1. C) A new/old alternative: basic ideas of Vedanta
B. Gandhi on Yoga, 'sacifice' (from Hindu Dharma)

- Resistance
- A companion of non-violent Satyagraha
- Jealousy
- Spiritual corruption, no Voluntary simplicity
- Complete self-reliance, swadeshi
- Indian goods
- Reliance on one's own use of college industry or surdy
- Political independence
- Force (non-violence) ahimsa
- Creative force, agape, love
- Abandonion from harmful surface, level
- Deep, Level

M. N. Neger

Gandhi's Spiritual Vocabulary: Some Terms
of Phibrocecril."

The 1909 Cudahy-Potter Study (Phibrocecril, University of New England) followed by the Secretary, Canadian Peace Foundation, and the Canadian Foreign Secretary, Canada, to Canada, and the Canadian Foreign Secretary, Canada, to Canada. The study was

Special appreciation is due to those who offered valuable

time Cudahy's General Framework for action was
over time is very minimal after 1909. Prior to that
forthwith, the problem of change is not mean-
neering. His closest associates have failed to
in Cudahy's own mind, which all but a very few of
put into effect and formed a framework for action
encountered in different audiences, albeit of different
use. While different levels of understanding were
occlusions of those encountered to explain in his
ways both old and new, in adjustment to the per-
was described in different thought communities
for different audiences. The same "moral"
emphasize different aspects of the approach accord-
interpreted by the fact that Cudahy would hypoth-
Any attempt to understand strategies is com-
throughout the forty years remaining in his life.
He and the changes in the international arena, and began to use it in the Cudahy-
concept of "perspective" and began to use it in the Cudahy-
called this old Mohandas K. Gandhi and Gandhi called this
early January of 1908. The then thirty-eight-year-
birth was given to a distinctly new concept in

INTRODUCTION
subject to radical changes. He describes himself as an “agnostic” upon arriving in South Africa in 1894 and confesses to having been “a believer in violence” prior to being influenced by Tolstoy in 1905. After 1909, however, Gandhi maintains that his views changed very little and most Gandhi scholars agree with him. What few significant changes have been noticed after 1909 can be dealt with quite adequately in footnotes or in brief commentary.

Unfortunately, the task of clarifying—let alone analyzing—Gandhi’s approach is a very difficult undertaking in which one must risk misrepresentation in order to render understandable a real complexity of thought. Gandhi would often confuse his use of terms by referring to the same concept on a variety of levels, in the same presentation. Thus, for example, he might refer to “Truth” as that which is absolute (secular), God (religious), and the Law (mystical). This state of affairs becomes greatly compounded as Gandhi might also seek to develop such important concepts as “love” and “suffering” with similar sloppiness on different descriptive levels, concurrently! The task of understanding his meaning of “satyagraha” with its three major component concepts of “truth”, “love”, and “suffering” becomes very difficult in such a context.

What I propose to do, therefore, is to analyze the theoretical bases Gandhi uses in his description of satyagraha, thus clarifying myself to the foundation on which his nonviolent action programs were built during the last half of his life. The approach of Joan Bondurant will be utilized insofar as she emphasizes the importance of the interrelationships between “truth”, “love”, and “suffering” in understanding “satyagraha”. An added dimension will be provided by separating three levels of understanding of these interrelationships and, hence, satyagraha.

It seems to me that there are at least three levels on which Gandhi satyagraha may be understood, accepted, or rejected. These three levels correspond to the different kinds of meanings he attributes to the words “truth” (satya), “love” (ahimsa), and “suffering” (tapas or yajna). These three levels can be crudely described according to whether his meanings are primarily secular, religious, or mystical. Most Western writers have related best to Gandhi’s terminology when secularized and thus describe satyagraha primarily as a “technique” or “method.” Some Eastern writers comprehend the religious bases for Gandhi’s words and emphasize satyagraha as a religious discipline. Few writers, however, have given any analysis of the deepest level to which Gandhi referred: soul force. By analyzing satyagraha on each of these three levels I hope to clarify this concept more thoroughly than has been done before and, in the process, reveal the relevance of this clarification to an understanding of Gandhi’s views in general and of coercion in particular.

