CHAPTER-II
GANDHIAN PHILOSOPHY AS REVEALED IN HIS WORKS
2.1 Truth

2.1(i) Relative Truth

Everyone endeavors to approach Absolute Truth. But it is inaccessible and elusive. So one would have to be content with what Gandhi calls relative truth. However, this relative truth at each stage is as good as the Absolute Truth.

To explain the concept of relative truth, Gandhi distinguished it from Absolute Truth. “Relative truth is the truth as we perceive it in relation to a particular set of circumstances. It is not the whole truth. What may be true less than one set of circumstances may not be true in relation to a different set of circumstances... In contradistinction with relative truth is the absolute truth - the ultimate reality - which alone is was and forever shall be.”

One of the reasons why Gandhi upheld relative truth is that no human being can claim that “he is absolutely in the right or that a particular thing is wrong because he thinks so, but it is wrong for him so long as that is his deliberate judgment. It is therefore meant that he should not do that which he knows to be wrong, and suffer the consequence whatever it may be.” Further, Gandhi believed that human being could never realize perfect truth so long as he/she is imprisoned in this mortal frame. He/she can only visualize it in his/her imagination. Hence human being has to be content with relative truth. Since relative truth is different for different people, tolerance becomes a necessity. In fact, for Gandhi, the golden rule of conduct is mutual tolerance. This is because “we will never all think alike and we shall see Truth in fragment and from different angles of vision. Conscience is not the same thing for all. Whilst, therefore, it is a good
guide for individual conduct, imposition of that conduct upon all will be an insufferable interference with everybody’s freedom of conscience.” This tolerance has to cover every aspect of the ways of life and thought of others even though they may be different, except where the difference is fundamental. Relative truth also implies humility on the part of the seeker. Since relative truth is meant to lead one Absolute Truth, which is hidden, the practice of humility by the votary of truth will enable him/her to remove the veil that hides Truth. Gandhi said: A votary of truth has to be humble as the dust. His humility increases with his observance of truth. He sees this every moment of my life. I have a much divider sense of Truth and of my own littleness that I had a year ago. The wonderful implication of the great ‘Brahma Satyam Jaganmitya’ (Brahman is real, all else unreal) grows on me from day and day. It teaches us patience. This will purge us of harshness and add to our tolerance. It will make us magnify the molehills of our errors into mountains and minimize the mountains of others’ errors into molehills. The body persists because of egoism. The utter extinction of the body of egoism is moksha. He who has achieved this will be the very image of Truth, or one may call it Brahman.

2.1(ii) Absolute Truth

In its absolute sense, Gandhi equated Truth with God. He wrote: “The word Satya (Truth) is derived from Sat, which means ‘being’. Nothing is or exists in reality except Truth. That is why Sat or Truth is perhaps the most important name of God. In fact it is more appropriate to say that Truth is God, than to say that God is Truth.” Contemplating on this subject deeply, Gandhi concluded that Sat or Satya is the only correct and fully significant name for God. Hence Truth becomes the basis of all rules in life. The sole justification
for our existence on earth, according to Gandhi, is devotion to Truth. All our activities and even the very breath of our life should be centered on Truth. Without Truth it is impossible to observe any principles or rules in life. Gandhi held that Truth is nothing but God. He asserted: “Truth is God - nothing else, nothing less. The nearest word answering to Truth in Sanskrit is Sat. Sat means ‘being’. God alone is Sat. He alone is; nothing and no one else is. Everything else is illusion. Satya means Sat. Truth alone is in the world, nothing else is.” Further speaking of truth, Gandhi said that for humans it is a relative term. It is because Absolute Truth is God. He further said: “whatever we understand by God is implied in Truth. It alone really sustains us. For a time many other things may sustain us, but this alone sustains us for all time.”

Further, one can safely say that Gandhi experienced a double communion in his daily life - a direct and intimate communion with God on the one hand and on the other a personal communion with the teeming millions of human beings all through the day. It is this communion that led Gandhi to assert Truth rather than God. So Gandhi wrote in the Harijani “I claim to know my millions. All the 24 hours of the day I am with them. They are my first care and last, because I recognize no God except the God that is to be found in the hearts of the dumb millions. They do not recognize His presence; I do. And I worship the God that is Truth or Truth which is God through the service of these millions.

