CHAPTER X

BRAHMACARYA AND OTHER VOWS

There cannot be perfect non-violence unless it is related to Brahmacarya, to Bread labour, to non-possession, and to Non-stealing.

In the heading of the Chapter there are words 'Other Vows' and not 'the Remaining Vows,' so the selected vows out of the remaining ones particularly those which are related to Non-violence and Brahmacarya are discussed.

To discuss Brahmacarya and other vows, we should discuss the following topics-

1. Gandhi's conception of Brahmacarya
2. Control of the palate
3. Is Gandhi an ascetic?
4. Ideal and practice
5. Can Nudism overcome sex-instinct?
6. Marriage,
7. Gandhi's idea of birth control
8. Criticism of Gandhi's idea of self-control
9. Psychological factors involved in self-control
10. Sublimation, its strength and limitations.
11. Evaluation of Gandhi's idea of self-control,
12. Criticism of Gandhi's idea of artificial means
13. Can the natural means (self-control) and the artificial means for birth control go together?
14. Other vows. Let us go into the details of these topics one by one.

1. Gandhi's Conception of Brahmacharya -
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To know Gandhi's conception of Brahmacharya, we should know (i) the Narrow Definition (ii) the etymological meaning of Brahmacharya (iii) the true definition and (iv) others' views compared and contrasted. Let us take these sub-points one by one.

(i) The Narrow Definition - The narrow definition of Brahmacharya is to control the animal passion irrespective of all other passions. Mere 'Langaic' celibacy is the narrow definition of Brahmacharya. Gandhi remarks: 'Mere control of animal passion has been thought to be tantamount to observing brahmacharya. I feel, that this conception is incomplete and wrong. Brahmacharya means control of all the organs of sense.'

(ii) The Etymological Meaning of Brahmacharya - The narrow definition of Brahmacharya does not satisfy us. To know the real meaning of Brahmacharya, we should see its etymological meaning given by Gandhi himself: 'Let us remember the root meaning of brahmacharya. Charya means course of conduct, brahma-charya conduct adapted to the search of Brahma, i.e. Truth. From this etymological meaning arises the special meaning, viz. control of all senses.'
iii) **The True Definition** - The etymological meaning of Brahmacarya has led us to the special meaning of it and it is the control of all senses. It proves the narrow definition as incomplete and wrong. The control of all senses suggest that no free play should be given to any one sense. To hear the suggestive stories, to see suggestive scenes, to taste condiments, to touch exciting things with hands and at the same time to observe Brahmacarya is nothing but to put our hands in flames and expect that they should not be burnt. Gandhi remarks that the narrow definition of Brahmacarya has done much harm. Brahmacarya should be observed not merely in deed, i.e. by body, but it should be observed by mind and speech also. Gandhi observes critically: 'The full and proper meaning of brahmacharya is search of Brahman. Brahman pervades every being and can therefore be searched by diving into and realizing the inner self. This realization is impossible without complete control of the senses. Brahmacarya thus means control in thought, word and action, of all the senses at all times and in all places.'

iv) **Others' Views Compared** - S.K. Maitra observes: 'Brahmacharya-Cutinence which consists in the restraint which one imposes on one's desire for sexual enjoyment. It implies not merely the control of the genitals but also abstention from loudness in thought, speech and the other organs of sensation and expression, i.e. restraint here means restraint of every organ including the genital in regard to the matter of sexual enjoyment.' Here we see the restraint not only upon the genital organ but over other senses: that means there should be the control of senses and the
the mind i.e. an all round control.

Swami Sivananda defines Brahmacharya in his book, Practice of Brahmacharya thus: 'Brahmacharya is purity in thought, word and deed. Brahmacharya is celibacy and continence. Brahmacharya includes the control of not only the sex or reproductive Indriya (organ) but also all other Indriyas. This is the definition of Brahmacharya in a broad sense of the term. Brahmacharya denotes the idea of Vedas and God. Brahmacharya includes character-building or right moulding of character... Brahmacharya is the vow of celibacy in thought, word and deed, by which one attains self-realisation or reaches Brahman. The term 'celibacy' is from the Latin celibus, unmarried, single and signifies the state of living unmarried.'

Thus both S.K. Maitra and Swami Sivananda lay stress upon the restraint not only upon the genital organ but also upon the other sense organs. It means there should be an all round restraint.

Both these authors are in tune with Gandhi's idea of Brahmacharya.

2. Control of the Palate

Gandhi considers palate the main root of obstruction in observing Brahmacharya. So, he assigns palate to a separate vow, in order to give importance to it. It is said that moderation in eating and drinking helps the man to walk on the path of Absolution (roughly translated into English as 'Salvation') easily. Condiments in food become an obstruction to control mind. A vegetarian can control the mind more easily than a man given to meat and wine. Strong alcoholic drinks should be banned, if one wants to observe Brahmacharya. Of all the senses, the palate is the most important one to be controlled. There is one kind of special dis-
pline in Rajayoga propounded by Maharshi Patanjali. It is Pratyahara, the fifth step in Raja-yoga containing eight steps.

Gandhi, speaking on the control of the palate remarks: 'And one who thus gives up a multitude of eatables will acquire self-control in the natural course of things.' Gandhi objects to giving eatables to children often and says also that it is not proper to give eatables merely out of fashion or rather as a token of giving honour to guests whenever they come to our houses, day in and day out. One should be strict in fixing one's diet not only in quantity but also in its number of taking it. This restriction will help the one, enormously, who wants to observe celibacy or Brahmacharya.

3. Is Gandhi an Ascetic?

Gandhi has diminished his wants so much that it seems that he is an ascetic. He himself says that he has willingly diminished his wants and the decrease of wants is not due to the enforced discipline. With him virtue is as easy as it was with Socrates. Though his life borders on ascetism, he is not an ascetic. He says that the fleshy body comes in the way of one's evolution. So he stands for the mortification of flesh. This word 'mortification' signifies that he, at least, seems to be an ascetic, because ascetics think that mortification of flesh is necessary to attain Moksha (salvation).

