Gandhiji’s staunch belief in Nature living had an effective influence on his psychic evolution. The simple style of life had a gentle touch of absolute pantheism. Though from a different perspective he showed that Nature never betrayed the heart that loved her. His lofty attitude towards life expanded Gandhiji’s armoury for the relentless struggle for the internal and external liberation of his fellow beings. He is uniquely indebted to Nature for one of her superb gifts namely self control. It is only through self-control one may attain the supreme blessing of flawless memory. To Gandhiji self control did mean more than the control of the mind as practised by a brahmachari or a sanyasi. He assimilated the vast sense of the term to suit the divergent situations of life wherever psychic check was required. Truth, satyagraha, non-violence and community service – his weapons and tools for liberating his country and the minds of her millions of dwellers – were melted in the furnace of Nature and beaten into shape
on the anvil of self control. It is the sole modulating force of the mind which bore the torch in his path for self realization through Anasakthi yoga or selfless action – the Gita concept of attainment of Moksha. The prolonged process of attuning the positive expressions of the mind was perpetually guided by his acquaintance with Nature. He reminds: “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 that the highest effort should be necessary to attain it.” Gandhiji realized how a vow of brahmacharya, which he took, could be used as a shield against any temptation. He recollects: “Everyday of the vow has taken me nearer the knowledge that in brahmacharya lies the protection of the body, the mind and the soul.” The simple life in harmony with Nature intensified his colossal capacity for self-control. It gradually developed to a powerful source of weapon to fight against any psychic crisis.

In all the intricate situations of life, he could point the sharp edge of it for resolute action. He had no difficulty in observing self-control for the mercy of God was always with him: “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.” Gandhiji
realized how the mind itself is man's enemy as well as his friend. It is man's duty to keep it under control. He established how a fully conscious and sustained moral integrity is the keynote of the control over the senses. The reason for his positive attitude towards practising self control is simple. He was conscious of its inherent presence in the real nature of man. It is this happy state of naturalness that helps man to comprehend and realize his own self. He believed in working out of plans for self restraint by paying attention to the fact that we are all sparks of the divine spirit. His concept of self control was like a deep rooted tree growing and branching out day by day. His resolute self control was actively vigilant till the moment of the fatal namaskar. With this salutation on the prayer ground outside the Birla House, when the imminent danger edged by the prostrating assassin was seen and felt, the Mahatma's body fell down instantly. But even then with extreme physical courage, it could bridle the mind to call "Hey Ram"—Oh God, the perennial reverberation of which was effected through his spirit to millions of human hearts all around the globe. Thanks to Nature, he could, in this manner dissolve into the inevitability of mortal existence – leaving his fellow beings to total lugubriousness.
After promising not to touch wine, woman, and meat, Gandhiji was permitted by his mother to go to England. In London he was a complete novice in the matter of English etiquette and continually had to be on his guard. There grew restlessness in his mind and he thought of returning to India. "But now that I had come, I must finish the three years, said the innervoice." In this perplexed state of mind he sought some consolation at a vegetarian restaurant in Farrington Street, where he got acquainted with the ideas of Salt's Plea for Vegetarianism. The vistas of tranquillity visualized in Nature living urged the purpose of the young student's landing in a foreign land. He remembered how he had begun the journey as a true student of law to turn to legal practice as a source of income for his existence. No one knew that this humble beginning would show the natural way for a total liberation of his entangled inner self. None could predict the possibility of the magnetic potency of a resolute mind capable of attracting everything that radiates Truth in Nature.

On his way to South Africa, Gandhiji had to remain in the port of Zanibar for a few days when he got an opportunity to watch nature, for a close introspection. He says: "Only Malabar can give any idea of the luxuriant vegetation of Zanibar. I was amazed at the gigantic trees
and size of the fruits. The thought of the fruit bearing trees and the tremendous energy locked up in the fruitarian diet made his mind far more vigilant than it had been in the past. His bitter night in the severely cold Matisburg railway station in Natal could not but make his mind more firm to face the hardships waiting for him in the colour prejudiced corner of the continent. Actually he went to South Africa for travel, for finding an escape from Kathiawar intrigues and for gaining his own livelihood. But it was his natural duty conscience, which made him realize that colour prejudice was more frightful than untouchability. He could identify the symptoms of this social malady under the South African sky. He managed to bear these experiences as tools to eradicate the dreadful disease of untouchability from the Indian soil.

