THE TEACHINGS OF MAHATMA GANDHI

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CHAPTER – III

"The moment he awakens to the spirit within, he cannot remain violent"

Mahatma Gandhi
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Mahatma Gandhi was one of the most prominent figures on the political scene of India. At a critical state of Indian history, he emerged as a political Leader of India. As the leader of freedom struggle against the British colonial rule, he led India to freedom. The struggle was not merely a political war for the independence of the country; it was aimed also at the social and economic development of India. Gandhiji's approach thus was a unique one, an all embracing one.

1. Political Philosophy of Gandhi

As mentioned above Gandhi was the political Leader of India. He took politics as his medium or field of activity not because of mere greatness of politics. As he himself put it, "If I seem to take part in politics, it is only because politics encircles us today like the coil of a snake from which one cannot get out, no matter how much one tries. I wish therefore to restle with the snake."

To him life is a whole thing. Life cannot be separated into water-tight compartments like social, political or economic.
Society, Politics, Economics are all parts of the same life and are inseperable.

Also to him “Politics bereft of religion is absolute dirt, ever to be shunned”.2 Again he says “Politics concerns nation and that which concerns the welfare of nation must be one of the concerns of a man who is religiously inclined, in other words a seeker after God and Truth”3.

But this is not to be taken that he is a supporter of all religious practices such as superstition and blind beliefs. He says “For me there is no politics without religion not the religion of the superstitions and the blind religion that hates and fights, but the Universal religion of toleration. Politics without morality is a thing to be avoided”.4

That is how his political idea was for Rama Rajya which is based truly on moral principles. By Rama Rajya he says “I do not mean Hindu Raj. I mean by Rama Rajya Divine Raj, the Kingdom of God” and “Rama Rajya of my dreams ensures equal rights alike to prince and pauper”5.

a) Concept of Swaraj

It is clear from this stand point that Gandhi’s political was strictly based on moral principles. In politics, his concept
for Indian rule was Swaraj. To him Swaraj means not mere political independence, but a system based on the traditional values of India.

The term Swaraj literally means Self-rule. So, it depends entirely on internal strength, the ability to fight against the heaviest odds. Also it is the self rule of all. "I have therefore endeavoured" he says, "to show both in word and deed, that political self-government for a large number of men and women, is no better than individual self-government and therefore it is to be attained by precisely the same means that are required for individual self-government or self rule".6

Thus by Swaraj he meant that the government of India by the consent of the all people who have contributed by manual labour to the service of the state and who have taken the trouble of having their names registered as voters. What he meant by a rule of the people for the people. So in a sense, it is basically social rather than being political.

b) On Democracy

The above ideal of Swaraj of Gandhi, we can see coincide with the proper ideal of democracy. He was not fully agreed with totalitarian rule. But he had faith in democracy.
According to him, “Democracy must in essence........ mean the art and science of mobilising the entire physical, economic and spiritual resources of all the various sections of the people in the service of the common good of all.

The individual have to undergo a training for democracy, because it is the rule of mass and this mass is contributed by individuals. The good of individual is the good of all and so everyone would know his responsibility to mould the system clean and effective. Therefore real revolution should be brought in the home itself. The training or reform, should begin at home itself. “Democracy disciplined and enlightened” he says “is the finest thing in the world”8 For this mental or moral discipline is a necessity; otherwise it would become useless.

For this, it is clear that in democracy, the individual will is governed and limited by the social will, which is the State. If every individual takes the law into this own hands, their is no state. That way lies destruction of liberty. Therefore, one should subdue his anger and let the state secure justice. So a born democrat is a born disciplinarian. In a true system of democracy there should be equal opportunity for all irrespective of strength.
"My notion of democracy" says Gandhi, "is that under it the weakest should have the same opportunity as the strongest. That can never happen except through non-violence". Because the democracy or the Swaraj of the masses can never come through untruthful and violent means. Gandhi believed that "True democracy is not inconsistent with a few persons representing the spirit, the hope and the aspirations of those whom they claim to represent". A truly democratic system could never exist without the true representation of the whole people.

The representation by a few is not sufficient to express the feelings of the masses. A true democracy is a system in which active representation of all is possible. So centralisation as a system is inconsistent with the non-violent structure of society. Therefore, he wanted decentralisation of power. An active participation of the people in all the affairs of the government is needed. He points out "democracy is an impossible thing until the power is shared by all, but let not democracy degenerate into mobocracy".

