CHAPTER II
GANDHIJI'S PHILOSOPHY OF ECONOMICS

Gandhiji's economics deals with finding out the non-violent way of tapping the existing resources (human, natural, animal and material) by individual member of the society (in the pursuit of every-day needs of his life) in a manner that will help him to reach his goal—the truth.

In other words, Gandhiji's economics is the study of that aspect of humanity which deals with bringing a state of equilibrium of body, mind, and soul, leading to the real happiness of each human being with the greatest evenness, so as to provide equal opportunity to all for an all round progress. It shows the way to eliminate the disturbing factors in the natural development of society.

'The good of all' and not 'the good of the many' (the utilitarian view),¹ being its motto, economics has to seek a way for its fulfilment. A good act cannot benefit some, while putting some others to distress. There is some natural order which upholds the good in the society on just and equitable basis. When we follow nature, we hold the good. Equilibrium of body and mind of each individual depends on the degree of natural order one undertakes in the pursuit. The more the man is away from nature and

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1. Bentham's Utilitarian view calls for 'good of the many' and not the 'good of all'. Also refer 'Delhi Diary' Pt-1, p. 201.
natural order, the more shall be the disequilibrium of his body and mind, and that in turn will reflect on the society.

There is a fallacy in the statement that 'men can conquer Nature'. Man cannot produce life, he cannot produce any of the seeds. He has no power to produce the elements. All he can do is to change their appearance or combine them in the formation of a new thing. What actually happens is that in the pursuit of conquering Nature, man is destroying the natural order which results in chaos.

Nature provides all that is needed for us. Nature has bestowed on human beings with intelligence and provided the special gift of hands to be used to their best advantage. More than the intelligence and hands, nature has provided him the most precious treasure viz., capacity for happiness, which man alone enjoys; no other animal is endowed with this faculty.

Food, clothing, shelter, education and recreation are natural needs of human beings. To form a society and live collectively is again the natural sequence of such needs. All these needs are purposeful, having a definite basis. The proper use of man's social faculties and his natural needs have a direct link. It is the way or act of dealing with his needs that determines the order of the society. Restructuring society according to the precepts of Mahatma Ghandiji points to the way of living naturally and nobly,
and pursuing the path of Truth and morality.

Gandhiji's economic philosophy lays emphasis on certain tenets which form an integral part of Gandhiji's philosophy and can not be viewed separately. Gandhiji's philosophy, in fact, has a universal appeal and holds true in every walk of life or in all fields of economic pursuit. The definition of Gandhiji's economics as stated above calls for the following points to be kept in view and emphasised at length:

A. Elimination of the disturbing factors in economics.

B. The development of an individual member of the society from within and from without.

C. Evolution of Society to its natural growth.

A. Elimination of the Disturbing Factors:

Gandhiji's economics has a different basis from that of the present day economics. Human consideration is deep rooted in this economics. This is clear from the remarks made by Gandhiji, "You know how Adam Smith in his 'Wealth of Nation', after laying down certain principles according to which economic phenomena are governed, went on to describe certain other things which constituted the 'disturbing factor' and prevented economic laws from having free play. Chief among these was the 'human element'.
Now, it is this 'human element' on which the entire economics of Khadi rests. The human selfishness, Adam Smith's 'Pure Economic Motive' constitutes the 'disturbing factor' that has got to be overcome.\(^1\) Gandhiji's statement makes amply clear the fundamental difference between Gandhiji's economics and the economics that is commonly accepted today. Gandhiji has drawn a clear cut line of demarcation between the two. The generally accepted economic theories take it for granted that it is the business of each individual 'to earn for self-gain' and 'spend it for self-satisfaction, and self happiness'. Different 'isms', like capitalism and socialism circle round the field of man's activities differently but they all accept the principle that man is born for self-gain and self-happiness. This means that individual gain is the sole basis on which the entire present day economic theories are formulated. It holds the view that it is the selfishness and the profit motive which has been the basis for the economic growth, researches, social reforms and culture. Gandhiji says, "Khadder economics is wholly different from the ordinary. The latter takes no note of human factor. The former wholly concerns itself with the man. The latter is frankly selfish; the former necessarily unselfish. Competition and therefore the prices are eliminated from the conception of Khadder."\(^2\)

1. Mathur, Economic thought, p. 149
2. Mathur, Economic thought, p. 141
Food, the basic need of human being is commonly prepared in each home with the help of the members of the family. There is no consideration of competition with other families regarding the cost of the articles produced as it is not prepared to be sold in the market. Therefore no question arises of its price. Hotels are there to prepare food for sale but we do not compare hotels with domestic kitchens. Gandhiji's economics is analogous to the domestic kitchen. Just as in domestic kitchens we do not calculate the labour charges or the cost of the floor used so is it with Gandhiji's economics. Activities have to be performed mostly on the basis of the bounden duty of man, giving little thought to pecuniary gains. Gandhiji says, "If she (the queen of the house) were to count the cost, the logic of facts irresistibly drive her to the destruction of her kitchen as well as her children." It evidently means that economics has been associated with life's problems. The more the importance of articles in life, the greater should be their production in individual families rather than attempting a centralised effort in their production like the domestic food. It alone can bring about the natural growth in our economic order. Unless such economics widens, to cover in its fold each individual who shall be required to participate in such work, there can not be a well ordered society. Such economics has to evolve means for providing