But, there is the vast difference between the mortification of an ascetic and that of Gandhi. The ascetic's mortification is a little cruel one. He is stern but not strict. The ascetic's
mortification is a little cruel one. He is stern but not strict. The ascetic's mortification is such that he is ridiculed in the eyes of the public. His mortification comes in the way of his mental and moral strength. He forgets to remember the Latin proverb, 'Mens sana in corpore sano' (A healthy mind resides in a healthy body). Gandhi's mortification of flesh whets the strength of his mind and morals. Buddha once resorted to the mortification of flesh but when he fell down in observing fasts, he came to the conclusion that some physical strength is necessary to keep up the mind working. So he broke his fast and took some food.

In contrast to Gandhi and Buddha, the Jainas observe fasts in negligence to the strength of the mind and ultimately there is not only atrophy in mind but there is atrophy in body, so sometimes the Jainas, observing fasts beyond their capacities, die, so they are ridiculed in the eyes of the public. It is said that the Jaina committed suicide due to the too much mortification of flesh. In that case, the mortification of flesh defeats its own purpose.

The orthodox Jaina public applauds the men who observe many fasts irrespective of their strength! Kripalani and Sitaramayya are of the opinion that Gandhi is not an ascetic.

4, Ideal and Practice -

We have seen above that Gandhi's life borders on ascetism but he is not an ascetic. He has curbs upon his lower nature in a very astonishing way. Gradually and in an increasing manner, he loaded curbs upon himself willingly. By this he could whet his longing for Brahmacarya. In his definition of Brahmacarya, we see his intense longing for it. His definition of Brahmacarya is not one of moderation, not formed from his limitations in observing Brahmacarya.
So his definition savours more of ideal than as a matter of fact. Definitions which have the matter of fact are considered practical and thus they become more worthy to claim the human attention. We have seen in his definition that sometimes there is the ring of rhetoric. Now such a definition of Brahmacharya as given by Gandhi has both limitations and strength-limitations because it does not savour of the practical insight; strength because it leads us ever higher and higher towards our ultimate goal of perfect Brahmacharya.

Gandhi’s ideal of Brahmacharya is the perfect one. Only the perfect Brahmacharya can help us to see God within perfectly. So the degrees of Brahmacharya well help us to see God within, i.e., the realization of God, in degrees. Both, Brahmacharya in practice and the realization of God, interact upon each other in a healthy way. By this we go nearer to our goal of perfect Brahmacharya and thereby we go nearer to perfect self-realization. Gandhi remarks: "Observing Brahmacharya is one of the means to the end which is seeing Brahma. Without Brahmacharya no one may expect to see Him, and without seeing Him one cannot observe Brahmacharya to perfection." So from his intense longing to see God in this birth, he has the intense longing for observing Brahmacharya. So his definition of Brahmacharya is not a matter of fact. His ideal definition of Brahmacharya has dropped from his mind the demands of the lower nature in him. For the votary of Truth, having intense longing, such a definition plays its healthiest part, in a sense. So, this definition is for Gandhi and for souls very near to Gandhi’s evolution. This reminds us the proverb, 'Bind your cart to the farthest star'. So the ways to observe Brahmacharya do partake the intensity of the
longing for perfect Brahmacarya. Gandhi's ways for observing Brahmacarya are not taken from any book directly. He has thought upon those ways given in the Hindu Shastras. So, he has discarded those ways which were once fitting with the scheme but now obsolete rather dragging us down. He discarded the traditional view that the woman is the source of evil (Nari Markani Khāna). In doing service to a woman, he does not see any wrong in touching her. The Hindu traditional view even bars one to see the woman's face and to talk to her. So Gandhi's ways of observing Brahmacarya are genuine; they are not copied from the holy scriptures blindly. By doing devotion to a woman, one can have sublimation of sex, to some extent, and it plays a very important role in observing Brahmacarya. Gandhi's intensity of observing Brahmacarya lends a very important ring to those ways. We should partake with Gandhi his degree of intensity to make the observance of Brahmacarya possible. If Gandhi says to a man who is under the way of passion and who wants to observe Brahmacarya, that he should cry for help from God as one of his ways, without understanding Gandhi's deep longing to see God and the intensity in that longing and the vigilance associated with it, his ways will not appeal to the common people. As to ways for observing Brahmacarya, he states: 'When your passions threaten to get the better of you, go down on your knees and cry out to God for help. R A M A a m a a m a a is my infallible help. As extraneous aid take a hip-bath... unless you are weak. Therefore, your last meal must not be after 6 p.m.'

Gandhi has suggested the ways of observing Brahmacarya, looking to the one's case predominantly, e.g. when a man of a very weak
nature sought for his advice, Gandhi suggested to him that instead of mixing with the society, he should keep the company of Nature. He should look at the sky, move in the woods and look at the green foliage of trees. He should go to the bank of the river and take a turn on the bank of the river. He may look at the sea, if the sea is near to him.

Gandhi's ways of observing Brahmacharya are very simple. He asks us to observe purity in thinking, to shun speech that whets sex-drive, to ban the unhealthy reading, to ban alcoholic drinks and have pure habits and pure past times. C.J. Van Vliet advises us to observe the same means as Gandhi states. Vliet has stated his ways in his book, A Way to Solve The Sex Problem. Vliet lays stress on purification mainly. He says that there should be pure thought, pure acts, pure pasttimes, pure habits, pure foods, pure drinks, pure sounds, pure emotions and emanations and no nudism on stage and screen, and he bans unhealthy reading matter.

Swami Sivananda in his book, 'Practice of Brahmacharya,' mentions about three methods for observing Brahmacharya. They are the physical method, the vital method which deals with Pranayama (control of breathing) and the mental method. These three methods should be followed, in order to make Brahmacharya easy to practice. So let us study those methods in his own words. He observes: 'Asanas (postures), Mudras, etc., can act powerfully on the physical body. This is the physical method. Pranayama will act on the Pranamaya Kosha (the vital sheath). This is the vital method. Fasting, Pratyahara (withdrawal of senses), Dama (control of senses), Mowma (vow of silence), dietetic discipline, etc., will purify the Indriyas
Japa (repetition of Lord's name), Dhyana (meditation), Swadhyaya (study of scriptures), satsang (association of holy men), Vichara (enquiry) etc., will purify the mind. This is the mental method. A healthy combination of physical, vital and mental methods is an indispensable requisite.