The attunement of Gandhiji’s mind to live in harmony with Nature was considerably influenced by his experiences accumulated from the eventful travels and walks: “I would trot ten or twelve miles each day, go into a cheap restaurant and eat my fill of bread, but would never be satisfied.” “My habit of going out for long walks also stood me in good stead, and thanks to that habit I did not have actually to take to bed.” The ardent desire for selfless enterprises and his
adherence to lofty moral values always served as a polestar. The simple style of living helped to assimilate noble ideals in life. He realized how the rarer action is in virtue than in vengeance and how the attitude to return good for evil would be appreciated by posterity. In his living in harmony with the society, Gandhiji never swerved from the strong convictions regarding the idea of return good for evil, Morality and Truth, Brahmacharya and nonviolence, control of palate, Non stealing, Non possession, labour for bread and Swadeshi. For realizing these convictions, he depended on Nature living which convinced him of moral truth. The didactic perspectives in various religious books had a tremendous influence on him. He recollects how a Gujarati didactic stanza passionately caught him:

For a bowl of water give a goodly meal;
For a kindly greeting bow thou down with Zeal;
For a simple penny pay thou back with gold;
If thy life be rescued, life do not with hold.
Thus the words and actions of the wise regard;
Every little service ten fold they reward.
But the truly noble know all men as one,
And return with gladness good for evil done.
The central idea conveyed through the lines – return good for evil – became a perpetual guideline in his entire life.

Gandhiji had strong experiences of repentance and self audit. In his adolescence he was influenced by the habit of smoking for sometime. To meet the expense he used to steal little sums from his servant’s pockets. Since smoking in the presence of elders was impossible, Gandhiji and his friend began to think seriously about their want of independence. At last in sheer disgust they decided to commit suicide. They heard that Dhatura, a seed was an effective poison. They got the seeds and swallowed one or two each and soon they fought shy of death. He says: “I realized that it was not easy to commit suicide as to contemplate it. And since then, whenever I have heard of someone threatening to commit suicide, it has little or no effect on me.” It reveals his experience of strong self audit.

Nature living prompted a strong sense of moral standards in Gandhiji. He was perpetually prompted by an inner voice which could turn his mind to mysterious magnitudes. On a strange occasion one of his bad companions would have betrayed the intellectual integrity of Gandhiji. He says:
But I was saved by the skin of my teeth. My friend once took me to a brothel. He sent me in with the necessary instructions. It was all pre arranged. The bill had already been paid. I went into the jaws of sin, but God in His infinite mercy protected me against myself. I was almost struck blind and dumb at this den of vice. I sat near the woman on her bed, but I was tongue tied. She naturally lost patience with me and showed me the door with abuses and insults. I then felt as though my manhood had been injured and wished to sink into the ground for shame. But I have ever since given thanks to God for having saved me. I

It is on the strength of Nature living that he could identify the kindness of God to save His followers from moral turpitude and stagnation.

Gandhi developed a natural observation about the interpretations of vows or pledges. The observance of the same had been very crucial in the development of his mind:

Interpretation of pledges has been a fruitful source of strife all the world over. No matter how explicit the pledge, people will turn and twist the text to suit their own purposes. They are to be met with among all classes of society, from the rich to the poor, from the prince down to the peasant. Selfishness turns them
blind, and by a use of ambiguous middle, they deceive themselves and seek to deceive the world and God. One golden rule is to accept the interpretation honestly put on the pledge by the party administering it. Another is to accept the interpretation of the weaker party, where there are two interpretations possible. Rejection of these two rules gives rise to strife and iniquity, which are rooted in untruthfulness. He who seeks truth alone easily follows the golden rule. He need not seek learned advice for interpretation.11

He had a strong sense of propriety in keeping his vow, which was a spiritual vrata. He never allowed values turn topsy-turvy.

As a student in London, Gandhiji was seriously reflective about the modest means of his family. He came across the simple ways of life of the poor students and took to a simpler life. About the simplicity adopted he says, “the change harmonized my inward and outward life. It was also more in keeping with my family. My life was certainly more truthful and my soul knew no bounds of joy.”12 During these days he was very shy. He could not speak to a gathering. In this peculiar state of mind, vegetarianism and Nature living came to his aid. His stay at a watery place in Ventnor gave him ample opportunities to
overcome this difficulty. Through natural methods of free talking he could regulate the constitutional shyness. He managed to let it accrue remarkable peace of mind as in meditation:

My hesitancy in speech, which was once an annoyance, is now a pleasure. Its greatest benefit has been that it has taught me the economy of words. I have naturally formed the habit of restraining my thoughts. And I can now give myself the certificate that a thoughtless word hardly ever escapes my tongue or pen. I do not recollect ever having had to regret anything in my speech or writing. I have thus been spared many a mishap and waste of time.