1. Rathur, Economic Thought, p.141.
greater work to each individual and eliminate, to the maximum, the disturbing factors like hotels, mills and building of centralised industries; the disturbing factors destroy humanity by indulging in price consideration, competition and greater selfish ends.

Gandhiji's economics does not eliminate wants altogether. Wants are natural to man, but they differ in intensity according to the circumstances under which man has to live. Therefore satisfaction of wants, in other words production and consumption of articles, are natural. This gives a chance to each individual to develop his human element or else to satisfy his selfish tendencies. Here Gandhiji's economics gives its own solution which is quite different from the orthodox modern economics. The orthodox economics leads a man to individualism (the disturbing factor of Gandhiji's economics). The basic difference in the two theories lies in the manner we tackle our basic needs viz. food and clothing. In the current (prevailing) economic order, preference is given to greater centralisation or mechanisation of industries including agriculture and the textiles industries. The basic issue of Gandhiji's economic order is to decentralise the industries, forming part of our basic needs. This issue changes the whole of the economic order, including consumption and production pattern, and governs the employment potentialities and distribution of income among the masses.

Gandhiji's economics is so much concerned with life itself that it becomes part and parcel of life of a common
man and not the business of a group of men. Therefore it is simple and can be understood by a common man. For understanding his economics there is hardly any need of knowing the complicated economics of exchange. It is a laymens economics which has practical or applied utility and therefore cannot be appreciated by the pedants.

Modern economics studies human activities under five heads:

a) Land (including nature's free gifts)
b) Labour.
c) Capital.
d) Organisation.
e) Entrepreneur.

According to Gandhiji's concept, man is taken as a human being without distinction except in productive capacity and intelligence. Gandhiji does not regard man merely as owner of land, legally claiming rent or acting as an entrepreneur, demanding his risk-bearing profits in an industry or even as a capitalist, acting as a money-bug and thriving on heavy interest on his capital investment.

These divisions create two distinct classes of parasites and dependants. Instead of tackling men on a human level, modern orthodox economics takes them to be just a factor in production. It is oblivious of the fact that human beings 'need supreme consideration' and 'life is more valuable than money' - the ideals of Gandhiji's economics. But
Conventional economics touches these factors of life only superficially. It never goes deep to tackle the under currents. Therefore its application becomes hypothetical, having little practical utility. It can develop only on one condition i.e., when it considers that human psychology counts more than doctrines in the practical field of economics. This becomes clear when we carefully study the evolution of 'Economics of Exchange'.

Theoretical doctrines fail to explain the reason for gradual increase of prices after the Second World War. Similarly the doctrinaire approach will only repudiate the importance of 'simple living and high thinking'. So is the case with manual labour, decentralised economic order, self-help and self-sufficiency. The orthodox economics cannot be its own judge. It has created its own cob-web. Superiority of machinery and technology, and statistical progress of wealth and income may constitute a measure of its value but it takes no cognisance of its effect on the bodies, souls and the spirits of the people.

Gandhiji says, "The economics that disregarded moral and sentimental considerations are like a wax work that being lifelike still lacks the life of the living flesh. At every critical moment these new fangled economic laws have broken down in practice. And nations or individuals when they accept them as guiding maxims, must perish." 

1. Refer Chapter I, pp. 3-10.
2. These are the ideals of Gandhiji's economic philosophy.
We should not give undue importance to the number of articles produced by human skill in judging the mechanism of different technologies, or even to the cost of production, profits etc., in preference to utilisation of man's body, his humanism and his spirit. Therefore Gandhiji points out that what the modern economics cares for is how much dividend it pays to the sleeping shareholders. Present economics has its base on 'Economic Man'. The economic man is "supposed to be always moved by the motive of getting the maximum of wealth with minimum of effort and able and willing to transfer his labour or capital freely as directed by this motive."¹

Gandhiji's economics, that upholds cottage industries, represents human values, whereas machine made articles represent mere metallic value. Therefore competition between hand-made articles and mill manufacture, should be abandoned, "that the Association (A.I.S.A., and A.I.V.I.A.) seek to do is to substitute false and non-human economics by true and human. Not killing; competition, but life-giving co-operation, is the law of the human being. Ignoring the emotion is to forget that man has feelings. Not the good of the few, not even the good of the many, but it is the good of all that we are made to promote, if we are 'made in His own image.'²

Competition is needed when the economy is based on 'struggle for existence' basis. It is wrong to believe that

we can not think of the good of all. A believer of God and his creation, must think in terms of the welfare of each individual.