2.1(iii) God is everwith us

A friend wrote to him the other day how lonely he felt in the midst of company. This remark was prompted by his telling him that he distrusted the word of the official world. He did not, and had thought that he might share his trust. Behold his disappointment when he found his wanting. It may be that was not
what he meant by his cryptic letter. Anyway that was my interpretation and he replied that as a man of God he must never feel lonely. For, God was ever with him. Why should he care even if the whole world deserted him? Let him trust in spite of me, as long as the trust came from his heart and not his head. He feels differently. Mutual trust and mutual-love are no trust and no love. The real love is to love them that hate you, to love your neighbor even though you distrust him. If his love is sincere he must love the Englishman in spite of his distrust of what avail is my love, if it be only so long as he trust his friend? Even thieves do. That. They became enemies immediately the trust is gone.

2.2. Ahimsa

(i) Non-Violence in Peace & War

Mahatma Gandhi

A friend writing from America propounds the following two questions:

1. Granted that Satyagraha (non-violence) is capable of winning India’s independence, what are the chances of its being accepted as a principle of state policy in a free India?

2. Suppose a free India adopts Satyagraha as an instrument Estate policy, how should she defend herself against probable aggression by another sovereign state?

*Here is my answer:*

I may state my own individual view of the potency of non-violence. I believe that a state can be administered on a nonviolent basis, if the vast majority the people is non-violent. So far as I know, India is the only country which has a possibility of being such a state. I is conducting my experiment in that faith.
Supposing therefore, *that India* attained independence through pure non-violence India *could retain* it too by the same means.\(^1\) A non-violent man or *society* does not anticipate or provide for attacks from without. Such men and women will have shown personal bravery of a type far superior to that shown in armed warfare. In each case the bravery consists in dying, not in killing. Lastly, there is no such thing as defeat in non-violent resistance. That such a thing has not happened before is no answer to my speculation.\(^1\)

\[2.2(ii) \text{ Application of Nonviolence:}\]

*Universality of Nonviolence:* Nonviolence to be a creed has to be all-pervasive. He cannot be nonviolent about one activity it mine and violent about others. It is a blasphemy to say that nonviolence can only be practiced by individuals and never by nations which are imposed of individuals. In my opinion, nonviolence is not passivity in any shape or form.\(^1\) Nonviolence, as he understand it, is the most active force in the world...Non-violence is the supreme law. During my half a century of experience, he has not yet come across a situation when I had to say that he was helpless, that he had no remedy in terms of nonviolence.*Cultivation of Nonviolence:* he is an irrepressible optimist. My optimism rests on my belief in the infinite possibilities of the individual to develop nonviolence. The more you develop it in your own being, the more infectious it becomes till it overwhelms your surroundings and by and by might over sweep the world. To practice nonviolence in mundane matters is to know its true value. It is to bring heaven upon earth. There is no such thing as the other world. All works are one. There is no ‘here’ and no ‘there’. As Jeans has demonstrated, the whole universe including the most distant stars, invisible even through the most
powerful telescope in the world, is compressed in an atom. He holds it, therefore, to be wrong to limit the use of nonviolence to cave-dwellers and for acquiring merit for a favored position in the other world. All virtue ceases to have used if it serves no purpose in every walk of life.\textsuperscript{13}

\textbf{2.2(iii) Observation of ahimsa by body, speech and mind}

The original sense of ahimsa was one's own non-injury or safety. In the Satapatha-Brahmana the sacrifice is pacifying two types of fire for mutual non-injury, ahinsa being used as a noun. Mythology has it that the god Death(martyr) promised not to kill (harms) the Creator. In the Kapisha- Katha-Sarnhita a teacher is depicted as praying for the non-injury of his disciple. The thunderbolt, as a power, is personified with the goddess Svadhiti and it is used for the non-injury (ahimsa, as a noun) of the disciple. This idea implies that the non-violent thunderbolt is used for the destruction of enemies and for the protection of the devotee. The original etymological sense of ahimsa was physical non-injury or safety; subsequently it acquired the sense of non-killing extended to imply a moral meaning. A given norm of physical non-injury may be observable by body or with speech and mind also.\textsuperscript{14} One Purana says that one who follows the vow of Vishnushould not kill anyone. According to the Bhagavad-Gita ahimsa is bodily austerity (sariram tapas) besides the worship of gods, Brahmans, elders and the learned; it leads to purity, simplicity and continence. In the Santi-Parva ahinsa and celibacy are said to be bodily austerities. These references reflect the Vedic concept of ahimsa. It does not mean that there would not be virtues of
speech and mind also; but those virtues like the abstention from slander are not named as \textit{ahinsa} in these contexts.