In the true democracy of India according to Gandhiji "The unit is the village". He points out "True democracy cannot be worked by twenty men sitting at the centre. It has to be worked from below by the people of every village."
It is for the administration of the village that he put forward the concept of panchayat. The panchayat, formed by the residents of the village, only could know the problems of that particular villagers and thereby clear their wants. Every panchayat of five adult men or women being villagers or village minded shall form a unit. The Panchayat should select representatives first grade leaders and those leaders select second grade leaders. First Grade leaders work under second grade and so on...........Second grade leaders should select a chief.

So we can see that his concept of an ideal Democratic state, is that bases strictly on the principles of non-violence. It would be a completely de-centralised, stateless democracy where the prime consideration should be the welfare of the people and the people should be trained for selfless co-operative action.

c) The concept of Satyagraha

Gandhi considered everyman as a mixture of good and evil. He says “Everyone of us is a mixture of good and evil Is there not plenty of evils in us? There is enough of it in me.................and I always pray to God to purge me of it. The difference that there is between human beings is the difference of
degree". So evilness in a sense, is innate in man's nature i.e., as an animal he is violent. Gandhi points out "The moment he awakens to the spirit within he cannot remain violent".

Thus when one become truly non-violent, the body is transformed into spirit. But this transformation is not easy. The spirit is one which is always perfect, and body is one with imperfection. So the change from imperfection to perfection is not so easy. So he does not prescribe absolute Ahimsa or non-violence. But he believed in the gradual transformation or progress of man towards the spirit i.e., man is striving ceaselessly to reach the spirit. So what Gandhi suggested was perfectibility rather than perfection.

Sathyagraha, in his opinion is the relentless pursuit of truthful ends by non-violent means. It is "Vindication of truth, not by the infliction of suffering on the opponent on one's own self". Thus he considered it as a penance Thapasya for Truth. Sathyagraha literally means the holding on to Truth. So it is a Dharmayudha and there are no secret to be gudged, no scope for cunning and no place for untruth. A struggle which has to be previously planned is not a righteous one.
Satyagraha aims at the inner reforms and is based on inner strength. So it is called the soul-force. The inner reforms of the human soul, means that the acception of all that is good and rejection of all that is evil.

This is aimed at the realisation of the true self, which is the Truth itself, through non-violence. This is possible through love only. Hence it is called as love force. That is why this is eternal. He says "For me the law of Satyagraha - the law of love, is an eternal principle. I co-operate with all that is good. I desire to non co-operate with all that is evil, whether it is associated with my wife, son or myself." i.e., to realise this eternal nature, man has to reject all the evilness and try to achieve all goodness.

The procedure of Satyagraha is purely non-violent, based on love only. Gandhi points out that satyagraha is not to crush the opponent but to make him understand his mistakes. He remarked to Miss. Agata Harrison, "The essence of non-violent technique is that it seeks to liquidate antagonisms but not the antagonists" i.e. a Satyagrahi should over power the opponents, not with physical strength but by pure love. There should be no hatred. A Satyagrahi will always try to overcome evil by Ahimsa. That is why he says that the end of non-violent war is always an agreement, never dictation. The satyagrahi should try to avoid
violence in all forms; violence is to destroy the opponent or atleast to injure him, but this is not the way to convert or to reform the opponent.

Again a Satyagrahi should always be ready to examine himself and this self-examination is the way to purity. There should be no secrets in his life. He should be of clean habits and have open mindedness. "The Satyagrahi" says Gandhi "Must always hold himself open to conviction and whenever he discovers himself in the wrong, he must confess his mistake at all costs and atone for it"\(^{19}\).

Faith in human nature, is an essential qualification of a Sayagrahi. The basic nature of human being is non violence goodness. That is a satyagrahi should be aware of the dignity of human nature. Gandhi says "Even if the opponent plays him false twenty times, the Satyagrahi is ready to trust him the twenty first time, for an implicit faith in human nature is the very essence of his creed"\(^{20}\).

Satyagraha is the last resort to settle the problems, i.e., Satyagraha is launched only when all other attempts fail. Gandhi says "The first step that the satyagrahi takes in a conflict be it, individual or collective, persuasion, negotiation, and discussion.
If necessary he also argues to arbitration by a third party. Thus the Satyagrahi launches upon the extreme step not abruptly but only after gentler methods have failed\textsuperscript{21}.