8. Individual Development from Within and Without

Gandhiji points out, "Man is the maker of his own destiny in the sense that he has the freedom of choice as to the manner in which he uses his freedom. But he is no controller of results." 1 By conscious change of daily activities of life of every man, Gandhiji wished to reveal this fact to him. His economics which is concerned with the daily routine of man has its base on the principle that every action has equal and opposite reaction. It takes note of the ethics that man reaps what he sows.

Gandhiji believed, the spiritual expresses itself only through the ordinary activities of life. It thus effects the economic, the social and the political fields. 2 Gandhiji did not differentiate between economics and ethics. "... religion to be worth anything" he expresses, "must also be capable of being reduced to terms of economics, economics, to be worth anything, must also be capable of being reduced to terms of religion or spirituality." 3 Again to quote him,

2. V.B.Khor, Economic and Industrial Life and Relations, (Ahmedabad, Ravjivan Publication House II; p-1vi.
"I must confess that I do not draw a sharp or any distinction between economics and ethics. Economics that hurt the moral well being of an individual or a nation are immoral and therefore sinful. Thus the economics that permits one country to prey upon another are immoral."¹ Economic activities are affected by and at the same time affect the whole of man's structure (environment—physical and non-physical). Therein lies the importance of what Gandhiji feels, "That economics is untrue which ignores and disregards moral values. The extension of the law of non-violence in the domain of economics means nothing less than the introduction of moral values as a factor to be considered in regulating international commerce."²

India had a proud place in respect of morality and still possesses that quality not consciously but merely as a habit. If all the members of the society are again made conscious of their dormant quality and infused with the light of religious sanctity, we shall witness better economics. Not only this, we shall be proud of our strength that shall be many times more forceful than all the atomic energy in the world. "The atom bomb", says Gandhiji, "is the acme of physical force and as such subject to the law of dissipation, decay and death that governs the physical universe. Our scriptures bear witness to the fact that when soul force is fully awakened in us, it becomes irresistible. But the test

¹. Mathur, Economic Thought, p.387.
². Mathur, Economic Thought, p.381.
and condition of full awakening is that it must permeate every pore of our being and emanate with every breath that we breathe. "This calls for strenuous efforts and the efforts should be to transmute the desire of it in the mind. Non-violence emphasises on 'reform from within.'

Our ambitions must be very high. High ambitions are consistent with better economic principles. Gandhiji clarifies his economic ideals thus, "If we will but cleanse our houses our palaces and temples of the attributes of wealth and show in them the attributes of morality, we can offer battle to any combinations of hostile forces without having to carry the burden of a heavy militia. Let us seek first the Kingdom of God and His righteousness, and the irrevocable promise is that every thing will be added unto us. These are real economics. May you and I treasure them and enforce them in our daily life." However superior may be our economic planning, it shall fail if people lack in morality, in other words knowledge of spirit or God.

Strength 'within and without' depends on the development of 'human factor' in the economic world. Work done as duty and not taken as drudgery, 'respect to one's duty,' service to the neighbour becoming the motto of life, foregoing our selfish ends to the possible extent, upholding human skill

1. Kipling, Brothers, p.

* Dr. Alexis Carrol in the same vein say, that it is prayer and not the ATUM which will provide for us an infinite source of power.

and art in preference to the skill and arts of lifeless machinery etc., are the human factors the basis of Gandhiji's economics. They promote duty, service and love, and strengthen each individual member of the society from within and without. This strength is capable of leading him to the realities of life and save him from frustration, druggery, hedonistic ideals because the regard of human factors is happiness.

Gandhiji knew it well as he said, "A semi-starved nation can have neither religion nor art nor organisation." Therefore his emphasis was on removing the grave poverty and penury of India. It is the economic activity which can either raise the moral standard of humanity or degrade the human being to the level of beasts. It alone can help in pursuing his duty. Gandhiji's economics claims to save man from semi-starvation as well as leading him to conscious performance of duty. "Khadi economics are based on patriotism, sentiment and humanity." 

Gandhiji could foresee something more disastrous threatening society if we follow the West and unconsciously emulate materialism despising patriotism, sentiment and humanity. Gandhiji asserts, "If pestilence, poverty and bloodshed are to be avoided, there is no remedy but Khadi and other village industries." 

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1. Mathur, Economic Thought, p. 78
2. Ibid., p. 181
3. Ibid., p. 182
are inevitable under centralisation and industrialism whereas Gandhiji's economics provides a solution to these evils.

Gandhiji's economics calls for self-sacrifice, patience, self-suffering and austerity. These qualities are the outcome of the soul-force and they make man strong from within and from without. While introducing his economics, Gandhiji wanted to teach us as he speaks, "It is man's privilege to overcome adverse circumstances. Is not conquest of nature the slogan of the age we are living in. We have to cultivate austerity and penance in our life. There is nothing that the power of penance cannot achieve." 