He believed that silence is part of a disciplined system of Nature living. Experience has taught him that silence is also a part of the spiritual discipline of a votary of truth. Proneness to exaggerate to suppress or to modify the truth wittingly or unwittingly, is a natural weakness of man, and silence is necessary in order to surmount it. A man of few words will rarely be thoughtless in his speech; he will measure every word. “My shyness has been in reality my shield and buckler. It has allowed me to grow. It has helped me in my discernment of truth.” He acknowledges silence as a supporting factor
in daily life: "Silence is a great help to a seeker of truth. In the attitude of silence the soul finds the path in a cleaner light and what is elusive and deceptive resolves itself into crystal clearness." His negative attitude to people who are impatient to talk is evident in these words:

We find so many people impatient to talk. There is no chairman of a meeting who is not pestered with notes for permission to speak. And whenever the permission is given, the speaker generally exceeds the time limit, asks for more time, and keeps on talking without permission. All this talking can hardly be said to be of any benefit to the world. It is so much waste of time.16

To Gandhiji brevity of verbal expression is a part of simple living.

The spirit of service to the fellowmen was constantly agitating his mind. Once he offered shelter to a beggar leper. He fed him and nursed him. Later he established a small charitable hospital in Durban. He found daily a few hours to serve as a nurse in that hospital. From the point of view of Nature living, Gandhiji nursed his wife during the postnatal time, during the birth of his last two sons. During the birth of the last son he had to do the midwifery also since doctor's service was not available immediately. He had learned the lesson of prenatal care
from a book. He was least nervous. Through Nature living Gandhiji
developed a natural impulse to be totally free of nervousness.

Gandhiji interpreted the instinctive approach to the upbringing
and education of children from the perspective of Nature living. He
visualized his idea of dynamic parentage as in the vedic period:

I am convinced that for the upbringing of children the parents
ought to have a general knowledge of the care and nursing of
babies. On every step I have seen the advantage of my careful
study of the subject. My children would not have enjoyed the
general health that they do today, had I not studied the subject
and turned my knowledge to account. We labour under a sort of
superstition that the child has nothing to learn during the first
five years of its life. On the contrary, the fact is that the child
never learns in after life what it does in its first five years. The
education of the child begins with conception. The physical and
mental state of the parents at the moment of conception are
reproduced in the baby. Then during the period of pregnancy it
continues to be affected by the mother’s moods, desires and
temperament, as also by her ways of life. After birth the child
imitates the parents, for a considerable number of years entirely depends on them for its growth.\textsuperscript{17} The couple who realize these things, through Nature living, will never have sexual union for the fulfilment of their lust, but only when they desire issue.

Gandhiji was very much fond of the company of learning pupils. He had the habit of playing and joking with them. He taught his child and his brother's children physical exercise to make them hardy. He gave them personal guidance and encouragement. He was never particular to apply corporal punishment as a way to correct youngsters. But he knew that a cowardly teacher would never succeed in making his boys valiant and a stranger to self restraint could never teach his pupils the value of self restraint. So he thought how he must be an eternal object lesson to the boys and girls living with him. In this regard he was concerned about one of his sons who was wild, unruly, given to lying and quarrelsome. On one occasion he broke out most violently. Gandhiji was exasperated. He never punished his boys, but this time he was very angry. The boy cried out and begged to be forgiven and the father repented. Regarding the education of Gandhiji's sons K. Swaminathan comments:
At first his high minded patriotism prevented him from sending them to schools from which other Indian students were excluded or in which the medium of instruction was English. Later, when his outlook on life had undergone a change, his distrust of modern civilization and the material values on which it was based had its effect on his attitude to the method and context of school education. He attached more importance to character building and acquisition of bodily skills than to instruction in letters and formal training of the intellect and experimented with his ideas on his own and other children at Phoenix and Tolstoy Farm. His sons felt the deficiency of formal education at the time, though later they appreciated more and more the value of what they gained by the education that their father had given them, compared to what they had missed. But the discontent of the eldest, Harilal, resulted in complete estrangement between father and son, with tragic consequences for the latter. The attempt to teach others taught him that "the training of the spirit was possible only through the exercise of the spirit."  