Moreover, Gandhi believed that it is the duty of the Satyagrahi to pave the way for negotiation, talking to two parties. “It would not do for a Satyagrahi” Says Gandhi “to argue that the approach must be mutual. That assumes the existence of the spirit of Sayagraha in the authorities, where as Satyagraha is offered in respect of those who make no claim to be Satyagraha is. Hence the first and last work of a Satyagrahi is ever to seek an opportunity for an honourable approach.”\textsuperscript{22}

But this never means that compromise on the fundamentals, because compromise on fundamentals is a surrender. But persuasion and discussion are essential. In addition to the discussion with the adversary, appeal to the public opinion is also needed. And the Sathyagrahi should explain the case to one who wants to listen him.

It also can be seen that Gandhi gave maximum importance to suffering. He called Satyagraha as the law of suffering. In satyagraha there is no limit to sufferings of the Satyagrahi. He has to face assaults, beating, ex-communication,
loss of property, and even death. That is a Satyagrahi must continue to stagger his opponent; all his suffering strikes a responsive chord in the latter's heart and gradually converts him, because conversation or appeal are vital matters related to head, but suffering changes the heart. The progress of Satyagraha is measured by the amount of suffering. He says "the purer the suffering, the greater is the progress"\(^2^3\).

The ultimate and the most potent weapon in the armoury of Satyagraha is fasting. Gandhi calls this as a fiery weapon and claims to have reduced it to a science. Physical strength is not an important qualification to adopt this method. Because physical strength is of no use without a living faith in God. Fasting is not a mechanical process. It must come from the depth of one's soul. So fasting, though a very potent weapon has necessarily very strict limitations and is to be taken only by those who have undergone previous training.

True fasting generates a silent unseen force. In voilence there is nothing invisible. Non-violence of the other hand, is three-fourth invisible and so the effect is in the inverse ratio to its invisibility. Gandhi points out, "non violence when it becomes active travels with extra ordinary velocity and then it becomes a miracle"\(^2^5\). In short, the non-violence of the satyagrahi
staggers the violent opponent and upsets his moral balance and thereby prevent him from doing wrong. So he compares non-violence to homeopathic medicine, which are given in small doses but are very effective.

The satyagrahi should not be demonstrative. He says that satyagraha is the silent and undemonstrative action of Truth and Love and not showy performance. Gandhi says “Let us all be brave enough to die the death of a martyr. But let no one lust for martyrdom”.

II Cultural Philosophy of Mahatma Gandhi

Though Mahatma Gandhi was a politician, we can see that his ideals were strictly based on the age-old principles of India. He based his theory on the firm basis of Indian culture. Behind all his political, social and economic principles, this touch of Indian culture could be seen. He bases his theories mainly on the traditional values of India namely Truth and Non-violence.

a) Truth

To Gandhi Truth and God are Synonymous. He tried to see Truth as God. He says, “I call that great power not by the name of Allah, not by the name of Khuda or God, but by the name of Truth, For me Truth is God and Truth over - rides all our
I was taught from my early days to regard Truth as unapproachable; something that you cannot reach. A great Englishman, taught me to believe that God is unknowable. He is knowable to the extent that our limited intellect allows. Therefore he suggested no special significance to the empirical knowledge in the search of Truth. To him sense perceptions are often wrong and deluding however real they may seem to us. Eternal evidence is not sufficient. So he distinguishes Eternal Truth from usual empirical truth.

Therefore Truth can be reached, through an all-inclusive or integral effort of man's faculties in which knowledge plays only a part. This all inclusive process means a co-operated or harmonious process of thought word and deed. So harmony between thought, word and deed is an essential factor in the search for Truth. So to think anything, to speak a second and do a third is a lie. That is, man should do that, about which he is thinking and speaking or man should accord his word. The need of harmony arises, because man is not a rational being, or a material body or a creature of feeling. His intellect body and mind are needed in the process of seeking the Truth. So all three must be harmoniously blended in order to make the whole man.
If there is a uniformity in the thought and practice, then it is evident that thought or inner voice is Truth. Every one should follow this inner voice. The significance is this case is that, the inner voice says different things to different people. This is because all people are at different levels of mental and spiritual development. Due to the difference in the level of developing spirit of human beings, different inner voices are formed.

So all should undergo training to have good innovations or temptations. So in order to achieve the same results in the search for Truth, the individual must train himself in order to be able to make discoveries in the spiritual sphere. When an individual has done his spiritual training his inner voice is infallable.