Here Gandhiji opens the way to self-purification and emancipation and opines "What would it profit a man if he gained the world but lost his soul into the bargain." He tells us, "Life is an aspiration. Its mission is to strive after perfection, which is self-realisation. The ideal must not be lowered because of our weaknesses and imperfections." Thus Gandhiji stirs our consciousness by telling us that 'self realisation is the crying need of the time,' provided we pay our attention to him.

'Justice' is the ground of Gandhiji's economics. He says, "True economics is the economics of justice. People

2. The basis of Western Economics.
3. Mathur Economic Thought, p. 327
4. Kriplani, Brothers, p. 10
will be happy in so far as they learn to do justice and are righteous, or else it is not only vain but leads straight to destruction. To teach the people to get rich by hook or by crook is to do them an immense disservice.¹

We have to remember that we opposed foreign rule in India because it involved economic ruin and spiritual bankruptcy. If we earnestly desire for our all-round development and wish to make foreign invasion impossible, the first fruit of freedom should be the end of our mass poverty and penury.² The best shield to foreign invasion of any kind is to achieve 'Swarajya' or self-rule. The present slogan of 'conquest of nature' will be replaced under Gandhiji's economics by 'conquest of the self.' It also calls for fighting out our internal enemies like lust for power, greed, attachment, etc. and hoisting the flag of fearlessness, love, detachment and equality which it introduces in our daily activities of life. These qualities become the greatest bulwark against the exploiting of nature of the present economic order.

The righteousness that finds expression in our daily activities of life under Gandhiji's economic thought makes the society strong from 'within and without'.

C. Evolution of Society to its Natural Growth:

The study of Mahatma Gandhiji's principles of Economic reveals one fundamental truth that there are some moral laws

governing man's progress.

The natural pursuit of man is to find happiness. All the activities of an individual consciously or unconsciously are projected to this end which can be achieved only by strict adherence to the inseparable twin means of non-violence and the truth. "The society must naturally be based on truth and non-violence which, in my opinion," says Gandhiji, "are not possible without a living belief in God meaning a self-existent, all-knowing living force which inheres every other force known to the world and which depends on none and which will live when all other forces may conceivably perish or cease to act." 1

Means and ends are convertible terms. End is compared to a full grown tree, bearing flowers and fruits and means are likened to the seed of a tree. Non-violence (the means) is the seed of happiness - the end of each activity of human being. It is all utopia to try to find happiness without sowing the seed of non-violence, as happiness is the natural out come of non-violence. Therefore, evolution of society to its natural growth implies that each activity of human being is made non-violent. Gandhiji's economic thought provides a way to happiness, or non-violence or natural growth of society.

Society can be benefitted immensely only when each member of the society is happy. This is universalism of Gandhi Ji. Happiness is a very vague term and has been controversial. Economists have divergent opinions and are indecisive. They have not been able to decide whether to take individual happiness into consideration or the question of happiness should be thrown out of the orbit of economic field. Modern Welfare economics concerns itself only with the material welfare of the society and has little bearing on real 'happiness'. There is another class of economists who totally discard even the welfare viewpoints from economics. Robbins, the greatest critic of Welfare Economics strongly opposes such consideration and says, "Whatever may be economics, it is not concerned with the welfare viewpoint." But his definition ultimately touches the welfare point. The problem of finding ways to utilise the scarce means (or choice making) is nothing but the best utilisation of the resources for the welfare of the humanity as a whole. What we ignore under general economics is to differentiate between material happiness and real happiness i.e. between the happiness of the mind and that of the soul.

The whole classical economics, together with the non-classicism (including the Communist ideologies) have its basis or the originating point in 'want'. All believe that the characteristic of 'want' is nothing but human psychology, till they do not admit its growth to be human
psychological weakness. The diminishing want is treated as hindrance to economic growth or retarding the economics. The greatest economist of India, Prof. J.K. Mehta has a different opinion. His theory of wantlessness reveals that happiness lies in reducing our pains. Increasing wants will always produce disequilibrium of mind, and limiting our wants will give the greatest satisfaction to us and at the same time help in our pursuit of happiness.

Gandhiji was of the view that all the activities of every individual should be converged in the direction of achieving real happiness for himself. Real happiness and increasing wants (primarily, when grave disparity of income exists in the society) are poles asunder. It does not mean that man can be without any wants. Certain basic wants are but essential which nature is sure to provide him with if he acts in the natural way. But human selfishness is the man disturbing factor which brings many complications in the economic world like grave disparity in the society. Gandhiji's economics is a novel approach to a new economic order based on non-violence. Gandhiji says that people lack proper understanding, "that the Khadi method is a new method in economics as non-violence is a new method in politics. The Khadi method is bound to confound the orthodox economic theories, as non-violence has almost confounded the orthodox political methods. The new method lends itself to the orthodox statistical demonstration only to a certain extent."¹

¹ Mathur, Economic thought, p. 137.
Gandhiji quotes a well known law of nature that 'a thing gained can be retained only by the means it is acquired.' If therefore we perpetrate violence for acquiring a thing, we can retain it only through violence which will have to continue even after the end has been achieved. 'No good act can produce an evil result'. 'Take care of the means and the end will take care of itself.' Means are controllable and are within our reach, not the end.

