Gandhism is emerging today as one of the most potent vehicles of understanding the contemporary religious, socioeconomic, political and educational problems. Gandhian Education as envisaged in the present work is holistic totally value-based and universal. The book examines in a creative manner every Gandhian orientation of this total development of the human personality. As envisaged in the present work Gandhian education is a comprehensive system within the framework of the comprehensive world vision of Mahatma Gandhi.

o. Collected Works: These have 100 volumes having M.K. Gandhi’s total correspondence with government.

iii. ARTICLES OF M.K. GANDHI.

a. My Religion: As Gandhiji’s life consisted in seeking to practice his religion to the best of his ability, an attempt has been made in this volume to present to the reader extracts from his writings and speeches, which will give a fairly full picture of his religion.

b. Ramanama: A brief collection of Gandhiji’s writings on the efficacy of repeating God’s name and meditating on Him. He stated, ‘I am confident that one who goes on with the japa in faith, will conquer in the end. Ramanama become one’s staff of life and carries one through every ordeal.

c. Sarvodaya: It means the welfare of all. This is a collection of Gandhi Ji select articles, which aim at presenting his ideas on Sarvodaya, which to him represented the ideal social order.

d. Satyagraha: This is a full collection of Gandhiji’s writings on Satyagraha. Satyagraha was conceived as a complete substitute for violence. It is law of universal application. I have repeatedly stated that Satyagraha never fails.
Discourses on the Gita:- Gandhiji wrote a series of letters in Gujarati to the inmates of the Satyagrahashram, Sabramati, in which he devoted one letter to each chapter of the Gita. The Gita according to M.K. Gandhi, ‘Every page is evidence of scholarship and exhaustive study of all I can lay hand upon regarding Bhagavadgita’.

Towards New Education:- This collection relates to the earlier formative period of Gandhiji’s life when he sought to substitute prevailing education by various educational practices more in harmony with his own conception. A companion volume to our previous publication on Basic Education.

Basic Education: This is a collection from Gandhiji’s writings and speeches on the Wardha Scheme of Education or Basic Education. “The principal idea is to impart the whole education of the body, mind and soul through the handicraft that is taught to the children”.

Christian Mission-Their Place In India:- A collection of Gandhiji’s writings, utterances, and reports of his discussions with some prominent Christians. It contains Gandhiji’s views on the problems of conversion, un-touch-ability, social service, equality of religions and missionary methods.

JOURNALS AND PERIODICALS, ETC.

Young India. Ahmedabad:- It was the weekly newspapers published in Gujarati by M.K. Gandhi in South Africa.

Harijan. Ahmedabad:- A newspaper.

Navjiwan:- A Newspaper.

Harijanbandhu:- Ahmedabad.

Journal of Education and Psychology:- Baroda.

New Review:- Calcutta.

Times of India:- Bombay.
3.3 PHILOSOPHY OF M.K. GANDHI.

M.K. Gandhi was a man who cherished certain values for which he lived and for which he died. If philosophy is concerned with a systematic and reasoned-out view of relevant facts and with their interpretations and implications for the problems of life, he ranks among the greatest philosophers of the world.

i. CONCEPT OF PHILOSOPHY.

Philosophy for M.K. Gandhi was not mere information it was transformation. If it was not lived and did not change life accordingly, it was worthless. He was not an academic philosopher or a metaphysician but a socio-political thinker and reformer. He was an experimentalist who tested ideas in the laboratory of his own life and thus earned knowledge by living it. He did not borrow it second hand.

In whole of M.K. Gandhi’s philosophy, we find an untiring effort to produce permanent and profound incentives to the inward perfecting of personality. He had the conviction that the values which he sought to translate in his personal and political acts could be applied by one and all.

‘Know thy self’ was the basic contention of M.K. Gandhi’s philosophy. It seems for him to lead a morally good life is to practice a religion. As such his religious conception resolves itself into his moral understanding. His philosophy of life is predominantly ethico-religious.
ii. BASIC ISSUES OF PHILOSOPHY.

Truth and non-violence were the two hall-marks of M.K. Gandhi’s philosophy and these two to be capable of mass understanding, and Satyagraha, the synthetic texture welding the two together and allying actions to fearlessness and truth could be a mighty vehicle of radical changes in the conduct of human affairs.

iii. CONCEPT OF TRUTH.

Truth was of supreme importance for Gandhi. He regarded his life as experiments in realizing truth. He himself was an experimentalism, who tested his ideas in the laboratory of his own self and thus earned knowledge of truth by living it. As he did not borrow his knowledge from second hand source, he chose ‘The Story of My Experiments with Truth’, as the title for his autobiography. This was, “to demonstrate that, Truth is discovered in and through actions”. (T.K. Mahadevan, 1970).

M.K. Gandhi was an earnest seeker of truth. Now the question arises, what is truth after all which guided all his thoughts. ‘The word Satya or Truth is derived from the Sanskrit root Asa, to which suffix Satr gives the derivative Sat. (Panini, Astadhyayi, 3.2.124.). The word Sat suffixed with Yat gives the word Satya. Thus the word Truth or Satya is derived from Sat, which means being or existence. Hence, the famous popular Sanskrit lexicon Amarakosa gives the synonymn of Satya as fact or reality. Nothing exists in reality except truth

Truth, in the western context, is a characteristic of some propositional meanings, namely those, which are true. And in the Indian context, Truth is Sat which means real, good, pure, valid and existence etc.. Now, the question arises whether for Gandhi truth is identical with reality. To understand this problem, we need to analyze the two notions: Truth and reality. Truth however, as we will see in the following pages is presupposed as an ideal or goal in life by him,
which can be realized by practicing the best course of life. He thought this goal or perfection of life is not impossible but difficult to achieve. Reality on the other hand might be understood in different ways, i.e. I exist as an imperfect, finite being which is apparently given to me through my senses and mind. But besides this reality, there is a perfect being, which is the pursuit of knowledge and action. And this is only in the latter sense that M.K. Gandhi said that truth is real, which resolves all in one.