Therefore, in his opinion the progress of this spiritual training will be according to the ability for self-purification. Every one should know his limitations and his own aptitudes. So it is needed that, for the formation of clear inner voice, one should clear his tendencies and wrong motives. That is why Gandhi stressed the significance of moral purification in the search of Truth.
According to Gandhi as the purity increases, the possibility to attain the Truth also increases. But it is true that one cannot reach the optimum purity. Man is incapable of being completely pure. That is Truth is one that could not be attained with man’s imperfections. So what is to be done, is to adopt a relative truth, according to the ability of the individual and try to understand it. As the individual progresses towards that relative truth, gradually his imperfection vanish. To Gandhi Absolute Truth remains beyond man’s reach as long as he remains imperfect.

Truth is the **Absolute**, which is the only **Existing**. It is the only thing ever existing and ever-lasting. All others are mortals. The word Satya is derived from **Sat** means to **exist**. Then it is the only Reality in this unreal world and the only thing which is permanent in the ever changing universe. Truth is the Supreme Reality. Gandhi identifies it as the indefinable, mysterious power that penetrates everything. He says that he feels it although he cannot see it with his sense.

These ideas coincide with the fundamentals of the theory of the spirit of Vedanta. The realisation of supreme Reality is moksha. Actually this moksha is the realisation of the Self and
it is said to be the goal of human life. Finding the Truth is, therefore, Self Realisation.

According to Gandhi self-realisation is possible through love only. He says “In order to see face to face the universal and all penetrating Truth, we must be able to love even the least of creatures as we love ourselves. And the man who attempts this cannot be indifferent to any thing in life. This is why my worship of Truth has led me into the political field”27.

True love originates from true morality. True morality comes when the six enemies are absent. The six enemies are Lust, Hatred, Greed, Error, Pride and Injustice81. When all these get away truth can be realised.

b) Non-violence

Non-violence or Ahimsa is a word closely related to Indian religion and Philosophy. To Gandhi non-violence is the means to attain Truth and ends means are convertible terms. We cannot see that the whole philosophy of Gandhi is based on these two ideals namely Truth and non-violence and he had sufficient experimentation in these two fields.

The actual meaning of Ahimsa is not non-killing or bringing physical pain. Non-violence to be observed
thought, word and deed. There are spiritual, Verbal and Physical non-violence. Non-violence is not the abandoning of the real struggle against evil. In his opinion, non-violence is more real and more active battle against evil than counter-violence. It is the moral resistance against immorality.

He points out "non-violence is not a mechanical performance. It is the finest quality of the heart and comes by training. It takes a long time to attain this mental state of non-violence. In daily life it has to be a course of discipline and he says that mental co-operation is needed more than outward observance and the latter is sometimes harmful to it. The perfect state is reached only when mind, body and speech are in proper co-ordination.

The acceptance of true non-violence is the complete self surrender before God. When one becomes the humble servant of God, his duty is to serve the humanity. God is in intense action without rest and if one wants to serve him, he also should become intensely active. There may be a momentary rest for a drop of water when it comes to the shore, but drops in the ocean do not have rest. So when one identifies himself with the ocean of God which is in intense action, he also should become intensely active. That is the adoption of non-violence demands two things, intensive
activity and service to humanity. One who adopts non-violence should serve God in the form of human beings. “I am endeavoring to see God through service of humanity - for I know that God is neither in heaven, nor down below, but in every one”\(^{29}\). So according to Gandhi, the best way to spirituality is the service of the Poor and the depressed.

According to Gandhi non violence can be practiced only by brave men. Cowards is cannot perform it “I am not pleading for India to practice non-violence because it is weak” says Gandhi “I want her to practice non-violence being conscious her strength and power. No training in arms is required for the realisation of her strength. We seem to need it because we seem to think that we are lump of flesh”\(^{30}\). But what is needed is patience.

c) His Concept of the Universal Religion

Gandiji believed that there should be one religion which was the root of all religions and it is the fundamental religion harmonises the historical religion and makes them valid. He believed that just as a tree has one trunk but many branches and leaves, there is only one religion which is true and perfect. By religion he menat not he conventional type of religion, but it has
an idealistic one and was based on the fundamental qualities of religion.