Compared with Swami Sivananda's three methods for observing Brahmacharya, Gandhi's method is over simplifying the problem, by prescribing an over simplified solution of taking Rāmanāma. We must have a keen desire to put the Ideal of Brahmacharya into practice and should see all the important points of the problem, otherwise we cannot escape from the social and psychological slough in which we swallow. Our inability in realizing our ideal of Brahmacharya will logically strengthen our weakness pointed by sex psychology. Any amount of ingenious dialectics will be of no avail in the practice of Brahmacharya. There should be the sound theory which is actualized, even partially, but which points the way to a greater realization. Rightly observes Aldous Huxley;

'In the abstract this scheme seems good enough; but in practice it just does not work.' Aldous Huxley gives a balanced view with reference to the roll of animality in us and its sublimation. He remarks; 'That we can never completely ignore the animal in us or its biological needs is obvious.... It is impossible in the nature of things, that no attention should be given to the animal in us; but in the circumstances of civilized life, it is certainly unnecessary to give all or most of our attention to it.'

The incidents with reference to Gandhi given in the chapter, 'The leverage of Truth' in the book, Gandhi's Truth (1970) by
Erik H. Erikson give us the other side of Gandhi's character and thus Erikson helps us, to a greater degree, in having a balanced thought about the character of Gandhi. In spite of the human limitations in Gandhi, he is undoubtedly great. Those instances prove that Gandhi is not a Mahatma or a god, he is after all a human being who achieved the greatness, unparalleled in the world. In brief the discussion of Ideal and Practice of Brahmacharya lays stress that one should remember that practice of Brahmacharya is a Knotty Problem. It should not be over simplified. It cannot be decided in abstract. While putting it into practice, only the one who practises can know where the shoe pinches. We should bear in mind what Aldous Huxley enjoins: 'Our human nature is such that, if we are to realize the highest ethical ideals, we must do something which automatically makes the realization of those ideals more difficult.'

5. Can Nudism overcome Sex-instinct?

Some thinkers in the west and Acharya Rajnishji in Gujarat believe that nudism works as a moral cathartic. Nudists are right in their conception that basically, nudity is not impure. Impurity is not related to what one sees but it is related to the afterthought of what one has seen. With reference to nudism as liable to infect the mind with lower emotions, C.J. Van Vlist remarks: 'For mankind 'is', with minds 'as are', this means that nudism in practice is nearly always liable to evoke some impure thoughts.' People who propose nudism as a panacea for the ills due to privacy of the woman's private parts do not understand that they take the march of civilization back to the forest dwellers who lived almost naked.
Progressive evolution is not in shedding one's clothes but in shedding one's impurity from one's mind.

In India, there is no atmosphere favourable to nudism as is seen in the case that no woman gave response to nudism when Acharya Rajnishbiji held the camp in Gujarat for nudists. Pure-minded persons do not need nudism as a cathartic pill. The impure minds are not admitted to the nudists' camps. Then, who are left as eligible to join the camp?

6. Marriage

Gandhi is of opinion that those who cannot observe Brahmacharya may marry. Then, they should observe Brahmacharya for married persons. He says that the members of the married couple should not think that they are for each other only, but they should render service to the society at large. There are two kinds of marriage institutions—the institution of polygamy and the institution of monogamy.

i) The Institution of Polygamy—People in the past observed polygamy. When there was the custom of joint families, this institution was economically profitable, especially when those families were peasants working on the farms. Due to jealousy and selfishness among the members of the joint families, these joint families became the bed of many evils. Later on, when the rural life was broken due to some factors, the urban life came into existence and the joint families became divided. The joint families have both the strength and limitations. They had the strength in teaching the lesson of self-sacrifice. They had the limitations or evils in being the basis for jealousy and the members used to serve cups of poison to amass wealth of the whole family. People then dreamt
that the institution of monogamy will be of great help.

ii) The Institution of Monogamy

On experiencing the evils and limitations of the institution of polygamy, people instituted the idea of monogamy. The Monogamy is the ideal institution. We may consider that institution as an ideal one because all persons are not of the same strength. Aldous Huxley sums up Dr. J.D. Unwin's conclusions thus: 'All human societies are in one or another of four cultural conditions: Zoistic, monistic, deistic, rationalistic. Of these societies the zoistic displays the least amount of mental and social energy, the rationalistic the most.' He further observes: 'The dominating group determines the behaviour of the society as a whole. So long as at least one stratum of a society imposes pre-nuptial continence upon its members and limits post-nuptial sexual opportunity by means of strict monogamy, the society as a whole will behave as a civilized society.' By these quotations, I want to drive at the importance of strict monogamy and that also not enforced without. To-day we see especially in the West, the institution of monogamy, there is sheer lewdity in the Western countries. In England, it is said that a new law comes into existence that if the two persons, male and female of whatever families desire the sexual congress by themselves, the law should not meddle with them. If at all, the institution of monogamy which is held on the strength of the few persons (the dominating group referred to above) may not be crumbled into pieces, Gandhi's advice to observe Brahmacharya for the married persons should be strictly followed, and to make it easy for all persons to observe, one should go into the depth of its practice and find out the inherent difficulties and also know
the ways to surmount those difficulties, progressively.

Though polygamy as an institution in civilized nations crumbled to pieces and monogamy came in its place, the instincts for polygamy in strong natures are not ruled out or effaced away. In America, now the idea of polygyny is taking the ground and is established psychologically. The Americans recently advocate for polygyny on the basis that as the men have business outside the home and due to certain circumstances, they have the need for polygyny.

A man with a heart either for polygamy or monogamy has to observe Brahmacharya as the Remote Ideal, without which he cannot be on the path of God or Truth. Keeping the remote ideal of Total Brahmacharya the married man, having either one wife or many wives, has to exercise the Brahmacharya for the married man, the Proximal Ideal. Gandhi's idea of the Brahmacharya for the married person is that the married couple should not have the idea of sexual congress unless they have the idea of progeny. They cannot exercise this idea unless they have also the Remote Ideal of the Total or Perfect Brahmacharya.

7. Gandhi's Idea of Birth-Control

To know Gandhi’s idea of the Brahmacharya for married persons, we should know Gandhi's idea of birth-control, also. The whole idea of birth-control is divided into two moments-

i. The Natural way which is self-control, and

ii. The Artificial way.