Gandhiji defines non-violence thus, 'Ahimsa means avoiding injury to anything on earth, in thought, word and deed.' Violence embraces ignorance, anger, fear, selfishness, lust, ego, exploitation, starvation, wanton - humiliation, torture of men and animals etc.

'The principle of non-violence necessitates complete abstention from exploitation in any form.' 'If we are to be non-violent, we must then not wish for anything on this earth which the meanest or the lowest of human beings cannot have.'

Persistence of grave disparities in society reflects that society is living violently. If we live nobly and lead a just life, we shall voluntarily hug sufferings and simple living so that our neighbours may be saved from pauperism and destitution. Our external relations will be changed as they will be free from any exploiting tendency. Non-violence
leads to a simple life which again is possible only in a decentralised economy. Village life presents a ground for non-violence whereas city-life does not.

Truth, as per Gandhiji's view, is the highest law and non-violence is the highest duty. The end or truth is the synonym for eternal peace or happiness. As we cannot see the sun without its rays that emanate from it, in the same manner happiness or peace in the world cannot be separated from non-violent means. Gandhiji defines 'the end' thus, "To me God is truth and love; God is ethics and morality; God is fearlessness. God is the source of light and life and yet he is above and beyond all these. God is conscience... He transcends speech and reason... He is the purest essence. He simply is to those who have faith... With him ignorance is no excuse. And with him he is ever forgiving for he always gives us the chance to repent. He is the greatest democrat the world knows, for he leaves us 'unfettered' to make our own choice between evil and good."1 Real democracy rests with the persons and society which aim at achieving the truth in life.

If destruction would have been the law of our living, life would have been extinct by now. It is only under the law of non-violence "would a well ordered society be intelligible and life worth living. And, if that is the Law of Life, we have to work it out in daily life."2

1 Kriplani, op. cit., p.5
Love is the attribute of non-violence; it is another name for it. It is a subtle force. It calls for self-suffering and is the only way of punishing others without violence. It knows no hatred, or resentment and never revenges itself. There is no boundary line for love. It knows no limitation. Its power can be felt beyond the ken of human ingenuity as there is no limitation of space or time. It generates a feeling of universal brotherhood.

Love is the power of the heart or the soul. "It is my firm belief" feels Gandhiji, "that it is love that sustains the earth. There only is life where there is love. Life without love is death. Love is the reverse of the coin of which the obverse is truth." Without Truth there is no love. Then it is only affection (selfish or self-centered creed like that of a lover). It requires great searching from within and development of our inclination from within and without towards love and truth.

The course of non-violence is not, Gandhiji remarks, "It takes a fairly strenuous course of training to attain to a mental stage of non-violence. In daily life, it has to be course of discipline though one may not like it, like, for instance, the life of a soldier."  

2 Mingorani, Lasting Peace, p. 3
One who fears to die or a coward cannot tread on the path of non-violence. It can become his nature only when he begins to believe in the efficacy of God or Truth. One has to become fearless from the bottom of his heart.

If our aim is Truth, we shall have to take our neighbours with us. Final emancipation is not possible until our neighbours too follow the track of Truth. Therefore our efforts should be to take our neighbours with us on the path of Truth. Gandhi clearly points out, "A man's first duty is to his neighbour. This does not imply hatred for the foreigner or partiality for the fellow-country-man. Our capacity for service has obvious limits. We can serve even our neighbour with some difficulty. If everyone of us duly performed his duty to his neighbour, no one in the world who needed assistance would be left unattended to. Therefore one who serves his neighbour serves all the world."¹ It is unnatural to serve a distant neighbour, leaving aside the immediate neighbour.

"The Law (of love)", remarks Gandhi, "will work, just as the Law of Gravitation will work, whether we accept it or no. And just as a scientist will work wonders out of various applications of the Laws of Nature, even so a man

¹ Kher, op.cit., I: 1xiii.
who applies the law of love with scientific precision can work greater wonders.\(^1\) Gandhiji himself followed this law in his life and demonstrated its power. His experience tells us that 'the force of non-violence is infinitely more wondrous and subtle than the forces of Nature like, for instance, electricity.'\(^2\) Therefore the discoverer of the Law of Love has been placed by Gandhiji as the greatest scientist of the world. Further continues Gandhiji, "The more I work at this law, the more I feel the delight in life, the delight in the scheme of this universe. It gives me a peace and a meaning of the mysteries of Nature that I have no power to describe."\(^3\) Thus it is clear that it is the power or force of love that opens before us the mysteries of Nature.