According to him religion is the trust in the moral organisation of the universe. The goal of man's life is to conquer evil in himself and reach the optimum goodness, therefore, these various religions are different part or roads to the same goal.

d) Tolerance

So what is wanted is the co-operation of different religion. There is no need of quarreling or arguing about the superiority of one's own religion. All religions are equal and are correct. There is no question of superiority or inferiority in the case of any religion.

Gandhi points out that all should have equal right to progress through their own paths towards God. He ruled out the convertions. To him faith is a personal matter and is based on one's ability to experience or realise. Religious writings and traditions are only pave way to the progress of the individual. That is, they from the surroundings to grow. Faith publishes itself and it is not necessary to spread it, through convertions. One could attain the goal through his own religion.
Gandhi points out that to hate other is irreligious, because all religions have the foundations to humanity. So if one thinks, his religion is only correct and all others are incorrect, it is purely irreligious, because to love and respect others is the fundamental concept of a religion.

Realisation of the supreme is the goal of all religious. All religious believe that there is one power which directs all the activities, knowledge and thoughts of this whole universe. When one realises this then, all the diversities vanish.

Gandhi was very much pained by the communal conflicts which were taking place in the country. He realised that communal harmony is an essential factor for the achievement of Swaraj. So he wanted Hindu - Muslim unity for the development of India. Love and respect he said, are the fundamentals of all religions - Hatred of others is irreligious. So he asks "Should we forget our humanity and return a blow for a blow? If some misdirected individual took it into his head to discreate the temple of break idols, should a Hindu in return he descerate a mosque on that account". He said that ignorance of the pure nature of religion is the cause of all differences and a true knowledge of religion will break down the barriers between once faith and another faith. To every Hindu and Muslim, his advice was that in
there was compulsion anywhere they should gently but firmly refuse to submit to it. To restore communal harmony he said, "I respectfully invite the heads of all the communities including the Englishmen, to meet an end to this quarrel, which is a disgrace to religion and to humanity. It seems as if God has been dethroned. Let us reinstate him in our hearts"32.

e) Status of Woman

Gandhi was proud of the Indian woman and believed that the glory of the land was due to the sacrifices of Indian women. The epithets used in our literature to denote the wife are *ardhangana* - the Better half; *sahadharmini* - helpmate. The husband addresses the wife as devi (Goddess). These are sufficient proofs for the mentality of Indians.

But unfortunately at some states in history this changed. Women were divested of many of their privileges and were reduced to a lower status. Many customs like, child marriage, Pardah, enforced widowhood were imposed on them. Gandhi called these customs as great evils and condemned them.

He always advocated widow re-marriage. To him every widow has as much right to re-marriage as every widower. He
considered that it is the duty of every parent to arrange for the re-marriage of their girl widows.

Another custom which raised criticism from Gandhi was the dowry system. He was of the opinion that this system has lowered the status of women, and destroyed the sense of equality. He always criticised unnecessary expenditure. He felt the need for an effort for the abolishment of this.

Gandhiji did not want women to be called as the weaker sex. “To call women the weaker sex is a libel. This is a man’s injustice to women. If by strength is meant moral power, then women is immeasurably man’s superior”.

Prostitution too was condemned by him and he is hed much to rehabilitate these ‘fallen’ and unfortunate sisters. He advised them to give up their bad and degrading profession and to take up khadi. He opposed the system of Devdasi prevalent in several places in India.

Gandhi believed in the equality of women and wanted their support in all fields of life. He wanted the service of patriotic women in the process of Satyagraha and the propagation of khadi. He believed the India should only progress through the upliftment
of women. "I am firmly of opinion" he said “that India's salvation depends on the sacrifice and enlightenment of her women”.

f) **Swadeshi**

The broad definition of swadeshi according to him is the use of all home made articles and the exclusion of foreign things he knew that this is necessary for the protection of home industries, more specially, those industries without which India will become pauperised.

He believed that high productive Mills only help to destroy the hereditary spinning system of India. Which was a supplementary occupation for the relief of the poor. The acute poverty of Indian masses during British rule in India, was caused by the destruction of the handicrafts of India. In his “Hindu Swaraj” Gandhi reveals his conception of “the ancient and sacred handlooms and asked his people to take this. He says to the wealthy people to devote their money for the support and spreading of this. He considered Swadesi as a *spirit* in us which restricts us to the use and service of our *immediate surroundings* to the exclusion of the more remote. It is necessary to attend to the primary physical needs of man and satisfy them by the use only of things that are produced by himself or his
The primary needs of man are food, clothing and shelter.