There is also the epistemological meaning of Truth in the common language. Truth is an attribute of knowledge. Proposition is either true or false, valid or invalid. Knowledge in its strict sense, “means a true belief that carries with it an assurance of its truth”. (B. Russell, Problems of Philosophy, 1974). In this sense knowledge is always true and it is tautology to speak of ‘valid knowledge’ and a contradiction to speak of non-valid or invalid knowledge”. (S.C. Chatterjee, 1950). But knowledge has been used in an empirical sense as well. In this sense, that knowledge is true, which reveals the objective reality; more definitely speaking, to know a thing truly is to know its attributes as characterized of it. M.K. Gandhi equates knowledge with truth as he says: “Where there is Truth, there also is knowledge which is truth. Where there is no truth, there can be no true knowledge. This is why the word chit or knowledge is associated with the name of God” (M.K. Gandhi, 1961). He further says,

“To the man who has realized this truth in its fullness, nothing else remains to be known, because all knowledge is necessarily included in it. What is not included in it is not truth and so not true knowledge” (M.K. Gandhi, 1961).

It is true that commonly there is a difference between ontological, real and epistemological truth. But this epistemological dualism between the object of knowledge and knowledge evaporates on a higher plain of consciousness.

M.K. Gandhi has stressed Truth as an ever-existent being, fact or reality. It is the sum total of existence in which all elements of the universe appear as
internally related. It is the entity, which comprehends everything. He realized that nothing exists in reality except Truth, everything else is illusion.

M.K. Gandhi seems to have emphasized the importance of the value-aspect of Truth. According to him, Truth is not only the law of our social being, but the basis of religion and morality. This is in consonance with spirit of Indian philosophy, where there is almost an identity between the ultimate reality and summum bonum of life.

The existential meaning of truth is relevant in common usage, while its teleological meaning is signified with regard to ideal of life.

Further, M.K. Gandhi said that, who has made experiments with truth have come to the conclusion that there are certain conditions to be observed in the quest of truth. Everyone can claim the right of conscience and the result would be so much of untruth delivered to a bewildered world. Now the issue arises here, does it imply that he was a subjectivist? The answer is that he left the room open for counter-arguments as he believed in the ‘open-texture’ (it could be otherwise) of arguments. It did not thwart his point of view from becoming universalizable and objective. Moreover, we do not find any rigidity in his thoughts. For him, there are some preconditions to be observed for the realization of truth as given below. As he says,

"The first and the foremost condition is to develop a liberal and non-rigid outlook. Gandhi calls it the non-absolutistic or Aneakanta attitude. (M.K. Gandhi, 21-1-1926).

When we become restless, unstable and lose our equanimity, we are likely to commit mistakes in the perception of truth. To think that, I alone am right and the rest are in the clutches of the Devil is an unhealthy attitude. Nature is complex and our knowledge is limited. Hence, we cannot claim to know the entire and absolute truth. Thus in this context, it might be said that M.K. Gandhi always acted as an impartial sympathetic spectator. He realized that in
order to achieve ‘Truth’, one must act sincerely as an impartial spectator irrespective of one’s feeling emotions and prejudices. He asserted that in his search of truth, he discarded many ideas and learnt many new things. He had never any feeling that he had ceased to grow and he was always ready to obey the call of truth from moment to moment.

It appears that while recognizing the intrinsic worth of each person in the universe. M.K. Gandhi has given importance to the counter-arguments, in which each one can share his thoughts.

iv. CONCEPT OF HUMILITY.

For the search of Truth, ‘Humility’ is the second condition for Gandhi. He says, “If you would swim on the bosom of the ocean of Truth, you must reduce yourself to zero” (R.K. Prabhu and U. Rao, 1945). Thus to M.K. Gandhi, to find truth means to be humble to the maximum extent. He, like all other sages, has suggested that a seeker after truth must be humbler than the dust. He writes: “The world crushes the dust under its feet, but the seeker after truth should be so humble himself that even the dust could crush him. Only then and not till then, will he have a glimpse of truth”. (M.K. Gandhi, 1927)

Here it seems, by humility, M.K. Gandhi did not mean to look down upon oneself, but it is a fearless and courageous act on the part of a person, as for him, humility is making sacrifices for the cost of principles. He has not taken humility in a derogatory sense (down-graded), but it is a courageous-act to face other’s criticism. While realizing the importance of this condition, he has recognized the worth of the principle of liberty for all, as according to him, others should be given equal freedom to judge and evaluate his opinion. His humility lies in thinking of other persons as authentic as he himself was. Thus it can be said that he has never acted as an authority or dictator.

Further M.K. Gandhi, adds if these two instruments non-absolutistic attitude and humility fail to lead us to the gateway of truth, he provides us with an
infallible instrument called the **voice of conscience or inner voice**. This must be the **voice of truth**. It is unalloyed, pure and free from all taints. This inner-voice is not of flesh or physico-chemical frame but of the spirit or soul. It is an experience of God as living reality. The obedience to this ‘voice’ is not in the form of coercion; it is always ready and joyous. It reinforces a good moral life. It is one for all, because the same divinity resides in all beings. As such it follows that all those who are free from prejudices and egoism are likely to reach the same truth. But this divinity can only be found in an impartial spectator. And if there are some differences, we should think that truth is manifold. “It follows that what may be truth for one may be untruth for another” (M.K. Gandhi, 31-12-1931), as every one of us has seen truth from his own individual perspective and hence the other may not be necessarily wrong. Again we see the reflection of treating everyone as an end by him, as he says that we must have humility and catholicity to appreciate other points of view.