- \textit{Pali Buddhism}. We may point out that in the Pali text mention is made also of specific virtues on the lowest level of non-violence, such as \textit{panatipata veramani}, or abstention from killing living beings.\textsuperscript{103} another term is abstention from \textit{danda} or physical injury to all living beings. The Pali recordings of some discussions between a Jain disciple and the Buddha give the impression that in Jainism there is a tendency to regard wrong of the body (\textit{kaya-danda}) as more blamable than any injurious deed of the mind. In contrast to this the Buddha is said to have emphasised that the deed of mind (\textit{mano-kamma}) is more blamable.

- \textit{Jainism}. The Jainism has five rules, called \textit{samitis}, to observe \textit{ahinsa}. These are careful movement (\textit{samyak-gamana agamana}), careful speech (\textit{bhasa}), careful eating (\textit{esana}), careful placing and removing (\textit{grha-niksepa}) and careful evacuation (\textit{vyutsarga}) these acts of carefulness refer mainly to the non-killing of beings and to vocal nonviolence. One is to limit the area of one's activities in order to be able to follow complete \textit{ahimsa}.\textsuperscript{15}
2.3 Basic education

The following are the fundamentals of Basic Education:

- All education to be true must be self-supporting, that is to say, in the end it will pay its expenses excepting the capital which will remain intact.

- In it the cunning of the hand will be utilized even up to the final stage, that is to say, hands of the pupils will be skillfully working at some industry for some period during the day.

- All education must be imparted through the medium of the provincial language.

- In this there is no room for giving sectional religious training. Fundamental universal ethics will have full scope.

- This education, whether it is confined to children or adults, male or female, will find its way to the homes of the pupils.

- Since millions of students receiving this education will consider themselves as of the whole of India, they must learn an inter-provincial language. This common inter-provincial speech can only be Hindustani written in Nagari or Urdu script. Therefore, pupils have to master both the scripts.16

2.3(i) Education Through Craft

- Speaking about education through a craft Gandhiji said

- “If such education is given, the direct result will be that it will be self-supporting. But the test of success is not its self-supporting character.17, but that the whole man has been drawn out through the
teaching of the handicraft in a scientific manner. In fact he would reject a teacher who would promise to make it self-supporting under any circumstances. The self-supporting part will be the logical corollary of the fact that the pupil has learnt the use of every one of his faculties. If a boy who works at a handicraft for three hours a day will surely earn his keep, how much more a boy who adds to the work a development of his mind and soul!". The following are the conclusions Gandhi arrived at, regarding education in 1932. He laid those down on paper while he was in detention in the Yervada Prison after his return from the Second Round Table Conference. What is known as the Wardha Scheme was but only a step forward.

• Boys and girls should be taught together.
• Their times should be mostly spent on manual work under the supervision of a teacher. Manual work should be considered as a part of education.
• Work should be entrusted to each boy and girl after ascertaining his or her inclinations.
• The child should know the why and the how of every process.
• General knowledge should be imparted to the child as soon as it is able to understand things. This knowledge should proceed literary education.
• The hand of the child should be trained to draw geometrical figures before he learns to write, i.e., good handwriting should be taught from the beginning.
• The child should learn to read before he is able to write, i.e., he should learn to recognise letters as if they were pictures and then draw their figures.

• By this method and by word of mouth, the child should acquire much knowledge before he is eight-years-old.

• Children should not be compelled to learn anything.

• The child should be interested in whatever he learns. playful manner, for play is an essential part of education.