Let us deal with them one by one.
i) The Natural way of Birth-control -

Gandhi's idea of birth-control is that the husband and the wife may have sexual union for procreation only. Without the idea of procreation, the sexual union, Gandhi seems to believe is lust. Gandhi seems to believe that the first child of the parents is out of love, the remaining ones are due to lust. Gandhi also believes that if the parents want four issues, they may have; but after the desire for four issues satisfied, their bodies must not meet, otherwise it would be lust. His talk with Yoganand Swami gives some light on self-control versus artificial control. To the query of Swamin Yoganand Gandhi replies: 'I think artificial birth-control or birth-control according to methods suggested today and recommended in the West is suicided. When I say 'suicidal', I do not mean resulting in the extinction of the race, I mean suicidal in a higher sense of the term, that is to say these methods make man lower than the brute; they are immoral.'

The quotation shows that Gandhi is deadly against the artificial means resorted to in the west. Gandhi's talk with Mrs. Sanger, who avowedly stands for artificial means and who gave the opportunities to some couples at her home, sheds some light on our topic.

Mrs. Sanger observed: 'Seldom are two people drawn together in the sex act by their desire to have children.' Then she posed a query to Gandhi: 'Do you think it possible for two people who are in love, who are happy together, to regulate their sex act only once in two years, so that relationship would only take place when they wanted a child? Do you think it possible?' Gandhi said, 'I had the honour of doing that very thing and I am not the only one.' Gandhi further said, 'If husband and
have four children, they would have had sufficient animal enjoyment. Their love may then be lifted to a higher plane. Their bodies have met. After they have had the children they wanted, their love transforms itself into a spiritual relationship." Mrs. Sanger was not satisfied as she was extreme in her attitude. Gandhi's words in his answer to Mrs. Sanger's query, "their love transforms itself into a spiritual relationship" are notable, as they are open to criticism. I mean their love cannot transform itself into a spiritual relationship unless it is strongly willed by them. Most people love the animal life even though they had more than six issues. More number of issues cannot raise them from their animality.

The talk between Mrs. Nair and Gandhi on our topic is worth notable. Mrs. Nair asked Gandhi, 'But is self control possible for the ordinary man and woman? Gandhi: 'Yes, under well-regulated conditions. Contraceptives are really for the educated people, who are the "sick" of humanity. I call them "sick" because their food and drink and the exceedingly artificial life that they are leading have made them weak-willed and slaves to their passions.'

ii) The Artificial Way of Birth-control-

The artificial way of birth control can be effected either by contraceptives or by operation.

(a) The Use of contraceptives— The drawback of the contraceptives is that they do not give the natural satisfaction to one's sexual desire. Anand T. Hingorani gives Bernard Shaw's view of the use of contraceptives: 'BERNARD SHAW is reported to have said that coition accompanied by the case of contraceptives was nothing
less than sexual masturbation.\textsuperscript{21} Gandhi observes on the use of contraceptives in a strong way: 'Contraceptives are an insult to womanhood. The difference between a prostitute and a woman using contraceptives is only this—that the former sells her body to several men, while the latter sells it to one man.'\textsuperscript{22} Denouncing the use of contraceptives, he gives the bad results of their use: 'If contraceptives are resorted to as in the West, frightful results would follow. Men and women will be living for sex alone. They will become soft-brained, unhinged; in fact, mental and moral wrecks, if not also physical.'\textsuperscript{23}

b) Control by Operation—Control by operation in a male member is called sterility. Operation is performed either on man or woman. Operation in the case of a man is easier than it is in the case of a woman. If the woman is operated, she suffers from suffering for some days and the after-effect. Sterility in a male member by operation is better than the use of contraceptives by him. Gandhi observes: 'Sterilization is a sort of contraceptive, and though I am against the use of contraceptives in the case of woman, I do not mind voluntary sterilization in the case of man, since he is the aggressor.'\textsuperscript{24}

8. Criticism of Gandhi's Idea of Self-control—

There is a hiatus in Gandhi's remedy for self-control. Gandhi's remedy for self-control is Rāmaṇāma. No doubt, Rāmaṇāma is the pivot of the life of man. By Rāmaṇāma, the man can transform his lower nature into the higher one. Thereby the man can do the sublimation of his lower instincts. But, all his lower
nature cannot be sublimated because he is after all a man and not a god. So man's capacities for sublimation are after all limited. Gandhi himself admits that he has self control during the active hours, but sometimes, he loses it at night during his dreams. This shows that as a man he suffers from the limitations and he has not become himself beyond the man. The lower instincts in his sub-conscious part play their parts and all his lower nature even in his old age is not totally sublimated. For practice of Brahmacarya, one should be frank and honest, otherwise there cannot be the true discussion of the subject and there will be hypocrisy. A man may travel on and on, on the path of Brahmacarya but he has to see that all his lower nature cannot be totally sublimated and it does demand its wages. So he should never renounce the world and he should never join the institutions for ascetism, so long he has not total control over his lower instincts. We may follow Gandhi no doubt, but we should also look to the demands of the lower nature in us. Then, how many of us will be recondites, hermits or Sanyasins? A true recondite or Sanyasin is a rarity in the whole world. For most of us, the stage of a recondite may be only an Ideal one, towards which we may in degrees can move. Gandhi's definition of Brahmacarya has obliterated even the specification of the lower nature. So far, looking to the scope of the sublimation of the lower instincts in man, the definition, for all practical purposes has a flaw in it and is thus not totally right. The enthusiasts on the path of Brahmacarya by Gandhi's definition may be led away into the dark region, into the seventh kotha of Abhimanyu, the son of Arjun; and one does not know what ignoble...
defeat one has to suffer, in that dark region. So we should march on the path of Brahmacarya cautiously and we should not take any Blind Step on that path.

Andrews, one of Gandhi's close companions, remarks about Gandhi’s idea of Brahmacarya that it seems to him unnatural and abnormal. Andrews observes: 'Especially I dread the vow of celibacy which he, not unfrequently, recommends. It appears to me unnatural and abnormal.' Andrews' criticism of Gandhi's idea of Brahmacarya holds water, as to Brahmacarya in practice, Gandhi merely points at the ideal. This is as clear as day light in what Gandhi observes further; 'Complete renunciation of the desire no doubt requires an effort, but is it not worth the prize? If a lifetime may be devoted to the exploration of the properties of sound or light and heat, which after all only show us the phenomenal world to advantage, is it too much to expect an equal effort to attain complete renunciation which leads to self-realization, or in other words, to a certain knowledge of God.' In this too, Gandhi talks more of the Ideal Aspect and less of the Practical Aspect. We are wonderstruck when Gandhi uses a ring of rhetoric in enforcing his idea and throws logic to the wind.