M.K. Gandhi insists on the link between truth and divine. But as a life long activist, his motivation was very much social. He analyzed the social realities of his time and he was in direct confrontation with the oppressed victims of the societal process. His conception of truth was very much societal. According to him truth can be realized only in social interaction through compassion, love and kindness. M.K. Gandhi’s truth as Prof. A. Naess has said, is freedom of self-actualization for societal development. He wanted to discover an institutional set-up and a societal framework for ending exploitation and realizing freedom. India’s freedom from slavery of the colonial rule was the global truth. In this respect, M.K. Gandhi is different from Jesus and Buddha, where inspiration and search for the liberation of human beings had something to do with man’s interaction with the power of the Supreme-being, whereas M.K. Gandhi’s perception was a social product. His fight against the three foremost social institutions, i.e. imperialism, Capitalism and Racism, is an invincible proof that his conception of truth was very much societal also. M.K. Gandhi did not claim to have realized truth. He was more connected with
discovering Truth in life. And life is but a relationship between man and man. But this truth is not different from life. For life is truth and none else. It seems, for him, Truth is one, having manifold perspectives at the same time, as one can say that it appears that life, reality and Truth could be treated as synonymous in a peculiar sense for Gandhi.

v. GOD AND TRUTH.

M.K. Gandhi held that if there is God, Truth must be that. It reminds us of Jesus. “I am the way, and the truth, and the life” (St. John, 14:6) In fact, he took the inner-view of God, which can be realized while recognizing the authenticity of each man and in this way, he described God as truth, love and conscience, which even an atheist cannot deny. Truth has the greatest appeal to all human beings. So he changed his emphasis from God to Truth. It seems that for him, God is nothing other than Truth, the undeniable reality, the sole existence, as in the beginning of his autobiography, he asserts: “For me, truth is the sovereign principle which includes numerous other principles. This truth is not only truthfulness in word but truth fullness in thought also and not only the relative truth of our conception, but the Absolute Truth, the Eternal Principle, that is God” (M.K. Gandhi, 1927).

To M.K. Gandhi, God and Truth are synonymous as, “There are Innumerable definitions of God, because his manifestations are innumerable. But I worship God, as Truth only” (M.K. Gandhi, 1927). He realized that, there must be some power which guides this systemic world, this ‘Higher’ power is truth.

M.K. Gandhi asserted that the very search for Truth is the Search for God. Once he writes, “God is life, light. He is love. He is the supreme good. (M.K. Gandhi,20-4-1934). But the only way to find God is to see Him in His creation and be one with it. This can only be done by the service of humanity. M.K. Gandhi held that abstract service is of no use as well as idol-worship, apart from the service of mankind. Truth cannot be achieved by going to the mountain peaks, nor can it be attained through intellectual knowledge and
meditation only. It is possible through the service of suffering humanity, by rising above selfishness and self-love. That’s why he said that spiritual salvation is possible, through the nation’s service. According to him, this world is God’s creation and when there is so much unrest and suffering in the world, he suggests his devotee of truth to realize truth, through loving his fellow-beings and the way to realize truth, is through realizing the sum total of universal self, which is prevailing in the world, i.e. in the sum total of humanity. Truth purifies the mind of men, “In the march towards Truth, anger, selfishness, hatred etc, naturally give away” (M.K. Gandhi, 1968). When Truth is observed in practice; it assumes the form of ‘Moral Law’ which is the knowledge of our true nature, which is internal. It is the identification of oneself with every-thing, that lives, and when one realizes the oneness in every living being, i.e., one Supreme Spirit pervades all existence and all living beings are the manifestation of the eternal Divine Being. Moreover Truth, which is the object of our quest, is not outside, but within us.

Finally, we have reached the conclusion to study M.K. Gandhi’s notion of Truth that he interpreted Truth in a variety of ways, on different occasions. In his biography we have seen that cycle of change was going on in his notion of truth, as he himself admits, “In his search after truth, he discarded many ideas and learnt many new things. He had never any feeling that he had ceased to grow, and he was always ready to obey the call of Truth from moment to moment”. (M.K. Gandhi, 29-4-1933). And if there are some differences, we should think that truth is manifold, and everyone of us, has seen the truth from his own individual perspective, and hence, other may not be necessarily wrong. However, he was humble enough to accept that he has “not found Him, but I am seeking after Him” (K. Kripalani, 1960). According to him, life is an aspiration. Its mission is to strive after perfection, which is very difficult to attain, but we should put our efforts to attain it. That’s why he has devoted his entire life after the realization of Truth, and in the end, he admitted that yet he had not realized that complete truth.
vi. THE CONCEPT OF MORALITY AND RELIGION.

For M.K. Gandhi true religion and true morality are inseparably bound up with each other. Morality is not possible without religion. But, "on the other hand, morality helps religion by purifying the heart of passions and prejudices that stand in the way of realizing God in one’s own self and in others" (O.P. Dhiman, 1971). In fact he never talked in terms of conventional religion. He would not accept any belief, which did not appeal to his reason.

The religion that was the inspiration of Gandhi’s was not a religion in the sense of subscription to dogmas but religion in the sense of an abiding faith in the absolute values of truth, love and justice and a persistent endeavor to realize them on earth. He pointed out that true religion is the identification of oneself with everything that lives and when one realizes the oneness in every living being, i.e., one supreme spirit pervades all existence. And all living beings are the manifestations of the eternal divine and one had a vision that there could be no realization of the soul apart from the service of mankind with love and goodwill. He is the soul of the beings and the universe. Thus one’s duty of service of God implies service of humanity, because God is infused in everyone. In this way, he has synthesized religion and morality, theory and practice as he opines that one derives its sustenance from the other. Thus morality should be observed as a religion.

vii. CONCEPT OF GOD.