The simplicity in living strengthened the conviction that forgiveness is a favourable expression of the mind. During one of his
regular walks in president's street he was assaulted by a policeman having colour prejudice. One of his English friends intervened and offered him as a witness to proceed against the erred policeman. But Gandhiji forgave him: "I have made it a rule not to go to court in respect of any personal grievance. So I do not intend to proceed against him... He apologised to me for which there was no need. I had already forgiven him."

Gandhiji proved that a true follower of Nature living never goes after petty cases or trivial enterprises.

Gandhiji could also entertain fruitful compromises. This gave him a relief in many complicated situations. He was brought to South Africa for the case of Dada Abdullah against Tyab Sheth. The case turned to a happy settlement for both the parties. Gandhiji studied the case very keenly and found that a speedy settlement would be beneficial for both the parties: "I felt that my duty was to befriend both parties and bring them together. I strained my nerve to bring about a compromise." He describes how he succeeded in his effort:

But both were happy over the result, and both rose in the public estimation. My joy was boundless. I had learned the true practice of law. I had learned to find out the better side of
human nature and to enter men's hearts. I realized that the true function of a lawyer was to unite parties riven asunder. The lesson was so indelibly burnt into me that large part of my time during the twenty years of my practice as a lawyer was occupied in bringing about private compromises of hundreds of cases. I lost nothing thereby - not even money, certainly my soul.  

Entertaining compromise is a positive attitude developed through the practice of simple living.

Through Nature-living Gandhiji developed a unique bent of mind to preach and practice non-violence better than otherwise. It is the most celebrated point of Hindu concept. He proved how it is one of the most positive aspects of human potentiality. His nonviolence was based on the nature of man which is basically different from that of an animal. For him Truth and Non-violence are the Law of the species, applicable to society as to an individual for all purposes. And nonviolence signified a revolutionary change of values in life and not mere resistance to something external. This attitude helps a lot to reduce or atleast to restrain the negative aspects of life. It is closely related to one's mental attitude. Non-violence is a concept which Gandhiji implemented in day to day life. He demonstrated how the training for
the simple nonviolent way of living may be spiritually oriented. The basic nature of non-violence is proved to be focused on helping ever and hurting never. Man must at least restrain himself from harming his fellow beings. Gandhiji realized the immense capacity of human destruction. He showed that non-violence is a sharp weapon designed and developed from a life of scientific observation and close communion with Nature. It can be edged to check most of the negative feelings in the community.

He was violent towards none. He loved the poor without hatred for the rich. While cherishing the noble Hindu tradition he did not hate the Muslims or other castes or creeds. When fighting for the country's liberty, he never hated the British. He believed that misery and injustice may do greater harm to the oppressor than the sufferer. He fused love and non-violence to face his enemies. He understood how violence brings about terrible harm to the sufferer as well as to the man who practices it. The concept of non-violence has been developed broader than it had been ever. To him "Non-violence is an active force of the highest order. It is soul force or the power of God head within us. Imperfect man cannot grasp the whole of that essence." He adds:
Non-violence is like a radium in its action. An infinitesimal quantity of it embedded in a malignant growth, acts continuously silently and ceaselessly till it has transformed the whole mass of the diseased tissues into a healthy one. Similarly, even a little of true non-violence acts in a silent, subtle, unseen way and leavens the whole society.23

In Harijan he wrote:

Non-violence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapon of destruction devised by the ingenuity of man. Destruction is not the law of the humans. Man lives freely by his readiness to die if need be, at the hands of his brother, never by killing him. Every murder or injury, no matter for what cause, committed or inflicted on another is a crime against humanity.24

From the perspective of Nature living, Gandhiji assessed that woman is an embodiment of Non-violent attitude:

Woman is the incarnation of Ahimsa. Ahimsa means infinite love, which again means infinite capacity for suffering. Who but woman, the mother of man, shows this capacity in the largest measure? She shows it as she carries the infant and feeds it
during nine months and derives joy in the suffering involved.

What can beat the suffering involved by the pangs of labour?