To Gandhi, the spinning wheel produces the golden bridge between the rich and the poor. In fact, he wanted to see that the seven lakhs of villages of India are kept alive, as the spinning wheel at the centre. And he saw this as a way to achieve his social order of the future.

Gandhiji saw the spinning wheel as an instrument to give employment to the millions of India. So he described spinning as a penance or sacrament. The revival of the cottage industries was the only method to regenerate the Indian villages, and he believed that the revival of one industry may inspire many others also.

Gandhi realised that the Swaraj was obtainable through Swadesi. In his presidential address at the first "Gujarat Provincial Political Conference" held to Godhra in October 1917, he said, "If we have no regard for our respective vernaculars, if we dislike our clothes, if our dress repels us, if we are ashamed to wear the sacred Shikha, if our food is distasteful to us, our climate is not good enough, our people encouth and unfit for our company, our civilization faulty, and the foreign attractive. In
short, if every thing in native is bad and every thing foreign pleasing to us, I should not know what swaraj can mean for us”35.

So for the attainment of swaraj Gandhi wanted the promotion of swadeshi concept. According to him what is wanted is the love for swadeshi. Every one of India, should develop that feeling of love. For that every thing national should be adhered to and everything foreign should be avoided.

He found that spinning is the cheapest and the best supplementary industry for the peasants of India. He felt the need of “a cottage industry” for the Indian peasants as they are unable to support themselves by the income from the land only. The spinning will serve as a supplementary industry for them. By doing this a large sum of money could be saved, which is being spend for dress and it would benefit the spinners and weavers of India. This will encourage the industry to maintain the good quality of wooven cloth.

To Gandhi Khadi cannots the beginning of economic freedom of India, as it strictly bases on swadeshi ideals. Great Britain was exploiting the Indian villages. They ruined all the indigenous industries. So the revival of khadi needs a revolutionary change in the mentality of all Indians. For this the
ideal of swadeshi should touch the life of every Indian, making him feel aglow with the possession of a power that has lain hidden within himself and make him proud of his identity with every drop of the ocean of Indian humanity. He says, “Kādī to me is the symbol of unity of Indian humanity, of its economic freedom and equality and therefore, ultimately in the poetic expression of Jawaharlal Nehru, “the livery of Indian Freedom”36.

**g) Education**

For a dynamic society, Gandhiji considered that education is essential. According to him “Reel education consists in drawing the best out”37 of oneself. So in the case of education also like all other subjects, the centre is the individual in Gandhian philosophy. Drawing out the best in the individual is education. Therefore it is the drawing out of divinity in man. Thus he agrees with the concept of divinity of a human being.

Realisation of this innate divinity which is the true self of the individual is the attainment of Brahman - the *supreme reality*. This Brahmin is nor related to the body, it is related only to the human spirit. So the body of the individual is only an instrument for the revelation of the spirit. In that case, the body, which serves as an instrument to feel the spirit or supreme soul
should be a perfect one because perfection cannot be attained through imperfection. Man should be wholeman for the revelation of the spirit. Man is neither more intellect nor the animal body, nor the heart and soul alone. A proper harmonious continuation of all the three is required for the making "of the whole man".

Man is governed by natural laws. Gandhi believed in the theory of evolution and holds that species of human being is development upon animals. Man is governed by both animal and divine passions. Like, animals, he is also the subject of hunger, sleep, fear and sex. But he is distinguished from animal due to certain development qualities of moral consciousness, self control and religious consciousness.

Man has to become perfect, He believed that no one can attain perfection while he is in the body. For the simple reason that the ideal state is impossible. So long as one is tied down the sackles of the flesh.". But this doesn't or mean that man should not make efforts.

To avoid these defects Gandhi formulated a new system of education. According to him the true nature of education coincided with the traditional concept. "Sāvidya Ya Vimuktaye" - education is that which liberates. To him knowledge
includes all training that is useful for the service of mankind and liberation means freedom for all manner of servitude even in the present life. Servitude is of two kinds; slavery to domination from outside and to one's artificial needs. The knowledge required is the pursuit of this ideal alone constitute true study' By education it is points meant that an all around drawing out of the best in child and man-body, mind and spirit.