M.K. Gandhi has accepted God, in the form of highest principle, which can be realized, only in social interaction, through compassion, love and kindness. M.K. Gandhi has not taken God in purely individual sense. His religion is not of institutional type, but authentic truth. Thus, Truth for M.K. Gandhi is not mechanical adherence, following facts, but large framework of values. It is close to authenticity. He brings truth in genuine authentic existence. To highlight the value of Truth he brings God in his philosophy. Thus, we can say that truth takes M.K. Gandhi towards God. His attitude is like Bhagat Kabir,
who forced on authenticity of truth. He put this truth into practical life, and try to find moral code to it.

**viii CONCEPT OF NON-VIOLENCE.**

M.K. Gandhi has also given a new way to realize ‘Truth’ when he asserts that one cannot realize truth by cutting throats of others. Violence of any kind towards human beings takes man away from truth. Thus we cannot separate ahimsa from truth in his philosophy of life, as for him, “Ahimsa is the necessary means to the pursuit of truth. (Raghavan N. Iyer, 1973) Truth requires love and service of mankind. According to him, as soon as we realize the soul in us, we find love all around. To love others, man has to win brutality in him-self and try to find out the truth in him-self. A man who has won over his brutality, can love even those who are hostile to him, such was his faith.

We have seen that ‘Truth’ for M.K. Gandhi is attained by non-violence therefore, it becomes necessary for us to analyze the concept of non-violence in a greater detail. Non-violence as the highest virtue is universally acknowledged among the Hindus. It is most rigidly practiced by the Jains of Gujarat the homeland of M.K. Gandhi. Thus this doctrine has left an everlasting impression on him.

The word Ahimsa literally means, “non-injury or more narrowly non-killing and more widely harmlessness, the renunciation of the will to kill and of the intention to hurt any living thing, the abstention from hostile thought, word and action”. (Monier Williams, 1899).

For M.K. Gandhi, “Ahimsa is hurt by every evil thought, by undue haste, by lying, by hated, by wishing all ill to anybody. It is also violated by our holding on to what the world needs” (M.K. Gandhi, 1932). Negatively for him, Ahimsa is freedom from lust, anger, greed, infatuation, pride and falsehood. Moreover, Ahimsa implies not merely a certain attitude of detached sympathy towards an
enemy, but also the denial of the very existence of an enemy. Even bad-thoughts, false statements desire for ill-luck of another person is violence.

In the positive sense ahimsa, implies ‘active love’. It is not reciprocal love. The real test of non-violence is to be judged by the goodness of one’s intention, for success depends upon many circumstances beyond our control. Goodwill and struggle for the ideal is all that is given to man. Non-violence means, “The largest love, the greater charity” (G.A. Nateson, 1922). M.K. Gandhi would say ‘infinite patience and infinite love’. It seems, for him a positive state of love of doing good even to the evildoer doesn’t mean helping the evildoer. To continue the wrong or tolerating by passive acquiescence, on the contrary, love, the active state of ahimsa requires one to resist the wrong-doer by dissociating oneself from him even though it may offer him or injure him physically.

M.K. Gandhi saw two essential elements in ahimsa, “Ahimsa is intended and expected to convert rather than to coerce the wrong-doer, however slightly and slowly and is also capable of producing in its user a second birth or conversion” (Raghavan, N. Iyer, 1973).

It seems by conversion M.K. Gandhi meant that one should realize one’s real self, which consists in holding moral principles courageously. It is to make people realize that they should know themselves. Conversion is possible by making one conscious of one’s moral worth through conscience.

M.K. Gandhi opines that a follower of Ahimsa, equally loves his foe like his closed-ones. For the love of humanity and its welfare, he wants man to sacrifice his life and win human heart. To win human heart is to convert it, to reform it, from evil-doing. As he writes, “Gift of life is the greatest of all gifts; a man who gives it in reality disarms all hostilities”. (M.K. Gandhi, 1968) Here the question arises how conversion takes, place in man’s heart. He says that when one begins to love all creatures of this universe from the meanest flower to the mightiest man silently and selflessly and when one doesn’t ignore inner call of the conscience and when realizes the Christian-dictum, i.e. “Love your
enemies, bless them that curse you, do good to them, that hate you, love your neighbor, even though you distrust him...of what avail is my love, if it be only so long as I trust my friend, even thieves do that. (A Journal of Applied Gandhism, 1973)

M.K. Gandhi further added that conversion is possible only when one treats all beings as one’s very self, returns good for evil, cultivates truthfulness, humility, tolerance in one’s daily life. “It consists in allowing others, the maximum of convenience at the maximum of inconvenience to us”. (M.K. Gandhi, 20-2-1930) And in it, one goes to the very root of the problems and believes in the ultimate possibility, the essential goodness of human nature. In it one realizes, “Love does not burn others, but it burns itself” (M.K. Gandhi 27-2-1930). And “True love consists in transferring itself from the body to the dweller within and then necessarily realizing the oneness of all life inhabiting numberless bodies” (Bapu’s Letter to Mira [1924-1949].

It seems the basic principles, on which the practice of non-violence rests is that all mankind in essence is alike, what is therefore, possible for one is possible for every-body. Thus it seems, for M.K. Gandhi Ahimsa may ultimately be identical with the sense of oneness with all. In his Ethical Philosophy, it becomes the basis of cohesive social order, ensuring corporate living. As ahimsa in terms of him seems to be willingness to treat all beings as one’s very self, a standpoint repeatedly stressed in the Gita. And Ahimsa is important as it is the fundamental way in which we can express our respect for the innate worth of any human being. It is a universal obligation to recognize the dignity of man and his inner-worth.