But she forgets them in the joy of creation who, again, suffers daily so that her babe may wax from day to day? Let her transfer that love to the whole of humanity, her forgot that she was or can be the objects of man's lust. And she will occupy her proud position by the side of man as his mother maker and silent leader. It is given to her to teach the art of peace to the warring world thirsting for that nectar.25

Gandhiji recognized woman as the “personification of self sacrifice.”26 His gender awareness was remarkably positive. He believed that sex discrimination is absolutely irrelevant and there is no need of any morbid anxiety about a woman's purity in day-to-day life. He says: “There is as much reason for man to wish that he was born a woman as for woman to do otherwise. But the wish is fruitless. Let us be happy in the state to which we are born and do the duty for which nature has destined us”.27 He had a clear concept of chastity and purity in woman's life. “Chastity is not a hot house growth. It cannot be protected by the surrounding wall of the purdah. It must grow from
within, and to be worth anything it must be capable of withstanding unsought temptation. On another context he said:

And why is there all this morbid anxiety about female purity? Have women any say in the matter of male purity? We hear nothing of women's anxiety about men's chastity. Why should men arrogate to themselves the right to regulate female purity? It cannot be super imposed from without. It is a matter of evolution from within and therefore of individual self effort.

Sixteen years later he repeated his view. "It is my firm conviction that a fearless woman who knows that her purity is her best shield can never be dishonoured. However beastly the man, he will now in shame before the flame of her dazzling purity."

Gandhiji was very particular to see that no woman should be deprived of her sense of security in any condition. "Let it be man's privilege to protect woman, but let no woman of India feel helpless in the absence of man or in the event of his failing to perform the sacred duty of protecting her." His attitude to atrocities towards women was negative. He believed that:

It is wrong and immoral to seek to escape the consequences of one's acts. It is good for a person who overeats to have an ache
and a fast. It is bad for him to indulge his appetite and then escape the consequence by taking tonics or other medicine. It is still worse for a person to indulge in animal passions and escape the consequences of his acts.... Nature is relentless and will have full revenge for any such violation of her laws. Moral results can only be produced by moral restraints.\textsuperscript{32}

The purity of Gandhiji’s mind was immensely promoted by Nature living. He conceptualized that life without brahmacharya, the simple life style which leads to the knowledge of God appears to be tasteless. The brute by nature knows no self restraint. Man is a unique creature and he is capable of, and only in so far as he exercises, self-restraint. This is why the religious books praise the relevance of brahmacharya. It is full of wonderful possibilities. It is not a mere matter of the body. Gandhiji explains:

It begins with bodily restraints, but does not end there. The perfection of it precludes even an impure thought. A true brahmachari will not even dream of satisfying the fleshly appetite, and until he is in that condition he has a great deal of ground to cover.... For me observance of bodily brahmacharya
has been full of difficulties ... but yet I have to achieve complete mastery over thought which is so essential.\textsuperscript{33}

He was anxious to observe \textit{Brahmacharya} in thought, word and deed and equally anxious to devote maximum time to \textit{satyagraha}, something more of passive resistance.

In his ashrams, Gandhiji insisted on the relevance of total control over the mind: The inmates were trained to lead a life in harmony with Nature. His ashrams were centres, where he had perpetual experiments on his concept of how to master the mind. He began these experiments in \textit{Satyagraha Ashram}, \textit{Sabarmathi, Wardha} and later in \textit{Sevagram}. In the ashram he maintained the dignity of a community created by a great personality. For Gandhiji his ashram was the greatest institution by which posterity would judge the merits and demerits of his life and how he ventured to live in harmony with nature. The \textit{Sabarmati Ashram} was meant for a small group of inmates. It was a small community of thirty persons. But the intake would be increased to more than two hundred. Some of the inmates of the ashram were assigned some duty or the other in the \textit{ashram}. There were also some special rooms barely furnished for guest. Usually there would be an unending stream of visitors, who came for a \textit{darshan}. 
They belonged to different colours from the three thousand or more castes and sub sects dwelling in the lengths and breadths of India. The community formed by them had the air of a moving crowd. But this community was faithfully reflecting the moving mind of Gandhiji.