All education should be imparted through the mother- tongue of the child.  

2.3(ii) Science and Industrialisation

_Young India_—December 17, 1925

“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."A student who is carrying on post-graduate studies in America writes:

"I am one of those who are extremely interested in the utilisation of Indian resources as one of the means for remedying the poverty of India. This is my sixth year in this country. My special field is wood-chemistry. I would have entered executive service, or taken up medical studies, if I were not so profoundly convinced of the importance of the industrial development of India. Would you approve of my going into industrial enterprise, say, pulp and paper manufacture? What is your attitude in general on the question of adopting a sane, humanitarian industrial policy for India? Do you stand for the progress
of science? I mean such progress which brings blessings to mankind, e.g., the work of Pasteur of France, and that of Dr. Benting of Toronto? He answers this question publicly, as so many inquiries are received by me from students all over, and as so much misconception exists regarding my views on science. He should have no objection, whatsoever, to industrial enterprise such as the student has in view. Only, he would not call it necessarily humanitarian. A humanitarian industrial policy for India means to me a glorified revival of hand-spinning, for through it alone can pauperism, which is blighting the lives of millions of human beings in their own cottages in this land, be immediately removed. Everything else may thereafter be added, so as to increase the productive capacity of this country. He would, therefore, have all young men with scientific training to utilize their skill in making the spinning-wheel, if it is possible, a more efficient instrument of production in India's cottages. He is 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. He abhors vivisection with his whole soul. He detest the unpardonable slaughter of innocent life in the name of science and humanity so-called, and all the scientific discoveries stained with innocent blood he count as of no consequence. If the circulation of blood theory could not have been discovered without vivisection, the human kind could well have done without it. And, he sees the day clearly dawning when the honest scientist 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 peoples of the West can rise or live upon the exploitation and degradation of the Eastern and African nations, so shall we realise, in the fullness of time, that our dominion over the lower order of creation is not for their slaughter.  

2.3(iii) Co-education in training schools

Shri Avinashilingam, the Education Minister of Madras, felt that the co-education policy of the TalimiSangh was not suitable to madras. He had no objection to education among children and among grown-ups, when they knew their own minds. But he was not in favour of co-education at the impressionable age of 15 or 16 when most of the girls came to training schools. Gandhiji, however, disagreed. “If you keep co-education in your school but not in your training-school, the children will think there is something wrong somewhere. He should allow my children to run the risk. We shall have to rid ourselves one day of this sex mentality. We should not seek for examples from the west. Even in training-school, if the teachers are intelligent, pure and filled supposing if some accident does take place, we should not be frightened by them. They would take place anywhere. Although he speaks thus boldly, he is not unaware of the attendant risks. You, as a responsible Minister, should think for yourself and act accordingly.”

2.4- Female Education:

2.4(i) Illiteracy among Women

As for illiteracy among the women, its cause in not mere laziness and inertia as in the case of men. A more potent cause is the status of inferiority with which an immemorial tradition has unjustly branded her. Man has converted her into a domestic drudge and an instrument of his pleasure, instead of
regarding her as his helpmate and “better half!” the result is a semi-paralysis of our society. Woman has rightly been called the mother of the race. We owe it to her and to ourselves to undo the great wrong that we have done to her.23