Second important element in Ahimsa, for M.K. Gandhi is self-suffering, i.e., a refusal to submit to injustice, and the acceptance of personal discomfort and tribulations, which includes the ideas of helping the wrong-doer, by non-violent resistance to his wrong-doing. “It does not mean meek submission to the will of the evil doer, but it means the putting of one’s whole soul against the will of
the tyrant". (N.B. Sen, 1965). It presupposes the willingness to suffer and the readiness to die for one's convictions. This exercise of ahimsa, he said, is summed up in 'die for your owner and freedom' instead of, "Kill of necessary and be killed in the act". (M.K. Gandhi, 11-8-1920).

For M.K. Gandhi, self-suffering is courage to face difficulties, willingness to suffer, which may arise while carrying out the moral convictions. As self-suffering does not imply to kill the 'self' of a person but it comes more-closer to the truth of life and unfolds the real-self. As we see similar reflection in the situation of Socrates, the patron saint of moral philosophy is in the opening of Plato's dialogue, the Crito. He sacrificed his life for his moral principles As he was condemned to death by a jury of his statesman, for his principles but at the same time, his friends arranged an opportunity for him to escape from the exile but the Socrates refused to do so because he appealed to a general moral principles that (i) he ought never to harm anybody (ii) that he ought to keep his promises, and (iii) he ought to obey state's decision like his parents and teachers as he realized that his escape would do harm to society, break a promise, disobey his parents. In this particular situation, he exercised his authenticity and justified his self-suffering by sacrificing his life for the sake of the principles of freedom and human dignity.

For M.K. Gandhi’s ahimsa, “consists not only in checking one’s own thoughts, feelings and acts, but also in becoming concerned with the commission of acts of Himsa of anyone or all collectively human society” (Raghavan, N. Iyer., 1973). A man, who aids, instigates other, in act of violence, is equally guilty of Himsa. As Himsa also consist in watching passively and passing over without protest. For example, if a woman considers herself as a weak and inferior fair sex to man and tolerates all the injustice done to her silently and without protest, then, she is contributing to violence. As M.K Gandhi was of the opinion that in order to maintain one’s dignity, one should raise one’s voice against injustice, slavery and inequality prevailing in the society. His emphasis
seems to be mainly on realizing one-self which can be apprehended only through dignified soul. As such dignity of man becomes basic for him.

Ahimsa is not a mere passive quality, but the mightiest force man is endowed with. M.K. Gandhi concluded that Ahimsa has long effect on the society, while Himsa is used only when men are filled with fear and, “What is gained through fear is retained only for as long as fear is present; while non-violence left permanent impact on the mind of people. As strength does not come from an indomitable will in most cases, violence is the expression of fear” (D.M. Datta, 1968).

It is only due to inferiority complex that man attacks others. Left to himself, he likes to live and let others live in himself. Thus, at bottom, “Violence is really the expression of an inner sense of weakness”. (D.M. Datta, 1968).

ix CONCEPT OF SATYAGRAHA.

M.K. Gandhi had extended the principle of Ahimsa to the social and political field. He developed the non-violent method of social change called Satyagraha for attaining social and political justice apart from religious and moral perfection.

It seems for M.K. Gandhi injustice cannot be uprooted with the help of violent means, therefore he practices Satyagraha as a method, to bring justice as a principle. His concept of Satyagraha is rooted in his moral duty to fight against wickedness, as resistance to injustice, which needs greater courage and sacrifice than the war with armaments. Satyagraha is holding fast to truth and love. Satyagrahi keeps himself open to the winds of change and is not dogmatic. He declared Satyagraha as soul-force or truth-force. It is an image of man, an image of the relationship between man and man and between man and society. It is the non-physical force or creative power in man and his capacity for constructive and non-aggressive action. It leads to the attainment of justice and freedom. Truth gives the insightful power from which righteous action will
come forth. Truth will set us free; this is the language of Satyagraha as practiced by him. It seems a Satyagrahi for him is one who’s thought, word and action are so intimately related to one another that in any one of them, we see a reflection of the other two. This is a method with the help of which the weakest can fight the strongest.

M.K. Gandhi firmly believed that a Satyagrahi never fails, if he succeeds in convincing his adversary, he has won; and if he does not succeed and even if he has to lose his life then also he wins. Since thereby he has been able to witness Truth and Ahimsa, which are the highest principles. It appears, for him, Satyagraha is an attempt towards the awakening of individual’s moral consciousness and his voluntarily chosen values; it brings the ideals into operation. Satyagraha is constant readiness to respond to reality. Satyagraha is a sort of persuasion, which he employs on his opponent by a gentle appeal; to his person Satyagraha amounts to a moral improvement all around. He aims at integration and not the suppression of the legitimate differences. In this way, we can say, for him Satyagraha in practice consists in showing a way of applying truth and non-violence to the whole of life. The two features constituting the core of Satyagraha may be applied to resist and overcome evil and injustice.