Knowing well the supremacy of the power of non-violence or of love and at the same time understanding well the tendency of the masses, Gandhiji made strenuous efforts in bringing that love to bear on every human life. It was his aim to make each member of the human society to realise that if he follows the natural law of love, he attains the mightiest power in him. When man is consciously scrupulous and his every action has been gradually weaned away from violence, his deeds and words and his thoughts all have to be weaned away from violence. The economic thought of Mahatma Gandhi which is concerned with the action of man to meet his daily needs,

1. Mingorani, Lasting Peace, p.3.
2. Ibid., p-4
3. Ibid.,
we find, is saturated with love or non-violence, and which has the ultimate end in Truth.

Gandhiji at another place elucidates this point thus, to the man whose end and aim is realisation of God, even the functions of eating and drinking can be natural only within certain limits. For having knowledge of God as his end, he will not eat or drink for the sake of enjoyment, but solely for sustaining the body. Restraint and renunciation will therefore always be his watch-words even in respect of these functions. ¹ Those ideals do influence Gandhiji's economic thought and wants are then restricted, and the ideals rule all the economic activities. It may be generalised that Gandhiji's economic thought is controlled economics or restricted field of economic development and progress. Meaningful restriction of wants give rise to self development and real progress. Freedom of increasing wants may seem to provide easy going life and progress, but easy going life cannot mean a happy life and more often it may be an imbalanced life (when considered with the development of body, mind and spirit).

Gandhiji says, "It is not man's duty to develop all his faculties to perfection; his duty is to develop all his God WORD faculties to perfection and to suppress completely those of contrary tendencies."² It is going against nature if man devotes all his mind to perfecting the senses and indulges

¹. Chander, Teachings, p. 350
². Ibid.,
in it, taking it to be the only enjoyment of life. Really speaking, it is ruining the life and disturbing its equilibrium. When man makes indulgence as his practice, he is worse than a brute. Instead of indulgence, if a man uses his senses naturally without indulging his mind in them and strives hard to develop his reasoning power, power of discrimination, and capacity to understand his heart, he will develop his Godly faculties to perfection. It is man's nature to know God and to discover to himself his own treasure - the mightiest power of love which leads to real happiness.

Temptations are in reality unnatural, though seemingly natural. Gandhiji advocates that life is a battle-field where man has to fight out the evils. Gandhiji says, "In man reason quickens and guides the feeling, in brute the soul lies over dormant. To awaken the heart is to awaken the dormant soul, to awaken reason, and to inculcate discrimination between good and evil." 1

Evil tendencies, though seemingly natural are unnatural. A natural act of man becomes unnatural when indulgence predominates it. It not only harms the man concerned, but it adversely reacts on the society. For example, eating food is natural for living but indulgence in eating is harmful, not only to his body but to his soul. In the same way sensual satisfaction is necessary for procreation, but indulgence is harmful to physical as well as spiritual progress. An act

1. Chander, Teachings, p-356
which is useful, is natural, and which is harmful for bodily strength and the spirit is unnatural.

What does constitutes the natural growth of economics? It is 'simple living' and 'high thinking' constituting natural growth. We thereby fully conform to the law of nature with purposeful limitation of unnatural activities. When unnatural activities are limited man gets varied chances to engage himself in natural pursuits.

Natural way is a straight path. It is a sort of peaceful revolution in which all men, women and children take part.

The aim of economic development should not be material progress similar to that of the United States of America, aiming at providing a car for every citizen. Gandhi's aim was, "freedom for the full expression of .... personality,"¹ (specially the expression of godward faculties to perfection). Here-in lies the conception of Ramrajya the sumnum bonum of all economic progress. Individuality in the terms of Gandhi is expression of our latent power. He says, "In modern terms it is beneath human dignity to lose one's individuality and become a mere cog in the machine. I want every individual to become a full-blooded, fully developed member of society. The villages must become self-sufficient. I see no other solution if one has to work in terms of Ahimsa."²

1. Kher, op. cit., I : XXXV
2. Ibid., p-lvi
Violence breeds greater violence and there is no stoppage to it. Village life is nearer to nature than the city's because there is less chance for violence and more for a non-violent way of life. Violence cannot be obliterated from the society completely, but it can be minimised with persevering efforts and will of the people. There is need for compromise in the way of living. "With non-violence as the rule", observes Gandhiji, "life will no doubt be a series of compromises. But it is better than an endless series of clashes."¹ It will help in raising the individuality to a higher plane.