2.4(ii) Harijan Education

Harijan education is the most difficult of all. Be it in the crudest manner possible, a non-harijan child receives some home culture. A Harijan child, being shunned by society, has none. Even when, therefore, all primary schools are open to harijan children, as they must be sooner or later and in his opinion sooner rather than later, preliminary schools will be needed for Harijan children if they are not to labour under a perpetual handicap. This preliminary training be discovered and tried in all the numerous Harijan schools conducted under the egis of Harijan Sevak aghast scattered throughout India. That preliminary training should consist in teaching Harijan children manners, good speech and good conduct. A Harijan child sisyhow; dresses any how; his eyes, ears, teeth, hair, nails nose are often full of dirt; many never know what it is to have a wash. Heremembers what he did when in 1915 he picked up a Harijan boy at Tranquebar (in Tamilnadu) and took him with me to Kochrab where the Ashram was then situated. He had him shaved.24 He was then thoroughly washed and given a simple dhoti, vest and a cap. In a few minutes, in appearance, he became indistinguishable from any child from a cultured home. His head, eyes, ears, nose were thoroughly cleaned. His nails which had become repositories of dirt were pared and cleaned. His feet which were laden with dust were ribbed and cleaned out. Such a process has to be gone through every day, if need be, with harijan children attending schools. Their lesson should begin for the first three months with teaching them cleanliness. They should be taught also how to eat
properly, though, as he write this sentence, he recall what he had seen during the walking pilgrimage in Orissa. Harijan boys and grown-ups, who were fed at some of the stages, ate with much better cleanliness than the others who soiled their fingers, scattered about the leavings and left their places in a messy condition. Harijans had no leavings, and their dishes were left thoroughly clean. Their fingers, whilst they were eating, were after every morsel taken licked clean. He knows that all Harijan children do not eat so cleanly as the particular ones he has described. 25

2.4(iii) Sex education

May he invite you to discuss in the columns of harijanbandhua question which you have so far left more of less untouched, he mean the question of imparting sex instruction to young people? Should sex education be included in the educational curricula of our children? Who should impart it? What would be the necessary qualification for the task? Should this subject be taught in a matter-of fact manner to all and sundry just like geography or arithmetic? 26 Or is there any limit? And if so, who is to draw the line and where? Again should the aim of sex education be to combat the onset of libido or simply to recognize it as an inevitable fact of nature which has to be accepted and submitted to? But the sex education that he stands for must have for its object the conquest and sublimation of the sex passion. Such education should automatically serve to bring home to children the essential distinction between man and brute, to make them realize that it is man’s special privilege and pride to be gifted with the faculties of head and heart both; that he is a thinking no less than a feeling animal, as the very derivation of the word; (man) show, and to renounce the sovereignty of reason over the blind instincts is therefore to renounce a man’s estate. 50 In main reason quickens
and guides the feeling, in brute the soul lies ever dormant. To awaken the heart is to awaken the dormant soul, to awaken reason, to inculcate discrimination between good and evil.27

2.5- Untouchability

2.5(i) Gandhi on Dalits

On Elimination of Untouchability

In the wake of current Dalit dilemma, many so-called thinkers or Dalit think-tank or leaders blame Gandhiji for his thoughts on Harijans (Dalits). It is said Gandhi betrayed them. But this has been a biased and opportunistic criticism. Undoubtedly, Gandhiji was a great champion who was deeply concerned with the cause of Harijans and their uplifment. Untouchability in India, as the race and colour problems in the West, rested upon the idea of the superiority of one section of people over another on account of their birth. A Brahman might be as poor as the untouchable, but he was not ill-treated by our society on that account. Gandhi called these so-called religious sanctions as a serious stigma on the fair name of a society which has deep-rooted culture and historical traditions to support its identity.28 Mahatma Gandhi Christened Dalits as Harijans as men of God and believed that all the religions of the world describe God pre-eminently as the Friend of the friendless. Help of the helpless and Protector of the weak. He stated that the rest of the world apart, in India who could be more friendless, helpless or weaker than the forty millions or more Hindus of India who were classified as 'untouchables', if, therefore, anybody of people could be fitly described as men of God, they were surely these helpless, friendless and despised people. He opined, 'when Caste Hindus have of their own inner conviction and, therefore, voluntarily,
got rid of the present day untouchability, we shall all be called Harijans; for according to my humble opinion, Caste Hindus will then have found favour with God and may, therefore, be fitly described as His men.\textsuperscript{29}

**2.5(ii) Scavengers**

He has felt for years, that there must be something radically wrong, where scavenging has been made the concern of a separate class in society. We have no historical record of the man, who first assigned the lowest status to this essential sanitary service. Whoever he was, he by no means did us a good. We should, from our very childhood, have the idea impressed upon our minds that we are all scavengers, and the easiest way of doing so is, for everyone who has realized this, to commence bread labour as a scavenger. Scavenging, thus intelligently taken up, will help one to a true appreciation of the equality of man. In its inception, untouchability was a rule of sanitation and still is in all parts of the world outside India. That is to say, and unclean person or thing is untouchable but immediately his or its uncleanliness is shed, he or it is no longer untouchable. Therefore, persons who are to attend to scavenging, whether a paid bhanger their unclean work. If instating regarded as untouchable forever, the bhangi was treated as a brother and was given an opportunity and even made to become clean after performing an unclean service for society we should be as acceptable as any other member of that society.\textsuperscript{30}

