



## KHADI AND BHARATIYA (INDIAN) PHILOSOPHY

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**Abstract:**

The objective of the research paper on Khadi and Bharatiya (Indian) Philosophy is to relate the power of the country. Khadi develops different types of clothes made from cotton, wool and silk. Khadi and Philosophy is connected with culture and tradition. Which is directly connected to economy, environment and employment. To maintain culture, tradition, economy, environment and employment it has to bring in the main stream of education. In philosophy it is called vyavaharika knowledge.

In our country, Bharat the khadi clothes have been changed from last 190 years. They were forced to stop all the industry and buy the foreign cloths at high rate. Awareness of all slavery was there but they could not decide it, Because absence of knowledge (Philosophy). Even the Bhartiya teachers, administrators, ministers, Businessman could not decide about the coming situation but still, they are doing their duties.

The focus of Khadi and Bharatiya (Indian) Philosophy is to develop the physical, senseological, psychological, intellectual concept of Swadeshi. This journey of Khadi – Expanding Horizons from Self-reliance to Progress in Bharat is physical, senseological, psychological, intellectual is about bondage. Where bondage is due to humanness or oneness.

**Keywords:** Swadeshi, Slavery, Knowledge, Philosophy, Bondage.

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**Introduction:**

Indian Philosophy is about the knowledge system. Khadi is not directly related to Indian Philosophy, but it is related to the Philosophy of Culture, Business and Tradition. Khadi is only the Materialistic part of human life. Our country was self-Reliance in food, cloth, house, in education, in culture, in philosophy, in all types of services and so on.

Due to some internal crises in the country all Bharatiya has to face the problems. First is not understanding the oneness, not understanding the self-realization concept, not understanding the richness of language, culture, education, knowledge of philosophy and so on. This leads to discrimination, Stereotyping and prejudice (the psychological problems). This type of thinking changes the history of our country. When first the Roman king Alexander enter in our country. That time Acharya Chanakya got alert and stop him through battle.

Gandhiji was a baniya (vaishya). So, when he thought of getting freedom from the British ruler, he will have a thought of baniya. First, he thought to follow non-violence (Ahimsa) a philosophical thought. He did exactly the same to fight against the British empire. He was the first person to use Ahimsa philosophy to get freedom. But sorry to say that our country could not get the freedom from ahimsa. Revolutionary freedom fighters Bhagat Singh, Shivaram Rajguru, Sukhdev Thapar, Subhashchandra Bose and many were also the khadi lovers.

**Khadi as Communication:**

**British and Khadi:** Bharat is the land of Agriculture, education and culture (Festivals). The main aim is to live a good life of 100 years. There are number of religions, caste and philosophies. All follow the concept of dharma (Duty), Yamas and Niyamas. In that everyone follows one Yama non-violence (Ahimsa).

Ahimsa is followed on all areas like to develop humanities, education, finance, agriculture, culture, nature and environment.

All the human beings have three basic needs they are Roti (food), Kapada (Clothes) and Makan (House). Khadi is one type of clothes, made of cotton. They are manufactured by hand and nowadays it is machine made. Cotton is agriculture crop which employed the farmers, workers, weavers, transporters, sellers, exporters. It is directly related to Bharatiya artha vayavastha (Economic policy).

In the history 18<sup>th</sup> and 19<sup>th</sup> centuries all the countries of the world turn to industrialisation and leave agriculture. In the same era British destroyed the co-ordination of industry and agriculture in Bharat and established Bharatiya agriculture and British industries. Due to destruction of rural and cottage industries all the population wear crowded in the agriculture sector. So, the British developed the new law on land ownership policy called mortgageable commodity in Bharat. “The law enacted around 1835 A.D and in the following years by the British conferred unrestricted rights of transfer of land on occupants of all classes. It could be mortgaged now and could be recovered through the British law court. The chief architect of ‘Survey Settlement’, Geroge Wingate saw this facility as a means of getting rid of uneconomic cultivators and substituting then by pensioners, traders and other parties having capital”<sup>1</sup>. This changes the history of Bharatiya agriculture. Due to British policies and Laws, the Bharatiya population lost their vocations (skill jobs) The people become landless, occupation-less and poorer.

**Ancient Bharat Khadi:** Bharatiya Philosophy deals with spiritual and material science. Which is essential to relate human life with human, nature and activities. Philosophy is a connecting thread of thought process which binds everything and everyone that leads to progress, growth and success. In ancient time Bharat

was connected with the world through spiritual thoughts and various material business. For example, 1) The Buddhist monks and Jain monks were travelling for spirituality and business throughout the world. 2) “Roman women’s passion for Indian cloth was so intense and powerful that they decorated themselves in seven folds of Indian muslin (called ‘Nubula’ by the Romans) and paraded in the streets”<sup>2</sup>. This shows that Bharat and Bharatiya were very powerful in spirituality, agriculture, commercial and industrial throughout the world prior to the advent of the British. No Psychological problem like caste, education, rich or poor, etc... can be seen from the following two examples. “The general population wear coarser cloth woven by Maharas (Dhers) through the best such cloth sold for Rs. 20 a piece. In Nagpur, Dhers spun an extremely fine thread which was then woven by koshtis into dhotis and saris which were the common dress of all classes in Maharashtra.”<sup>3</sup>

“The Kosthis (Weaving caste) employed Brahmins for their wedding and were not stigmatised as impure, as were most weaving castes. They enjoyed high standard of living and spend lavishly on wedding and other ceremonies.”<sup>4</sup>

**Relevance of Khadi:** Asking the question, “Is *Khadi* Relevant today?” would be an irrelevant question in itself. Further questions which may arise are:-

Is it applicable to modern social setup?