Development of each individual, beginning from the bottom is the key-note of natural development. Therefore stress is on the development of each village. There is no force but freedom and under such freedom voluntary self-development takes place provided the circumstances are favourable. "Such a society" points out Gandhiji, "is necessarily highly cultured in which every man and woman knows what he or she wants, and what is more, knows that no one should want anything that others cannot have with equal labour."²

This eventually means that natural growth stands for equality. Equal rights and equal opportunities must develop by themselves. Gandhiji points to the fundamental law of nature that nature produces what is strictly needed for day to day wants. Therefore we have not to think of the morrow but believe in Providence. He says, "God never creates more than what is

¹. Kher, op. cit., I p-xlvii
². Kher, op. cit., I 21
strictly needed for the moment, with the result that if anyone appropriates more than he really needs, he reduces his neighbour to destitution. The starvation of people in several parts of the world is due to many of us seizing very much more than they need. We may utilise the gifts of nature just as we choose, but in her books the debits are always equal to the credits. There is no balance in either column."¹

Further remarks of Gandhiji may be startling to many, specially for those who are scientists or believe in scientific approach. "This law is not invalidated by the fact that men raise bigger crops by mechanising agriculture and using artificial fertilisers, and similarly increase the industrial output. This only means a transformation of natural energy. Try as we might, the balance is always nil."² Pondering deep into what Gandhiji expounded as the law of nature we may find its veritable meaning, but it certainly needs Gandhiji's insight to fathom it all.

The following extracts show us a picture of decentralised non-violent economic order. "In this structure composed of innumerable villages, there will be ever-widening never ascending circle. Life will not be a pyramid with the apex sustained by the bottom. But it will be an oceanic circle whose centre will be the village, the latter ready to perish for the circle of villages till at last the whole becomes one life composed of individuals never aggressive in their arrogance

¹. Kher, op. cit., I 21
². Ibid., p - 105
but ever humble sharing the majesty of the oceanic circle of which they are integral units."

"Therefore, the outermost circumference will not yield power to crush the inner circle but will give strength to all within and derive its own strength from it."  

Gandhiji points out that society can become an ocean by following natural order. Our villages will then form an ocean whereas our cities will become rivers getting their supply from the ocean and ultimately blending with the ocean itself.

It is claimed that necessity is the reason for more of technology and scientific advancement. Therefore such growth is deemed natural. But very often one fails to distinguish between felt necessities and created necessities. Plough, charkha, hut, utensils etc. are examples of felt necessities and they alone can be called natural outcome of ingenuity. They cater for the common man on an equal basis. Tractors, textile mills, palacious houses, 'Apollos' and 'lunes' are examples of created necessities, having their fundamental base in selfishness and greed. One is natural while the other is unnatural. Gandhiji points out, "I would prize every invention of science made for the benefit of all. There is a difference between invention and invention. I should not care for the asphyxiating gases capable of killing masses of men at a time."  

1. Mathur, Economic Thought, p. 623  
2. Khar, op.cit., I, liv
Again to quote him, "I would add that scientific truth and discoveries should first of all cease to be the mere instruments of greed. Then labourers will not be overworked and machinery instead of becoming a hindrance will be a help."\(^1\) He said, "The individual is the one supreme consideration. The saving of labour of the individual should be the object, and honest humanitarian considerations and not greed the motive."\(^2\)

Why do we need the Atom Bomb, Hydrogen Bomb, space craft, success in reaching the Moon and other planets? It is because we have created such an atmosphere. We are afraid of others, we have no belief in the Almighty God and we are greedy. Due to these shortcomings in us, we have overshot the mark in technological progress and we wish to conquer time, space and nature. The outcome of these efforts are witnessed in the ever growing artificiality in life which results in:

1) Disturbance in nature (efforestation; air pollution)
2) Speedy decline of natural resources.
3) Exploitation of future generation by present generation.
4) Spreading of druggery, frustration, hedonism etc.
5) Increasing shortage of time, space and energy.
6) Undermining the gifted qualities of human being like different sense perceptions.
7) Increasing grief and disharmony among each family.

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\(^1\) Ibid, liv.
\(^2\) Mathur, Economic Thought, p. 476
Peace has become a mirage ever receding from us. We are at such a stage that we can hardly help exhausting all the natural resources in the next few decades.

Gandhiji wanted to revolutionise the thought, the speech and the action of man. He wanted to make us realise that God's creation is with some purpose. The sun, the moon, the earth and its inhabitants including smallest insects as well as the flora, mountains, rivers, sea etc., have all been created with a definite purpose. It is our ignorance that blinds us to their value. He says, "I do believe that all God's creatures have the right to live as much as we have. Instead of prescribing the killing of the so-called injurious fellow-creatures of ours as a duty, if men of knowledge had devoted their gift to discovering ways of dealing with them otherwise than by killing them, we would be living in a world befitting our status as non-animals endowed with reason and the power of choosing between good and evil, right and wrong, violence and non-violence, truth and untruth. ...Marvelous as the progress of physical sciences undoubtedly is, it only humbles us and enables us to know that we know hardly anything of the mysteries of Nature. In the spiritual realm, we make little of no progress. The physical has overwhelmed the spiritual... We hardly like to own the latter's existence. ...God is good and wise. A good and wise God cannot be so bad and so unwise as to create to no purpose. It is more conducive to reason to own our
ignorance and assume that every form of life has a useful purpose which we must patiently strive to discover.