Prof. Malkani remarks:

Some European is reported to have asked him, “how is your family?” prompt came the reply, “All of India is my family” I think he could have truly said, “All of mankind is my family”. Yet this the best institution of his creation and housing a cross section of mankind was truly called “a menagerie“ by some critics, “a lunatic assylum” by the Cynics, and “a Home for individuals” by superficials. Not with standing an element of truth in all these observations, the ashram was not only a unique epitome of mankind but a gathering of a most remarkable community. For Gandhiji it was but a reflection of his nature.34

In the Nature friendly ashram settings, Gandhiji was forging his weapons of Non-violence, Truthful community service and satyagraha to fight for internal and external independence. He took special care to see that his ashram was neither a retreat nor a rest house for the weary. It was not reminiscent of the shady hermitages of the dense forests in
the Himalayas. Either in India or in South Africa Gandhiji's ashrams were neither too far nor too near a city. His ashram located at the most five miles from the railway station, or the nearest city. The Sabarmati Ashram was located across the river, two miles by road. It was set in a rural background:

But even in its solitude it was more busy than a beehive, its day starting at 4 A.M and ending at 9 P.M. It gave no rest, physical or emotional, to the inmates and whenever Gandhiji needed rest he took a holiday away from the Ashram. But at all times and wherever he was, the Ashram and its inmates were never out of his mind. No fond mother ever devoted on her child so much as Gandhiji on his ashram, even while he whirled away at giddy speeds in distant places.\textsuperscript{35}

No higher realm of thought than that of his association with the simple folk of his ashram could promote his zest for social well being. He could acquire not only a sense of consolation but also a feeling of unity and integrity.

Though Gandhiji "looked on it as a religious community\textsuperscript{36}, it sheltered people from different walks of life. It is true that the ashram had a religious background:
Morning and Evening congregational prayers were an essential part of the daily routine and this routine was observed by Gandhiji and others even in running railway trains or on sick beds. Fasting was common enough but offering of prayers was a necessity of life. However to my mind the core of religious observances in the Ashram was the actual and visible equality of all religions among the inmates who belonged to different creeds. In fact some were bothered about caste in their inner minds but I believe everybody observed the equality of all religions both in belief and practice.

A probe into the life of Gandhiji's ashram reveals that it was a community of services, which led a life in harmony with rural settings. The phoenix settlement ashram near Durban was started in 1904. The Indian Opinion was published from here. Every inmate of this settlement was a typesetter. It has 100 acres of land where the inmates tilled hard. They were in service of the Indian community in South Africa. The inmates led a life of poverty and hard labour. The Tolstoy farm ashram was founded in 1911 near Johannesburg in Transvaal with one thousand acres of land, for the families of the satyagrahis, arrested during the Civil Resistance Movement. The features of Tolstoy farm
prove that it was the true mother of the ashram at Sabarmathi. While satyagraha remains Gandhiji's epochal invention in the field of social methodology. His ashrams "had a religious background." They were centres for the services of India and through her of the world by founding almost a new social order known as the Sarvodaya Samaj, basing Ruskin's ideas in Unto This Last.

Through Nature-living and the observance of truth, Gandhiji proved that it was that sublime state of mind which helps to know into the life of things. Devotion to Truth is the key aim of our existence. All our activities should be centered in truth. It should be as vital as oxygen: "My uniform experience has convinced me there is no other God than truth." Truth helps to observe principles of Nature living. It distinguishes between right and wrong and helps to find out what is worth being, what is worth reading and what is worth seeing. Gandhiji demonstrated a definite system for a seeker of truth. He should be humbler than the dust that even the dust could crush him:

....the quest of Truth involves tapas – self-suffering, sometimes even unto death. There can be no place in it for even a trace of self-interest. In such selfless search for Truth nobody can lose his bearings for long. Directly one takes to the wrong path one
stumbles and is thus redirected to the right path. Therefore the pursuit of Truth is true bhakti (devotion). It is the path that leads to God and therefore there is no place in it for cowardice, no place for defeat. It is the talisman by which death itself becomes the portal to life eternal.40

This is true not only in the case of saints but of all. Those who observe it may live in harmony with the society, which is a manifestation of God.