**2.6. Bhramacharya**

After full discussion and mature deliberation he took the vow in 1906. He had not shared his thoughts with his wife until then, but only consulted her at the time of taking the vow. She had no objection. But he had great difficulty in
making the final resolve. He had not the necessary strength. How was he to control his passions? The elimination of carnal relationship with one's wife seemed then a strange thing. But he launched forth with faith in the sustaining power of God. Six years of experiment have showed him that the brahmachari's ideal food is fresh fruit and nuts. The immunity from passion that he enjoyed when he lived on this food was unknown, to him after he changed that diet. Brahmacharya needed no effort on his part in South Africa when he lived on fruits and nuts alone. It has been a matter of very great effort ever since he began to take milk. How he had to go back to milk from a fruit diet will be considered in its proper place. It is enough to observe here that he has not the least doubt that milk diet makes the brahmacharya vow difficult to observe. Let no one deduce from this that all brahmacharis must give up milk. The effect on brahmacharya of different kinds of food can be determined only after numerous experiments. He has yet to find a fruit-substitute for milk which is an equally good muscle-builder and easily digestible. The doctors, vaidyas and hakims have alike failed to enlighten me. Therefore, though he know milk to be partly a stimulant, he cannot, for the time being, advise anyone to give it up. Brahmacharya means control of the senses in thought, word and deed. He has been realizing more and more the necessity for restraints of the kind he has detailed above. There is no limit to the possibilities of renunciation, even as there is none to those of brahmacharya. Such brahmacharya is impossible of attainment by limited effort. For many it must remain only as an ideal. An aspirant after brahmacharya will always be conscious of his shortcomings, will seek out the passions lingering in the innermost recesses of his heart and will incessantly strive to get rid of them. So long as thought is not under complete control of
the will, brahmacharya in its fullness is absent. Involuntary thought is an affection of the mind, and curbing of thought, therefore, means curbing of the mind which is even more difficult to curb than the wind. Nevertheless the existence of God within makes even control of the mind possible. Let no one think that it is impossible because it is difficult. It is the highest goal, and it is no wonder.\(^{33}\)

### 2.7 Non stealing-(asteya)

Vow, non-stealing (asteya). It is one of the live great vows (mahavrata) of ancient India; and Gandhi prescribes it as necessary for the realization of self or Truth. It advises us not to take away the property of anyone unless he permits us. Right to private property is a recognized custom, and hence to steal the property of somebody else is to deprive him of the possession, the source of his livelihood. That is to say, thieving means committing injury or harm to somebody else. This goes outright against the principle of Truth and non-violence which, being two sides of the same coin, form the nucleus of Gandhi’s thought. Thus Gandhi, following the ancient trend, comments the vow of non-stealing in his own way. Secondly, it has a wider range than what is commonly ascribed to it. By stealing we generally mean robbing others of their property. But Gandhi gives it a meaning and expands its scope. An individual who eats or enjoys something secretly ignoring the other members of his family (say a father eats something secretly and keeps his children in the dark about it); takes away for self-gratification something from common-property (for example, a singly crystal of sugar from the ashram kitchen store); takes anything belonging to another without his permission although he knows it; appropriates something that appears to be nobody’s property (e.g., an article lying uncared for on the roadside or elsewhere) is a thief in Gandhi’s
eyes. Here it is noteworthy that an accrual of property, if legitimate, does not fall within its purview.\textsuperscript{34} Thirdly, to consume a commodity of any value that is unnecessary for simple and natural life is thieving, not to speak of extravagance and immoderate or wasteful luxury. To quote Gandhi, "It is theft to take something from another even with his permission if we have no real need of it. We should not receive any single thing that we do not need.\textsuperscript{35}"