Communist Sumyendranath Tagore's reproach to Gandhi which requires our notice. Bart. De Ligt states: 'Tagore reproaches Gandhi with being a thinker as naive as mediocre, understanding nothing of sexual life.'

Gandhi himself admits that he has no study of psychology (requisite) elsewhere. Tagore's criticism leads us to see the psycho-
logical aspect of our topic further.

9. Psychological Factors Involved in Self-Control

Gandhi admits his want of the knowledge of psychology by stating: 'Though many psychologists have recommended a study of psychology, I am sorry, I have not been able, for want of time to study the subject.'

The psychological factors involved in self-control are desire, will, repression, suppression, sublimation. All these psychological factors are involved in the true knowledge of sexual ethics. True sex education does not consist merely in giving information on customary concepts about conception and contraceptives. It truly consists in instilling a higher standard of sexual ethics. It is more in lifting one above physical and emotional impulses, than in holding one's thoughts down to vulgar factors which rather promote prurience than to inculcate purity. Qualified educators exemplifying purity in their lives are needed for this special task of teaching.

Desire derives its being from qualities of matter. Desire has reference to the lower nature of man. In order to control and conquer desire for sexual gratification, one should lay stress on the 'universe of desire.' By giving strength to the universe of desire, by pouring in the thoughts of devotion to the womanfolk constantly, one can overcome the strength of the isolated, vulgar desire of sexual gratification, however strong it may be.

Desire is a propelling force in the personality, welling up from
below, which will is an endowment of the soul, coming down from on high. The will should be trained by frequently refusing to gra­
tify the demands of diminutive desires first. Mind must combine with will in order to nullify the unworthy instigations of persistent desire. Mind stands between will and desire. Mind feeds desire, when it is directed downward into matter. If the mind is directed toward spirit, it supports the will. Now it is in our hand by con­stant practice to direct our mind and give strength to will. C.J. van Vliet rightly observes: 'Not until the mind stops stimulating desire, can the will become sufficiently strong and free to extrica­
te the soul from the perilous snares of provocative senses.'

If the impure, unruly elements in the mind of the individual and in society are not in some intelligent way represed, they will prevent the functioning of the higher nature of man which is noble and pure. But repression should not be blind. J.A. Had­field rightly observes the difference between repression and self-­
control when he states: 'Repression excludes the complexes and instincts from the self, whereas self-control admits them as part of its self and thereby brings them under its sway.' He further observes: 'Peace of mind can never be secured by rejecting passions which are unruly, but only by recognizing, accepting, and sublimating them.'

So passion cannot be ruled out wholly; some part of it remains unruled, and when it is suppressed, it plays its role in our sub­
conscious minds and dreams. Passion can be sublimated to some extent and not totally. So individually one has to accept and recognize the unruled part of one's passion. Let us now see
how far a man can sublimate his passion.

10. Sublimation, Its Strength and Limitations -

For the sublimation of sex-energy, we should give the required knowledge of sex to students with the idea that they will free their minds from sex-thoughts and not that they will ruminate over them and thus they become depraved. Rightly remarks Gandhi: 'Sexual science is of two kinds, that which is used for controlling or overcoming the sexual passion and that which is used to stimulate and feed it. Instruction in the former is as necessary a part of a child's education as the latter is harmful and dangerous and fit therefore only to be shunned.' With reference to imparting to young pupils a knowledge about the use and function of generative organs, Gandhi remarks: 'It seems to me that it is necessary to impart such knowledge to a certain extent. At present they are often left to pick up such knowledge anyhow with the result that they are misled into abusive practices. We cannot properly control or conquer the sexual passion by turning a blind eye to it. I am therefore strongly in favour of teaching young boys and girls the significance and right use of their generative organs.'

By taking Ramananma, the man can sublimate the lower instincts, i.e. can make the energy from the lower instincts divert and make it right-channelled. It is a long process, but it is a sure one. Slowly by degrees, one can sublimate the lower nature when it is dominated by the higher one. The extrovert man by being first the introvert one becomes onward the introextrovert which has no limitations of the extrovert and introvert ones. When a man becomes introvert by
yogic exercises, he makes his emotions pure by being negative in his outlook. He shuns the society, mixes with Nature. Then he enters the field of benevolence and does good to the society. The extrovert man is blind to the 'pure' and 'good' concepts of life. The yogic practices help the man scientifically to transform his lower nature into the higher one.

With reference to the importance of sublimation of sex Swami Sivananda rightly observes: 'Repression or suppression of sexual desires will not help very much. It will again manifest with redoubled force when the suitable opportunity arises, when your will becomes weak, when Vairagya (dispassion) wanes, when there is a slackening in meditation or yogic Sadhana, when you become weak owing to an attack of any disease. The sexual energy must be transmuted into spiritual energy (Ojas Shakti), by the practice of Japa, prayer, meditation, study of religious books, Pranayama, Asanas, etc. You must develop devotion and burning desire for liberation. You must constantly meditate on the pure, immortal, sexless, bodiless, desireless Atma. Then only the sexual desire will be annihilated.'

There is inherent limitation in the case of the man, because man is never above morals. All the lower nature cannot be sublimated. There remains the surd of the irrational part in the man's life, even though he may be a Mahatma, the great soul or sage. Have Slock Ellis, the authority on sex-psychology, observes: 'Assaglioli's advice may help to bring home to us the limits of sublimation. According to the second law of thermodynamics, no machine converts nor can convert into work all the heat received; only a small part of this heat is transformed into work; the rest is expelled in the form
of degraded heat." When we deal with sublimation we are treating the organism dynamically, and we must be prepared to accept and allow for a certain amount of sexual energy "expelled in the form of degraded heat," whatever the form may be. He further states Freud's assertion: 'As Freud truly says in his Introductory Lectures: 'The measure of unsatisfied Libido that the average human being can take upon himself is limited. The plasticity and free mobility of the libido is not by any means retained to the full in all of us; and sublimation can never discharge more than a certain proportion of libido, apart from the fact that many people possess the capacity for sublimation only in a slight degree.' So that, on the one hand, the possibility of sublimation, its value, and its far-reaching significance must always be held in mind, on the other hand it must also always be remembered that, even in the process of sublimation, a portion of the sexual impulse will be left, either to be dispersed in wholesome but more primitive ways or else to seek a channel for neurotic transformations.