Now the question arises, can we justify this principle of Satyagraha in every day’s life? Notion of Satyagraha was used by M.K. Gandhi to restore the human rights and to bring justice as a principle. It was rooted in his moral duty to fight against wickedness, which needed more self-sacrifice than the war with armaments. But this method proved to be ineffective as when we try to examine it critically we find that this persuasive method has been misinterpreted and exploited by the people for their own self-interest as they have begun to employ this method for their own selfish motives and they never care for its ethical implications for which Satyagraha was advocated by him. Thus it becomes difficult to justify this Satyagraha for present situation. For M.K. Gandhi, Satyagraha was fight for Satya.
Further, M.K. Gandhi advocated the idea of the ‘least government’. To him, centralization implies exploitation, which is the essence of violence, which is defined as causing pain, or wishing ill to, to taking life of any living being out of anger or a selfish intent while on the other hand Ahimsa is double blessing, to the practitioner as well as on whom it is practiced. It creates a climate of understanding, goodwill, mutual trust and co-operation, knocking out prejudices, suspicions, fear, hatred, and overall sense of hostility and insecurity, which are the general causes of violence. Its aim is to help the violent man in seeing the wrong and win him over to the path of ahimsa and moral rectitude. But making an appeal to the higher self of man, it brings about a moral conversation in him. Even in the case of people hardened by violence, it succeeds by dampening their moral and bringing about instant or gradual change in their attitude and behaviour. Its strength depends upon faith, moral integrity, discipline and correct judgment and actions of its practitioners.

x. CRITICAL APPRAISAL OF NON-VIOLENCE.

Sometimes M.K. Gandhi’s concept of non-violence is mistaken to be cowardice, which is completely wrong. It requires greater bravery than that of swordsmanship. A non-violent fighter is much greater than that of a violent one. Moreover, M.K. Gandhi himself said, “I would risk violence a thousand times than risk the emasculation of a whole race” (M.K. Gandhi, 14-8-1920) and “I would rather have India resort to arms in order to defend her honour, than that she should in a cowardly manner become a helpless witness to her own dishonour. (M.K. Gandhi, 11-8-1920).

It is justice all around in every department of life. If there is no justice, there is no non-violence. Similarly, where there is discrimination, non-violence go a beginning, if murder and bloodshed is violence, then oppression, corruption too are different forms of violent. By knowing the notion of non-violence, discussed above, we cannot say that M.K. Gandhi’s ahimsa is “a resignation from all real fighting against wickedness, but it is a more active fight against
wickedness, than retaliation (N. Iyer, Raghavan, 1973). A non-violent man has to make an appeal to the opponent by holding on to truth. But he admitted that some Ahimsa is unavoidable and it (violence) is objected only when it is used either indiscriminately or for the interests of this or that class or individual. But if a situation arises before us when a particular individual or class refuses to abandon, by any means, its incorrect and deplorable path, does immense harm to others. In such cases use of force becomes necessary, when all peaceful means have not yielded any desirable result. He licensed the use of force in exceptional cases. But it is necessary condition that all other means should have proved ineffective and use of force should be in positive interests of both, the one using it and the one upon whom it is used. Even he himself behaved in a similar way in such situations, for instance, the infringement of the salt law was both an evidence of use of force and recourse to unconstitutional measures, but he took to violation of law in the interests of India. However, he holds that we have to choose the path of least violence. In his recognition that some himsa is inescapable he was only being realistic. He advocated the extermination of pests and the killing of a rabid dog, instead of allowing it to die a slow-death and especially by his killing of an ailing calf. He was realistic enough to recognize that there is some himsa in the slow torture of living beings. Even man's slaughter may be necessary in certain cases as, "Suppose a man runs amuck and goes furiously about sword in hand, and killing anyone that comes in his way, and no one dares to capture him alive. Any one who dispatches this lunatic will earn the gratitude of the community and be regarded as a benevolent man". (N. Iyer Raghavan, 1973)

Thus we can say by going this instance quoted by M.K. Gandhi, that although ahimsa was a comprehensive concept for him, but he also felt that in view of the unavoidability of some himsa, one should not reduce ahimsa merely to a doctrine of Jivadaya, although Ahimsa presupposes sacredness of life, but it also implies dignity of the human being. The Ahimsa that goes against the dignity of human-beings and has no positive reference to love and compassion
is no true Ahimsa for him. Moreover it is selfless and pure love towards entire humanity, although a non-violent person has to sacrifice his life and bear pain without being rewarded but a non-violent person is conscious of intrinsic happiness even though he may be undergoing extrinsic pain, such was his faith. This ideal kind of love is not in being ambitious to receive love from the world, but in giving love to the world. According to him, man as animal is violent but as spirit is non-violent. The moment he becomes conscious of his spirit with him, he can not become violent. Therefore the doctrine, of Ahimsa is a call to human being to awaken their moral and spiritual status. It is an appeal to the conscious and the reason of the individual, an affirmation of the dignity and divinity of the human soul, the apotheosis of purity of means in the pursuit of any social or political goal. In this way, he has advocated the universal commandment to exercise the power of love and compassion on the basis of inner strength, not outer weakness. He also added that the more one takes to violence as a means of settling a dispute redressing a wrong, the farther one proceeds from Truth, for the attack on the enemy without, leads neglect of the enemy within. For him, there is no separate Ahimsa in daily life from its applications to world-problems. The path of ahimsa may entail continuous suffering and the cultivation of endless patience, but its reward is an increasing peace of mind and greater courage. We learn to distinguish, what is of value, what is everlasting and what is not. He applied ahimsa to change the society. To him, it was a misconception to think of any social change through violence. Now the question arises, can we ever bring change in society only through non-violent means? We see that there are many instances where the means of violence became necessary to get the objective.

There is no doubt that in some situation, M.K. Gandhi also argued himsa as inescapable as in self-defense. He has admitted that people must learn to defend themselves against misbehaving individuals. In this way he also talks about himsa in specific situations. But it does not imply that his basic contention regarding the principle of Ahimsa is any way defeated. It is only in
the exceptional cases that one could think otherwise, than what has been suggested in his doctrine of Ahimsa. As in an example, the doctor behaves exceptionally with a cancer-ridden patient. Doctor knows that a cancer-ridden patient cannot survive more than a year or so. But doctor does not disclose this to the patient for his sake as a doctor is afraid, that the patient may loose his heart and his condition may prematurely deteriorate. Thus for the sake of patient’ s survival, doctor as an exceptional rule says what is false, though he at the same time maintains that truth always ought to be told. Here in this example it is shown that under specific situations the rule can be modified according to the required situation without letting down the value of the basic principle itself. The basic principle enjoys the same worth.