It might well be argued that Gandhi was a man of action and to not focus upon historical practice is to overemphasize the importance his ideals held for him. This would carry weight if we were to deny the dialectical nature of ideals and practice in Gandhi’s approach. However, to emphasize ideals first and then their relationship to practice constitutes no such denial. Such a priority, in fact, would appear to be justified in the context of Gandhi’s own description of the relationship of religion to
politics in his approach. He tells us that "My politics and all other activities of mine are derived from my religion", which he did not consider to be contextually bound in any way."

While it may appear somewhat arbitrary to explore the inward Gandhi before viewing the outward, such an approach would seem necessary to a sympathetic/empathetic analysis of his approach. We must remember, for Gandhi,

"There are two aspects, the outward and the inward. It is purely a matter of emphasis with me. The outward has no meaning to me at all except insofar as it helps the inward."".

This suggests that a predominantly historical or secularized analysis of Gandhi's approach might fail to reveal the depths of Gandhi's own ideals. To say that we need not "subscribe" to Gandhi's theology "in order to understand and value the central contribution of his technique of nonviolent action" may well miss the point. While "subscription" is not necessary, serious exploration may be. On an outward level, satyagraha may well be understood as a "technique", but if the more inward religious/mystical levels are not granted their due emphasis, so also may be the real "central contribution" Gandhi has left us.

Accordingly, we shall act upon the assumption that, at least in the case of Gandhi, "those who say that religion has nothing to do with politics do not know what religion means."" In so doing we shall give Gandhi the benefit of doubt and not question his claim that he entered politics only insofar as it developed the religious faculty in himself.

Thus, any outward emphasis upon politics and historical/situational context would have to follow (or presupposes) an exploration of what he means by such phrases as "self-realization" and the "ordered moral government of the universe". An analysis of the "religious" and "mystical" may, as the "inner reality" of his approach, help us to even broaden our horizons to include possible insights not really explored in relation to politics before.

To indulge in an analytic separation of the "religious" from the more "mystical"—or even the "religious" from the "secular"—inherently involves a certain arbitrariness in the case of Gandhi. There are no lines of demarcation. In fact, it might be helpful for the reader to recognize from the outset that Gandhi's is a hierarchical perspective or mentality. The "mystical" includes the "religious" which includes the "secular". Each may be seen as building upon the truths as discovered within the lower levels of understanding which are a part of it.

If Gandhi was at all close to the Truth, the ramifications of his understanding of satyagraha may have truly fantastic possibilities. As we are able to understand satyagraha on its highest level of "soul force", the relevance of his nonviolent action approach to social change may be more fully appreciated for its revolutionary potential.
There can be many ways of interpreting yajna. For the Hindu householder, five yajnas are considered essential: the oven, the pestle, the quern, the pitcher and the spinning-wheel. The fewer there are of these the less substantial the household. A glance at them, however, will show that the important sacrifices are the first and the last and the middle three are their offshoots. The quern, the pitcher and the pestle presuppose the oven. The oven would not work at its best in the absence of the quern or the pestle in a home, but still it can pull on. But stop the spinning-wheel and you are without a principal organ. You have paralysis. A man who does no yajna for his food and clothing has no right to either. There should be a custom that he who does not work at his stove must go without food, and he who does not supply his spinning-wheel must go naked. We have discarded the spinning-wheel without discarding clothes. He is a thief who wears clothes without doing any spinning, in the same way that he who consumes food without working for it is a thief. Yajna means an offering, a sacrifice of the self, which is what physical labour is. They who work at the oven and the wheel are engaged in an intelligent sacrifice. Even those who are not engaged in such beneficial physical effort have to take some exercise to digest their food.

It will perhaps be clear now what a sin we have committed in giving up the spinning-wheel. India was a happy country, healthy and bright, when in the past millions of its women used to engage themselves in this light but beneficial labour.