So according to him education include the cultural aspects also. He considered this as an important aspect of education. In his talk to the girls of Kasturba balika Ashram, at New Delhi on 22-04-1946 he said, “I attach far more importance to the cultural aspects of education than to the literacy, cultural is the foundation of the primary thing which the girls get out from here. I should show itself in the smallest detail of your conduct and personal conduct, how you sit, how you dress, etc. so that anybody might be able to see at a glance that you are the products of this institution. Inner culture must be reflected in your speech this way in which you treat the visitors and guest and behave towards on another and your teachers and elders”.

This cultural behaviour is based on moral freedom. He said “I regard character building as the proper foundation for their (students) education, and if the foundation was firmly laid
am sure that the children could learn all the other things themselves or with the assistance of friends. So effort should be done to have the character. One would try to develop courage, strength virtue, the ability to forge oneself in working towards great aims. This is more important than literacy. Literacy training by itself adds not an inch to one's moral height and character building is independent of literacy training. He said that the student should realise that learning without courage is like a waxen statue beautiful to look at but bound to melt at the least touch of a hot substance. Moreover he recommended that moral and religious education should be included in curricula that is his chief goal of education was character building.

The main purpose of education is to grant freedom for all-round development of the students that is the harmonious development of all the constituents of human personality body, mind and soul. Therefore, he says that a true education is that which draws out and stimulates the spiritual, intellectual and physical faculty of the children.

**Basic education**

Bearing these in mind he made a plan for a new system of primary education He says "I hold that true education of
the intellect can only come through a proper exercise and training of the bodily organs in a child provides the best and the quickest way of developing his intellects. But unless the development of the mind and the body, goes hand in hand with a corresponding awakening of the soul, the former alone would prove to be a poor lop-sided affair."40.

III The Economic Theory of Mahatma Gandhi

a) Sarvodaya

John Ruskin's "Unto This Last" was a book that influenced Gandhi very much. He was very much attracted to the new socialistic principles of life. This book affected his social principles to a certain extent, even though he did not agree with the utilitarian principle aiming at the greatest good. According to him, "The greatest good of the greatest number is meaningless, for, it sacrifices the interests of 49 % for the completion of the interests of 51 %. So he coined a new idea Sarvodya - for the "good of all".

b) Trusteeship

For the good of all he wanted equal rights for all, equal distribution of wealth and property. He wanted equal distribution of the land. The basic theory of this is that lands are common property and all have equal right on it. The basic concept behind
this is the theory of non possession. The landlords have to donate their land for the landless people. The whole land is owned by the society. The landlords are only trustees. He believed that it is the duty of the rich to donate the land to the common people and become the trustees. He says that "the rich should take the initiative in this possession with a view to a universal diffusion of the spirit of contentment. This does not mean that if one has wealth, it should be thrown away and wife and children should be turned out of doors. it simply means that one must give up attachment to these things and dedicate one's all to God and make use of His gifts to serve Him only. And he believed that love and exclusive possession can never go together. He says that a violent and bloody revolution is a certainty one day unless there is voluntary abdication of riches giving and sharing them for the common good. He invited the owners of the land to act as trustees, taking a decent minimum livelihood.

c) Breed Labour

By the term "Bread" Gandhi meant the primary needs of man. Among these food is that most important. So everyone would earn for his bread. It is must. The basic idea of this is God created man to work for his food, and those who ate without work are thieves. Therefore, the basic idea behind the concept of bread
labour was economic equality. Therefore, this was the idea based on the welfare of the poor masses of India. Actually this idea was first put forth by a Russian writer named T.M. Bandaret, Tolstory advertised it and gave it a wider publicity.

Gandhiji suggested the implementation of spinning as Bread labour, and therefore, the spinning should be done by all. Everyone should produce Khadi clothes, according to their want and every family can grow cotton at least for family use. Women in the family can carry out this excellently by decorating the coarse Khadi with their artistic talents. So the world would see the revival of the fine, rich and coloured garment of the old. The Indian clother were the finest in the world at that time. No machine has yet reached the fineness of the cloth spunned by our ancestors. And the most important advantage of this is that for the middle classes it should supplement to income of the family and for the very poor women it is undoubtedly a means of livelihood. The spinning wheel should be as it was the widows loving companion and to the women of the well to do family, spinning is a duty or Dharma.

Another idea behind the bread labour is the theory of conception. That is each one would take what he needed strictly to sustain his body. Over conception of a few will lead to
deficiency. He believed that God never creates more than needed. The deficiency is due to the over consumption of a few people. This causes the difference between the rich and poor. So the term bread stands for minimum quantity of food for living.
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