Those who stand for Self-knowledge (Adhyatmavidya) think that by establishing mind in one's soul, one can sublimate one's lower nature. But here, one should note that there is a backward swing in the oscillation and that brings one's mind to Dehadhyas (to the physical plane) and comes one's mind under the force of one's lower nature. So Dehadhyas cannot be broken easily in a short time. Swami Sivenand, the author of Practice of Brahma-carya states that it takes a long time to break Dehadhyas.

The sum and substance of the above discussion is that sublimation has both strength and limitation. Its strength lies to make the
the energy right channelled and thus one can transform the lower part of human nature into the higher one. Its limitation lies in the fact as broad as daylight, that there is no total sublimation of the lower nature in man. So the irrational surd cannot be effaced or obliterated and it demands our notice.

11. **Evaluation of Gandhi's Idea of Self-Control**

From the definition of Brahmacarya given by Gandhi, earlier in this chapter, we came to know that his definition of Brahmacarya is an ideal one. It has no reference to the lower self. It talks only of the Ideal Self. So his definition is not realistic. We do not see the happy harmony between idealism and realism in that definition. So it seems that the ideal definition of Brahmacarya, given by Gandhi, is only for the ideal i.e. extraordinary persons. It is not for the common people in whom the lower part of their nature does demand the attention.

But the ideal self does not exist by itself in a man. In a man, there is not only the ideal self, but there is also the lower self. Gandhi lays stress on the Ideal Self or the Higher Self in order to strengthen it. So, in this case, the lower-self is not obliterated. It only seems that it is obliterated. Suppose, it is obliterated really, its claims cannot but demand attention by its force. So the lower-self cannot be suppressed. If the claims of the lower-self by mentioning in the definition are justified, the mind will certainly give strength to those claims by develling upon them. So, in order to check the lower-self, the lower-self is not mentioned in the definition. So the flaw, by not mentioning the
lower-self in the definition of Brahmacarya, becomes the beauty
or the strength of the definition, as the lower self loses its
demands gradually and gradually, and ultimately it is no more.

Gandhi stands for the total abstinence. If the one has not so
much strength of the will, one may then observe the Brahmacarya for
the householders, as propounded by Gandhi. Suppose, it is not
observed by the householders and becomes an ideal one for the house-
holders should put steps, relating to his strength and limitations
to it, and he must degree by degree move onward but should not
step downward by adding fuel to fire of passion in him.

In short, Gandhi's treatment of the subject of Brahmacarya,
though not a realistic one, as a whole is wholesome. His sugges-
tions for observing Brahmacarya either total or in part are also whole-
some as we want to follow dominantly the Philosophy of Brahmacarya
and not the psychology of Brahmacarya. In the field of philosophy
of Brahmacarya, the sex-psychology may have only the subordinate
part and it should not figure dominantly because it plays a
negative role mostly. Only for the explanatory part in the subject
of Brahmacarya, we require the understanding of the role played by
psychology.

12. Criticism of Gandhi's Idea of Artificial Means for Birth-Control-

Gandhi denounces the artificial means for birth-control outright.
He stands for natural control i.e. self-control. He does not
assign the artificial means for birth-control even the subordinate
part in the totality of the thing.
There is the difference between Gandhi and the other party with reference to the means and not with the end. If Gandhi's self-control cannot be practised by laymen, there is no way other than to follow the artificial means. Now the artificial means have the two phases—

1. Contraceptives and
2. Operation.

We have seen earlier that the use of contraceptives was damned by Bernard Shaw, considering it as the way of masturbation. Then the only means left for birth control is by operation. The man or the woman can undergo operation. For the woman, it is painful and requires great care after it is done. While, in the case of man, the operation is not hard. So, mostly men should undergo operation. Gandhi in that case states: 'I do not mind voluntary sterilization in the case of man, since he is the aggressor.'

13. Can the Natural Means (i.e. Self Control) and the Artificial Means for Birth-Control Go Together?

We have seen that self-control as propounded by Gandhi cannot be practised by the masses, so there is the need of the artificial means for birth-control as the device for the Family Planning. Of the two artificial means, operation is more convenient than the use of contraceptives. And in the case of operation, man, rather than woman, should undergo operation, because a man has less to suffer from the pain of operation than a woman.

I think that both the devices for the birth control viz, the natural means (self control) and the artificial means (operation)
should not be taken as extremes, otherwise both have limitations in their uses, the one being not practical for the masses and the other, without the help of the one, makes the man ‘suicide’ not only of his body but of his mental and moral capacities, also. Just as one has to effect the mean between restraint and libertinism, related to one’s capacity, similarly one should find out the mean, relative to one’s strength, between the self-control on the one hand and the artificial means on the other. If the mean is found out by taking both the moments of Birth-control, as the Family Planning, by the one relative to one’s self, the one can have the strength of both the moments of the problem of Birth-control, the limitations of both the moments being shorn off.

14. Other Vows -

The heading of the last point is ‘other Vows’ and not ‘the remaining vows’. The other vows are such that they help Ahimsa and Truth. Ahimsa cannot be complete if it is not followed by Brahmacharya, Non-possession (Appigraha) and Non-stealing (Asteya). Brahmacharya is not complete without bread labour. So the other vows that are discussed here are

i) bread-labour

ii) non-possession and

iii) non-stealing.

Let us discuss them one by one.

i) Bread-Labour - Bread labour does not stand by itself. It helps to observe Brahmacharya. It helps also the other vows, Ahimsa—
and Truth. Gandhi observes; 'Bread labour is a veritable blessing to one who would observe Non-violence, worship of Truth, and make the observance of brahmacharya a natural act.' By this quotation, we see that bread-labour makes the observance of brahmacharya an easy thing. It is a wrong notion that the intellectuals should not do any labour. They may have the idea that the body-labour may come in the way of their intellectual progress. This is a wrong notion. The truth in their statement can only be if they resort to body-labour beyond their capacity. Mussolini used to work with a spade in his garden. He took interest in it. It did not come in his way of study. Most of us are not students as Mussolini was. The intensity of Mussolini for reading is a very notable fact. He was reading the book while walking on the road for about seven miles from the place where he used to get his books issued. And lo! he used to finish the reading of his book, the moment he reached his destination. Not only this, he had the atmosphere of the information of the book read for a fortnight. He was ruminating over it for a long time. This shows that body labour does not come in the way of the intellectuals. Gandhi endorses the idea that the bodily labour is helpful to the intellectuals by observing: 'Even for real intellectual development one should engage in some useful bodily activity.'