"Eighthly, the observance of non-stealing requires an individual "to be humble, thoughtful, vigilant and in habits simple." This is a universal code for all satyagrahis. To sums up: Like all other vows Gandhi's prescription of non-stealing has its source in his philosophical outlook, i.e., a conscious and voluntary indifference towards earthly objects, both ideal and real. Although derived from ancient Indian tradition he reoriented and enriched it. This ascetic ideal was turned by him into one for observance by common man. In fact, an attitude of non-stealing fosters tranquility both physical and mental in an individual. In these days of conflict and selfishness, competition and greed, it offers, however small, solace and relief; and awakens a value sense in us.\textsuperscript{36}

2.8 Non possession

Non-possession and non-stealing do not necessarily lead to economic went. Gandhiji says that riches remain; we only change our attitude to them. Gandhiji analysed man's real needs and placed them in order of value. A follower of truth could not hold anything for tomorrow. Non-possession.\textsuperscript{37} means non-dependence on material things. It implies total abolition of private property in all kinds of belongings, a view mere radical that of extreme communities. Absolute non-possession is an abstraction and is unattainable in its fullness. In the words of Gandhiji, "To possess nothing is, at first, not like taking your clothes off your body but like taking your flesh off your bones."
Aparigraha is non-possession. Possession implies provision for the future. Gandhiji says, "God never stores for the morrow. He never creates more than what is strictly needed for the moment. Gandhiji tries to extend non-possession to the spiritual field. He who fills his brain with useless knowledge violates this principle of action. He who steals an idea from another and presents it as his own is guilty of stealing ideas. From the standpoint of pure truth, the body too is a possession," and so it follows that one who regards it as such will not only cease worrying about providing for it, but also use it only to serve God through selfless service to others," so much so that service and not bread, becomes with us to stuff of life. Aparigraha is not confined to conduct and property but Gandhiji relates to it "thoughts as well" Gandhiji recommends this vow for everyone and also for renunciation.  

2.9 Simple Life

The scarf was creased and needed ironing. It was not possible to send it to the laundry and get it back in time. He offered to try my art. 'I can trust to your capacity as a lawyer, but not as a washer man, said Gokhale; 'What if you should soil it? Do you know what it means to me? 'With this he narrated, with much joy, the story of the gift. He still insisted, guaranteed good work, got his permission to iron it, and won his certificate. After that he did not mind if the rest of the world refused me its certificate. In the same way, as he freed himself from slavery to the washer man, he threw off dependence on the barber. All people who ~ go to England learn there at least the art of shaving, but none, to my knowledge, learn to cut their own hair. He had to learn that too. He once went to an English hair-cutter in Pretoria. He contemptuously refused to cut my hair. He certainly felt hurt, but immediately purchased a pair of clippers and cut my hair before the mirror. He succeeded more or less in
cutting the front hair, but he spoiled the back. The friends in the court shook with laughter. ‘What’s wrong with your hair, Gandhi? Rats have been at it? ‘No. The white barber would not condescend to touch my black hair/ said I, ‘so I preferred to cut it myself, no matter how badly. ‘The reply did not surprise the friends. The barber was not at fault in having refused to cut my hair. There was every chance of his losing his custom, if he should serve black men.\(^{39}\)

We do not allow our barbers to serve our untouchable brethren. He got the reward of this in South Africa, not once, but many times, and the conviction that it was the punishment for our own sins saved me from becoming angry. The extreme forms in which his passion for self-help and simplicity ultimately expressed itself will be described in their proper place. The seed had been long sown. It only needed watering to take root, to flower and to fructify, and the watering came in due course.\(^{40}\)

2.10 The vow of celibacy:

Without it the two foregoing are almost impossible to observe it is not enough not to look upon women with a justful eye. animal be controlled so that will not be moved even in thought. If a man is married he will consider His wife a life long friend and establish with her the relationship or perfect Purity.\(^{41}\)

2.11 Abhaya:

Following the gita, Gandhi gave the palace of pre-examience to the observance of abhaya or fearlessness. He regarded this vow as indispensable for the growth of other noble gualities.instead of extolling fearlessness categorically,Gandhi cared to say that one does not to fear the inner foes.
Chapter -2 : Reference

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