I verily believe that man's habit of killing men on the slightest pretext has darkened his reason and he gives himself liberties with other life which he would shudder to take if he really believed that God was a God of Love and Mercy.¹

Gandhiji was firm in his belief that all the creatures are endowed with the same soul as that of man. Though it is man alone who can realise it, it is wrong to take him to be superior to lower creation. "On the contrary, being endowed with greater things in life, they are trustees of the lower animal kingdom."²

Gandhiji condemned vivisection even for the sake of getting knowledge. The knowledge we hope to get from vivisection is more harmful to society than to have no knowledge of it. He earnestly hoped, "I see the day clearly drawing when the honest scientists of the West, will put limitations upon the present methods of pursuing knowledge. Future measurements will take note not merely of the human family but of all that lives and even as we are slowly but surely discovering that it is an error to suppose that Hindus can thrive upon the degradation of a fifth of themselves or that people of the West can rise or live upon the exploitation and degradation of the Eastern and African

¹ Chander, Teaching, pp.23,24.
² Ibid, p.25.
nations, so shall we realise in the fulness of time, that our dominion over the lower order of creation is not for their slaughter, but for their benefit equally with ours. For I am as certain that they are endowed with a soul as that I am."¹

Gandhiji has placed two things in juxtaposition. The first is that human beings becoming lords and masters of the lower creation and the second is that developed countries living on exploitation and degradation of less developed or backward countries. These are examples of betraying Nature and its order in other words acts of violence against Nature and humanity. These things are going on in society on the pretext of advancing knowledge and progress. Gandhiji says, "I am not opposed to the progress of science as such. On the contrary the scientific spirit of the West commands my admiration and if that admiration is qualified, it is because the scientist of the West takes no note of God's lower creation."²

We have to take a very great lesson from the animal kingdom who live naturally and that is 'take no thought of the morrow'. It is our disbelief in the creator and our egoism that has made us dependent. "Nature's creatures do not worry or fret about tomorrow but simply wait on tomorrow for the daily sustenance. Only man in his overweening pride and egotism imagines himself to be the lord and master

¹ Chandar, Teaching, pp. 24, 25.
² Ibid; p. 24
of the earth and goes on piling up for himself goods that perish. Nature tries every day by its rude shocks to wean him from his pride but he refuses to shed it.”¹ To become freer in life we have to possess only those things which are strictly needed by us and distribute the rest to the needy. Nature teaches us to care for our neighbour and adopt Swadeshi to become really free men.

Gandhiji knew well that his ideas will be taken as utopian by the majority. It is the present set-up of society and its impact that hinder the introduction of natural ideas. Without minding the general misunderstanding he boldly asserts, "I may be taunted with the retort that this is all Utopian and, therefore, not worth a single thought. If Euclid's point, though incapable of being drawn by human agency, has an imperishable value, my picture has its own for mankind to live. Let India live for this true picture, though never realizable in its completeness."² Gandhiji had opined that one must have a definite picture which he wants to follow, before him. Without having a picture or a plan to follow we shall be going astray. Our goal must be very high so that we may not stagnate for ever. He says, "...it is only by keeping the ideal line in mind that we have made progress in geometry. What is true here is true of every ideal."³

¹ Khor, op.cit., p.184.
² Khor, op.cit., p.22.
³ Ibid-65
Replies to a Canadian's query about non-violent state ever coming in to being, Gandhiji wrote, "Glory lies in the attempt to reach one's goal and not reaching it. I passionately believe in the possibility of attainment through the perfection of the non-violent technique whose hidden resources no one has fathomed. We have only found a foothold. Perseverance opens up treasures which bring perennial joy. If the toil is great so is the fruit thereof." 1

A non-violent army needs greater presence of mind than the military. One must have faith in non-violence and God and this faith will equip him with all the resourcefulness. Gandhiji says that the non-violent way...vitaly touches the life of every single Indian, makes him feel glow with the possession of a power that has lain hidden within himself and makes him proud of his identity with every drop of the ocean of Indian humanity. This non-violence is not the insanity which we have mistaken for through all these long ages but it is man's most potent force as yet known to mankind." 2

Non-violence know no defeat. There is no power in the world comparable to non-violence. The power of non-violence is greater than the power of the combined armaments of the world. What is needed is, "one mind as also the will and the grit, to defend its honour and self-respect against a whole world in arms." 3

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1 Khur, op.cit., p.55.
2 Mathur, Economic Thought, pp.211,12.
3 Khur,op.cit.,p.60.
It is a clarion call to the intelligentsia, to wake up early from their torpor and find fulfilment in living in conformity with Nature.