Is it comfortable?

Does it make Jeans and T- shirts?

Does it help in social status or a English feeling?

Does it help reducing stress? And so on.

Many questions may arise in mind. It would be really interesting to have evaluation of the khadi in the present-day context. There are examples of intellectuals and highly literate luminaries having lived a healthy and longer life comfortably. Relevance means the relation of something to the matter at hand. To

know the relevance of something is to know why it matters or how it is important.

Very few populations wear khadi in Bharat. It is necessary to learn and understand their philosophy, art, practice, concept, knowledge, technique, economy, employment and truth regarding khadi. Yet everyone talks or teaches about khadi but never experience. They are not against the khadi. Still the relevance of khadi is not seen clearly. A careful study of khadi can retain effectiveness in shedding light on the human's aspect of the truth of khadi practice in Bharat. As anything genuinely human, is a mixture of achievements and failures characterized by continuous change. One must realize that a subject like khadi changes all the time with respect to situations. It is not like what it had been and it is never going to be exactly like it was. The great majority of those who try to discover khadi for themselves are truly Bhartiya. Therefore, the study of khadi history will remain the royal path for them.

In Indian philosophy there are 12 Visions (Darsanas), like Sankhya, Yoga, Vaishesika, Nyaya, Mimamsa, Vedanta, Jainism, Buddhism, etc. All these philosophies have been developed and studied with their visions. They have been developed according to their needs and situation. i.e. relevance. Khadi is not only a vision; it is a tradition. It is developed purely on economy, employment, etc. it is the coordination of agriculture and industry. The skill-based techniques and knowledge developed by our ancient Rushis and Munies are unique and it has a relevance in today's life. No doubt, many Rushis and Munies have practised it and also made relevant changes according to their needs and situation in Bharat.

The concept of relevance is studied in many different fields including cognitive sciences and logic. Most fundamentally, it is studied in epistemology (the theory of knowledge). Different theories of knowledge have different implications for what is considered relevant and these fundamental views have implication for all

other fields as well. On the other hand, the khadi studies the history of this field and guards against those who considering khadi as mere artificial creation of the mind; as it is suitable for today and also useful for tomorrow. History will show that khadi may quickly be replaced by another well-developed khadi artificial clothes lifestyle. All that was valuable in one will be incorporated into the next one in an increasingly more comprehensive manner. Thus, the relevance of the khadi will be strengthened.

To respond properly to this state of relevance one has to cultivate a state of mind that on the one hand has a firm faith in khadi. In fact, the khadi provides changes in life, which have been more conducive; still the khadi is not accepted whole heartedly. Indeed, relevance is the state of mind that khadi and those talking of khadi should try to develop in themselves.

The relevance of khadi in human culture is studied by learning and teaching process. This pattern of relevance is useful to the individual or to the community. Without the development of the senses, there will be no relevance in the individual and thus in a community. Khadi can bring relevant changes only by training human psychology and physiology. While doing physiological work psychology is developed and while doing psychological work physiology is developed. But if the individual develops only one either psychologically or physiologically creates an imbalance. This will cause physiological or psychological illness or diseases or stress. Which is negative?

Any discussion about, what khadi is? or what khadi is not? can be properly done only if one takes pains not to forget the fact that it comprises within itself a variety of processes. Various khadi and other clothes may be interrelated but still remain different from each other in the sense that a true generalization about one may not be true for the others.

The situation has become complicated because of the changes which have taken place in the conceptions of the same khadi in different periods of its history, or even in the same period because of some handmade khadi, or who manufacture in various ways through machine which vary greatly different from the ways which have acquired conventional acceptance. When one thinks of such khadi in terms of art, science, logic, philosophy, ethics, culture and creativity, the narrowness of this generalization becomes obvious.

The question whether khadi has any practical relevance, and if it has or not and what is its nature, can be fruitfully discussed only if one is fully conscious of the variegated character of the khadi enterprise. It does not intend to assert that generalization can be true of khadi. Rather, it seems that it is not about the subject matter of the various processes. Perhaps it can make such a generalization about the method or methods which they adopt, but even such an attempt may not fare better. It is almost impossible to assert a generalization which is true. The methods which are used by all of them, or even of those used by any one of them, in the various phases of its development, even if one succeeds in offering an extremely broad generalization true for all of them, it is bound to be too general, to be of any informative value.

Therefore, khadi should remain practically relevant if it is likely to produce some effect, no matter whether that effect is desirable or undesirable. A society may decide to encourage the khadi which are likely to produce desirable effects and ban one which are likely to produce undesirable effects, but that would be another matter. The latest kind of khadi is as much practically relevant as is the ancient Bharat.

**Conclusion:** The practical study of Khadi is important in the Bharatiya education system. The courses like

charkha training are practical and skill based. Today Indian student and family (Bharatiya) find it difficult to accept or to change the lifestyle to Bharatiya traditional lifestyle which is full of knowledge, leadership, relationships and festivals.

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