M.K. Gandhi rightly commended Ahimsa as supreme principle, superior in its moral and practical efficacy to violence. Ahimsa in the wider sense means the willingness to treat all being as one’s very-self. Ahimsa is superior to violence because it recognizes the dignity of each man and his inner-worth. Love is an unalienable aspect of Ahimsa, which shows that Ahimsa is aimed not at disruption but at the ultimate creation of a loving society upon which alone true peace and harmony can be built. It is the force which holds the universe together. On the other hand, violence is always bound to fail in the long run. Because violence gives rise to further violence and we cannot change anybody’s attitude by external physical force. It generates reactions and its result becomes counter-productive and in this way we get involved in a vicious circle, which never ends and its result is hatred towards one’s opponent, which widens the circle of destruction and to that extent, violence promotes death and hate what we need is to put an end to the spirit of violence. This can be done by Ahimsa or soul-force. This method of Ahimsa seeks to overcome the opposition and change the mind of opponent. Ahimsa is not only the nobler way but the swifter and safer way because it is the surest.

To sum up, we can say that M.K. Gandhi used non-violence in the conflicting and perplex situation, as a means to attain truth. And, we have already
established in earlier point that truth is to be understood in terms of self-realization and self-realization can best possibly be understood in the light of the nature of man, which we find, the most figurative notion, for him. It is only by analyzing the notion of ‘Man’ that we can come closer to the basic contention of Gandhian thought.

xi. THE CONCEPT OF MAN.

‘The Concept of Man is the basis upon which the whole system of M.K. Gandhi’s thought has been developed. He says that ‘Man’ is essentially bound up indissolubly with his metaphysical and moral principles, which implies that he has recognized the ‘autonomy’ of man and considers him as an end in himself. He is not only a physico-chemical aggregation as was held by Darwin, but a spiritual entity, in the sense that he is endowed by a ‘soul’ which is eternal, immortal and is essentially of the nature of knowledge, consciousness and bliss. It is man’s possession of soul on account of which he is described as the peak of evolution and he can raise superior to the passions and emotions.

M.K. Gandhi does not consider Man as God or ‘That Thou Art’ or ‘I am Brahman’. According to him, Man is not God; neither is he different from the light of God. He is said to be a divine spark. Every man is the incarnation of God, thus he was fond of quoting Mohammedan saying, “addam khuda nahin lekin khudaka nurse adam ju.da nahin”. (B. Bhattacharya, 1969). Though we have many bodies we have but one soul. The rays of sun are many through refraction but they have the same source” (M.K. Gandhi, 25-4-1924). Thus there is identity in difference. It implies that his concept of man contains the thesis of universalizability in the sense that basically we all are alike. It is identification of oneself with everything that lives. Therefore, there is no question of un-touch-ability, as none is superior; none is inferior, to the other.

According to M.K. Gandhi, man inherits the qualities of God, who is said to be the possessor of all excellence. If we believe in God, I think man’s goodness will follow the goodness of God. But if it is so, then the question arises, how
can we explain the presence of evil impulses in man? The answer is because man is not a perfect like God, though he is on way to perfection. Man is not a pure soul, but a combination of body and soul, as he has emotions, passions and impulses also. He said, “Every one of us is a mixture of good and evil...Is there not plenty of evils in us? There is enough in me. The difference that there is between human beings is difference of degrees. (Harijan, June 10, 1939).

Here one can say that M.K. Gandhi recognizes the inequality among men, according to men’s capacities and capability. His concept of justice is not a blind one. This is rational impartiality as all persons are not identical and neither is they equally deserving of everything. Thus some people will have to be treated as superior to others. But in spite of this, everyone should get at least that part of every thing which is his ‘due’ But somehow there is unity of all men in Gandhian thought which implies that, “If one man gains spirituality the whole world gains with him and if one man falls the whole world falls to the extent” (M.K. Gandhi, December 1924).

M.K. Gandhi stated that goodness or badness of an individual was not merely his own concern, but really the concern of the whole community and indeed of the whole world. It seems that his human nature follows from the axiom of rational benevolence, i.e., each one is morally bound to regard the good of any other individual as much as his own. And one ought not to prefer his own lesser good to the greater good of another, and, “all human beings are working consciously or unconsciously towards the realization of that identity” (M.K. Gandhi-1942-45). “What one man is capable of achieving is possible for all to attain” (M.V.K., Jhaveri, Vol-IV, 1954). “All mankind in essence is alike what is therefore possible for me, is possible for everybody”.(Harijan, Nov. 1938). Thus we can say that the principle of equality plays a crucial role in Gandhian human nature. He admitted man’s animal ancestry. He says, “We were perhaps all originally brutes, I am prepared to believe that we have become men by a slow process of evolution from the brute”. (M.K. Gandhi, 1-4-1938).
Under the effect of brutality, man chooses the downward course and learns to be possessive and egoistic. At the same time he says that man is making progress from age to age and from generation to generation due to his rational insight, by virtue of this faculty of understanding, he can think of his betterment and is rising from the lower level to the higher. At this level, he sublimates his instincts and impulses and develops an awareness of values accompanied by a sense of freedom. Thus he adds, “The sum total of the energy of mankind is not to bring us down but to lift us up”. (Journal of Gandhian Study, 1983-1984). Man’s aim is the conquest not of the external nature but his own lower self. Thus he believes in the ‘Godliness of man’, and said, “it was more natural for man to be good than to be evil” (M.K. Gandhi, 25-3-1939).