Gandhi got the idea of bread labour from Ruskin on reading Unto The Last. The reading of Ruskin's Unto The Last whetted the idea of body-labour in Gandhi and he then translated his idea in his Ashram-Phoenix, in the South Africa. Gandhi says that the importance of bread-labour was given first by the Russian author T.M. Bondarev; then it was given the wider publicity by Leo Count
It is stated in the Gita (III:12) that whoever eats without offering sacrifice eats a stolen food. In that verse, Gandhi means 'sacrifice' as bodily labour and he cites the verse fourteenth, to strengthen his meaning. Gandhi states: "But when the Gita says that 'rain comes from sacrifice (verse 14)' I think it indicates the necessity of bodily labour."^39

Gandhi says that to remove the difference between the high and the low, the rich and the poor, we should all do bodily labour in one or another form. In that case he says that our ideal in bodily labour should be tilling of the soil, performed by the ninetieth of the population. All persons cannot till the land, so keeping the ideal of tilling the land, we should engage ourselves in any form of the bodily labour, e.g. scavenging, drawing water, washing clothes, cocking, splitting firewood and sanitation. But Gandhi warns that whatever form of body-labour may be done should not be done with a dull mind. It should be done intelligently and with love. This becomes clear when Gandhi observes: 'Everyone in the Ashram is a labourer; none is a wageslave.'40

ii) **Non-Possession** – Gandhi observes about his ideal of non-possession: 'Perfect fulfilment of the ideal of Non-possession requires, that man should, like the birds, have no roof over his head, no clothing and no stock of food for the morrow.'41 He then remarks: 'Only the fewest possible, if any at all, can reach this ideal.'42 The ideal shows that we should not hanker after the multitudes. We should not create the new necessities of our lives. We should rather lessen them. If the poor and the
rich abandon the mental attitude for hankering after the mass of wealth, they can then remain contented. Then there will be no cut-throat competition. If the ant stores one corn, it is her necessity. But if she stores one more corn, she is said to be asceticus. The same quantity cannot be applied to all, as the elephant requires a number of blades of grass for his need.

There is no civilization in increasing the wants of the man but it lies in decreasing his wants. Thereby it does not mean that one should be a Sannyassin, having total non-possession. Such a man may be a cave dweller. Such cave dwellers, mostly, are not useful to the society at large. Ordinary men and women should create the mental detachment and be sparing in their possessions. A man who has no need of a chair, should not have it in his house. He should remain without it. Similarly a man should not often eat during day and night. Many persons eat day in and day out. The man should eat only that much which is necessary to keep his soul and body together.

There is one important thing which Gandhi asks us to note. He states: 343 we should remember, that the Non-possession is a principle applicable to thoughts, as well as to things. He means to say, by the above quotation, that the man should not read that which does not be of some help to his ideal. The information of some topics of leading to the right path will lead him astray, e.g. reading about the sex-matter and thinking about it and rolling in that atmosphere will not lead him to the philosophy of Brahmacarya. Instead of eradicating the weakness of the man, it will fossilize weakness unconsciously into the habits of man and it will ultimately
show its effect in the structure of his mind. The information
which is neither bad nor good merely becomes a 'weighty' thing,
and thus the mind should not be filled with such useless information.

iii) **Non-Stealing** - Stealing and Truth cannot go hand in hand,
so whoever observes Truth must observe non-stealing. There is
non-stealing with reference to food. Food taken more than necessary
is a theft with reference to the needs of society—so is the opinion
of Gandhi. Food which is not necessary i.e. taking fruits which
are not necessary is one kind of stealing.

If the man takes something keeping his wife and issues in dark,
he is said to break the vow of non-stealing. In the case of the
Ashram kitchen stores, which is no doubt the property of the Ashram,
if any one takes a crystal of sugar, he is said breaking the vow
of non-stealing.

One who bothers oneself to acquire the thing which may be
useful only in future and is not useful now, will have the propensity
for the breach of the principle of non-stealing. Gandhi remarks:
‘This evil anxiety for the future will be found at the root of many
a theft.’

To take anything from somebody without his permission is no
doubt theft. The man who uses the thing given for some specified
purpose uses for another is said to commit the breach of this
principle. Similarly, if the man is allowed to use the thing for
some specified time uses it for a longer time, is said to commit
the breach of this principle.
If anyone steals the ideas of some authors and passes that the particular ideas are originated by him is said to commit plagiarism. So plagiarism is the breach of the vow of non-stealing. Gandhi remarks about the life and habits of the man observing the vow of non-stealing, thus: 'One who takes up the observance of Non-stealing has therefore to be humble, thoughtful, vigilant and in habits simple.'

Briefly, bread-labour is auxiliary for the observance of Brahmacarya. Without bread-labour, it is very difficult to observe both physical and mental health. It is a wrong idea that the physical labour comes in the way of one's mental growth. Non-possession and non-stealing are both the mental attitudes. The Ideals of non-possession and of non-stealing should be kept before one's mind while living practically. Non-possession and non-stealing are not merely with regard to things but they have the reference to ideas also. Non-possession and non-stealing complete the list of old Mahavratas, when they are listed along with Ahimsa, Truth and Brahmacarya.

To conclude the whole chapter of Brahmacarya and other vows, only the true definition of Brahmacarya can lead us to the Ideal of Brahmacarya. Keeping our attention to the Ideal of Brahmacarya, we can elevate ourselves by practising Brahmacarya, in degrees, though slowly but surely. Thus we can have self-control over our lower nature and make the most of our energies right-channelled. We should know the whole self and make the higher part as dominant over the lower one, in such a way that the lower part should not be crushed. There should be no asceticism in observing Brahmacarya.
We should notice the lower part of the self in order to conquer it, but we should never give strength to it. On the contrary, we should deny the fulfilment of desires however slight they may be. We should make our energy right-channelled by sublimation of sex by devotion to the Almighty and through the Almighty to the mankind. There is no society as such but there are particular societies; through the particular ones, we may serve the mankind.