Truth is a motivating force in Nature. Through Truth there emerges the relevance of Satyagraha, Sai - Truth, Agraha – Stern. A satyagrahi acts in obedience to a higher code of laws. Adhering to these laws of Nature one may disobey the law imposed by constitutional authorities. Satyagraha is non-violent to the body for it forbids physical force. Since there is no question of inflicting injury to the opponent, it provides a natural readiness to undergo perilous hardships. Gandhiji proved that Satyagraha could be motivated by love and satyagrahi could reach a detached state of mind. At such a stage the oppressor and oppressed think of the things, which cause misunderstanding. In such a fearless state of mind one attains a life giving spirit and hesitates to be a slave and rules out arbitrary action of
the oppressor. It is this bend of mind which helps one to forge *satyagraha* as a very powerful weapon which is congruent in simple living. Gandhiji upheld the *Gita* perspective that natural humility is the keynote of a resolute intellect. He says:

The mind of a person who is not satisfied with a lakh which he has earned and hopes to earn ten lakhs the next day, who addressed as a Mahatma this day, hopes to be so addressed ever afterwards – the mind of such a person is distracted by all manner of thoughts and attractive visions. His mind will not be plain white like khadi; he is ever wanting to dress his mind, as fashionable women do their bodies in many-coloured saris with borders of various designs. Such a person can never be devoted to God. Only he who has a spirit of extreme humility who has the faith of Faithful, can be said to have a resolute intellect.¹¹

Those who fix their intellect on one lofty aim, discarding silly enjoyments and power, can only lead a life in harmony with Nature. It requires firmness of mind: “When thy understanding, distracted by much hearing, will rest steadfast and unmoved in concentration, then wilt thou attain yoga.”¹² Gandhiji conceived that this state of mind - the state of mind of *Yogi* - one who is skilful in action- can attain the
realization of Brahman-God. In his ashram, Gandhi insisted on the realization of this Gita concept. While satyagraha developed the spirit of the existing life of India, the ashram way of life and discipline projected him into a new promising seeker of the ultimate realities of spiritual pursuit. The ashram life and service strike, the keynote of his humility of self effacement which is moksha or salvation.

Gandhiji considered that caste discrimination and untouchability are against the natural routine of human behaviour. He never entertained any abatement in his attitude against the concept of untouchability and varna. It is true that the great seers like Mahabir, Buddha, Nanak, Kabir and the prophets of Indian Social Renaissance like Keshubehandra Sen and Dayananda Saraswathi have attacked the concept of untouchability and some of the distorted interpretation of varna. But Gandhiji is the most vehement critic and opponent of the evil. He was against making distinction between high and low in birth. It might distort the whole Hindu concept. About the unnatural practice of untouchability he remarked: "I believe that centuries ago came a time when we ceased to think or feel. Untouchability is a result of our mental death." About Gandhiji’s war about untouchability Malkani remarks: “It is Holy War waged by a holy man who has a stinging
sense of social injustice and an evangelical faith in the success of his mission."44 Gandhiji's attack on untouchability "must be understood with all its implications."45 He never observed any rules of caste. His efforts to remove untouchability was a part of simple living.

The thorough probe that Gandhiji made into the realms explored by the seers or rishis was a unique research, which he could translate into effective karma or action in the political field. He analysed the pros and cons of Indian community set up with a definite purpose- to act on the values found in the past and reach the spiritual mines in the future by keeping a total harmony or balance between the two. He valued life more than physical comforts. He never acted on impulse. He was constantly guided by intelligence. He realized how political harmony would promote global harmony. Being a close follower of Nature living, Gandhiji could turn his mind to spiritualize politics and elevate it to higher possibilities:

Gandhiji was the Father of Indian liberation, architect of gigantic social reforms and author of spiritual regeneration of our country. He combined in him the political insight of Plato, the saintliness of Spinoza and the faith in the masses of Marx... The greatest tribute came from Einstein when he said
that “generations to come will scarcely believe that such a one as this, ever in flesh and blood, walked on the earth.”... He transformed the medieval Indian society seething with abominable practices like untouchability, cast conflicts and exploitation of women and a host of others into a modern society based on human dignity and equality.46

Under constant encouragement from Nature living he could plunge into the struggle for spiritual and political liberation and emerge unto the panorama of universal social service. People find danger in fusing religion into politics. But, in true spirit, it is never harmful to mix religion and politics. Religion celebrates the glory of service. Genuine politics upholds and executes the value of service. Simplicity in living encouraged Gandhiji to attune his inner voice, the mind more potent and proficient enough to fuse politics, religion and social service and beat them into a unique and magnificent whole, which propelled his soul to reach the ultimate goal. It assisted him to remain uncontaminated in the mire of political egoism. He is one of the rare specimens of the incarnation of simplicity who could undertake political enterprise and peaceful coexistence in harmony with the fundamentals of social service and Nature living.
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