M.K. Gandhi like Buddha believes that nothing in the world is static, all things are kinetic by nature and therefore, human nature is amendable to changes by the process of moral and psychological training. Only seva and Sadhana or prolonged tapasya can lead to true moral evolution of men and remake the human being.

xii. **THE CONCEPT OF IDEAL MAN.**

Now the problem before us, who is an ideal man in the thoughts of M.K. Gandhi, for him an ideal man is an authentic man, An authentic man is one who asks, answers and seeks to clear away the obstacles of his insight and he realizes the unity of life through the integration of word, thought and action and there is no conflict between his saying and doing. He has complete harmony of thought and action and he recognizes the value of universalizability that similar cases should be treated similarly i.e. there should be harmony in our action and thought and the actions one judges to be right for him-self implicitly should be judged as right for all persons in similar circumstances. He changes the heart of his opponent by means of self-suffering and non-cooperation. Now the question arises what is self-suffering. It seems self suffering consists the
element of benevolence i.e. ‘love for others’ and when one feels other’s pain like one’s own pains and when one treat others like one-self. His ideal man demands going beyond self-transcendence i.e., “love never claims; it ever gives, love ever suffers, never resents, never revenges itself”. (N.B. Sen, Op. Cit., 1965).

His ideal man also realizes that one’s own transformation is necessary before one attempt to transform the world. He is non-attached to his anger and hatred, non-attached to his exclusive love. His ideal of human nature reverberates the central theme of Gita, which emphasizes that true devotee is one, ‘Who is jealous of none, who is a fount of mercy, who is without egotism, who is selfless, who treats alike cold and heat; happiness and misery, who is every forgiving, who is always contented, whose resolutions are firm...who is free from exultation, sorrow and fear, who is pure, who is versed in action and yet remains unaffected by it, who renounces all fruit; good or bad, who treats friend and foe alike... who has a disciplined reason” (M.K. Gandhi, 1950).

M.K. Gandhi’s ideal man also see human element even in the wicked man because he is aware of the fact that the difference between good and wicked man is that while in the former, good is manifested, in the latter good is dormant. Further, M.K. Gandhi’s ideal man regards the world as his own family, irrespective of any distinction of race, language and religion. He realizes the Godliness in every human being including his enemy as one supreme spirit pervades in all. And service of God implies the service of mankind unselfishly, and triumph consists in replacing the struggle for existence by a struggle for mutual service because M.K. Gandhi’s concept of God is not confined to dogmas or rituals. He realized God in everyday activities towards the welfare of all. M.K. Gandhi’s philosophy of Sarvodaya striving after the welfare of all.

M.K. Gandhi’s ideal man recognized the value of ‘goodwill’, i.e. the consequences does not matter, but the good intention and the rational grounds
are important to be moral. He is a Karma Yogi and is not daunted from the path of action by the danger of the contamination of the market place and the political arena. He mistrusted everything which might lead him away from the activity in the outside world to a false inward contemplation. It is not running away from the social screen, but active participation in the social reformation. It is equal treatment, which is the innate principle of morality, towards all with detached attitude and in all circumstances he tries to approach the divine.

M.K. Gandhi’s ideal man also practices socialism by understanding the value of manual-labour. He is aware of moral axiom that everyone should share the common end and everyone else like us of intrinsic value. No one is lesser or smaller than anyone, and there is no disparity between men and women thus all men should be treated as an end, no one should be treated as a means to others and one should understand intrinsic value of each man. We all are equal in the sense that everyone shares the common end. This collective life and social relations transform man’s animal instincts into human behavior, which reflects his relation to other men. Thus for M.K. Gandhi man achieves his true humanity in the midst of others—in a society and a community.

M.K. Gandhi’s ideal man has an integrated approach. He asserts, “Man cannot do right in one department of life whilst he is occupied in doing wrong in another department. Life is one indivisible whole” (M.K. Gandhi, 27-1-1927)

He is neither a mere intellect nor the gross animal body, nor the heart or soul alone but combination of all the three makes the whole man. M.K. Gandhi does not appear to be in agreement with the views, which show man to be merely and entirely subject to the interplay of forces outside him. For him, Man is free in his moral endeavour. In his view, society must provide proper and adequate opportunities for the maximum growth of individual. If the individual ceases to count, what is left of society? It is by virtue of individual freedom that an individual will be prepared to voluntarily surrender himself to the services of society. And if that freedom is wrested from him, he becomes merely automation to the ruin of society.
M.K. Gandhi recognized individual as one ‘supreme autonomous being’. He asserts that institutions are made for man not man is made for institutions.

It can be said, while going through M.K. Gandhi’s philosophy of Man that he believes in ceaseless striving. He does not expect the complete realization of the ideal. He took the middle position and regarded man as a mixture of two natures, dark and bright. He believes in the perfectibility, not the perfection of human nature. Man as in his flesh can approach towards the ideal, but he cannot fully realize it. Even the tallest tree does not touch heaven; even the greatest of men so long as they are in the frame of flesh have imperfections.

“There are men of God not because they are faultless but because they know their own faults... and are ever ready to correct them”. (M.K. Gandhi, 28-1-1939).

CONCLUSION.

To sum up it can be said, that for M.K. Gandhi what really matters in the long run is the ‘soundness of the ideal’ rather than the apparent impossibility of its being practiced. It implies he is in agreement with the views given by Kant and the Gita i.e. only ‘goodwill’ and ‘intention’ have their intrinsic value. One should not bother for the consequences. Here the question arises, what is perfection according to him? Is it God or something else? It can be said that he has presupposed a perfect being as God. And he asserted strongly that everyone is capable of achieving this perfection because this perfect being or God is not his personal God and an abstract reality but it is the Truth of daily life, which can be experienced by leading the best course of life.