Gandhi's idea of self-control practically is not sound, so keeping self-control predominant in us, we may follow the artificial means. We should not have the extremes of natural and artificial means but we should have the middle path i.e. we should follow the mean of the two extreme positions. There is no straight road to Brahmacharya. It is a zig-zag path. There is a back-swing in the oscillation between the higher self and the lower self. When the swing comes to the lower self it gives strength to Dehadhyas (identification with the body). When the swing in the oscillation comes to the higher self, it gives strength to our spirituality. Dehadhyas cannot be overcome in a short lease of life; the work will extend to other births, too.

There should be the happy harmony between Brahmacharya and Sex psychology. The Philosophy of Brahmacharya without the sex-psychology is a Thing of Heaven (Akash kusumvat) and the sex-psychology without the Philosophy of Brahmacharya is levelling to the dust. So we should take the advantage or the strength of the sex- psychology, shorn off its limitations. In the sphere of the philosophy of Brahmacharya, the place of sex-psychology is a subordinate one, as we study the philosophy of Brahmacharya and not the sex-psychology. The study of sex-psychology is a double
edged sword. So we should be cautious in using it. Our mind should not dote upon the information of sex-psychology, otherwise, it will then be not a means but an end. Gandhi's remedy of observing Brahmacharya, viz. to take Ramanama is cryptic. If the taking of Ramanama is followed by the science of self-realization and the service of mankind, Gandhi's cryptic philosophy becomes a full exposition of Brahmacharya. Here, the three methods for observing Brahmacharya proposed by Swami Sivanand in his book, 'Practice of Brahmacharya', are a great help for the observance of Brahmacharya.

Other vows, namely, bread-labour, non-possession and non-stealing are helpful for the observance of the vows of Brahmacharya, of Truth and of Non-violence. None of them stands by itself alone, so in perfecting one, we observe the others too, in smaller or greater degrees.

Without observing Brahmacharya, be it a total one or be it Brahmacharya for married persons, the upper strata of the society, which pull the remaining strata up, cannot exist any longer. I endorse Aldous Huxley that we should not only observe pre-nuptial chastity but we should also observe post-nuptial chastity.

Only by this can we understand the running deep currents of Brahmacharya fathomed by Gandhi with all his human limitations. Though his treatment of the subject is not a final one, he points a direction to observe Brahmacharya and other vows with surety and feels us with optimism to plod on the ground treaded by him.

Concluding Remarks:

'The Ethico-Religious Philosophy' of M.K. Gandhi has given us a
new vista of studying Gandhi's Philosophy of life. It is the organic part of the organic whole. Ethics and Religion cannot be kept in air-tight compartments. The Ethico-Religious Philosophy being an organic part of the organic whole, we study Gandhi's ideas, along with those of ethics and of religion, pertaining to economics, sociology and politics, because the life is a whole. The life is a stream. We cannot cut off the stream and give different names.

The different names of the stream are given for our convenience, so in the case with Gandhi's Philosophy of life. Mere scientific attitude with reference to the study of Ethics and Religion will not give us the true conception of ethics and religion. As we become purer in our hearts, we can cognize ethics and religion in a right way and will have the true perspective. The next step is in darkness. Gandhi says one step is enough for him. This shows that we can evolve step by step in the sphere of ethics and religion. As ethics depend on religion, religion depends on ethics. In a sense, ethics can be without religion but within ethics there must be the principles of religion. This shows that religion is the care of ethics. Religion and ethics are just like the partners of the family of wife and husband, but the predominant part is played by the husband therein, so is the case with religion.

As the brain has concern with reason and the heart with intuition, so in the study of Gandhi's philosophy of Ethics and Religion, the dominant part is played by intuition. This does not mean that reason is thrown to the winds. From this viewpoint, ethics is not touched in depth by the Western Philosophers. This is the opinion of Sivanand who has written many books on the philosophy of ethics.
and religion. I endcrease him. He belittles the contribution of the Westerners and brushes it off. I part from him in this case, because though the westerners could not give us the straight way to ethics, they are secondarily helpful, in the analysis of the problem and their thinking, particularly that of Hegel, is helpful in making the mind, a useful instrument.

Without having the foundation of ethics, we cannot study the ethics of education. To-day in India, education in the broad sense requires rejuvenation. The standard of education at the S.S.C. level throughout India has sunk down. In the urban area, most of the educators have considered education as a business. So the schools and colleges have become factories to produce graduates with the university stamp, having no knowledge as to how to earn their bread. Gandhi’s advice given in the Basic Education is thrown to the wind. Our graduates have become poor in their personality as they do not know how to eke out their existence. Education without the strength of earning the bread has lost much of its savour. Students of the university become more and more materialistic and are unable to appreciate the higher values of life. What to talk of following them? Without Gandhi’s panacea for improving our education, our new generation will have more of animality in them and will be brutes in the shape of men. The indiscipline of students, growing from day to day, becomes a growing alarm to those who are concerned. So, we have to change our education system root and branch. I lament that the vice-chancellors of the universities observe the status quo in the burning field of education. To take the effective
measures, to bring the radical changes in our system of education and to have the common level of the S.S.C. students throughout India. Education should be the subject of the Union Government to frame its general policy and the states may work out only its details, to suit their different environments.

Even the university students have no clear cut idea of the theories of Social Philosophy, namely, capitalism, socialism, communism and Sarvodaya. People require much tuition in this field of knowledge. If this is done, Aldous Huxley's dream of basing the society on non-attachment will not be far from achieving it. Sarvodaya is the only panacea for the ills of life, as sarvodaya means not only the good of all individuals but also of all aspects of all individuals.

With reference to self-realization, Gandhi has shown us the path of Jnana yoga, Bhakti yoga, and Karmayoga and synthesised them. One can follow any kind of yoga, suitable to one's nature, the fruit is the same, to achieve liberation from the worldly life of attachment. The importance of prayer, which Gandhi has given us, is to rebuild one's character. He has also given us the modern meaning of prayer, which is 'to listen in.' So prayer becomes the foundation for following any kind of yoga. He says we have never prayed truly, else our lives would have been changed.

With reference to the Philosophy of Religion, the methods of religion, viz. reason, intuition, introspection, faith, the inner voice, attitude should be used to know religion. All the methods should be used and none should be discarded. The nature of religion is the psychological life of the man as a whole and not merely one
of its aspects. There cannot be the sacred and secular parts of religion, otherwise there will be no unity of religion. The secular part of the life should be coloured by the sacred one. Of the relation of religion to special aspects of life, the relation of religion to art and the relation of religion to science draw our attention as there cannot be 'the art for art's sake' as in following the art one should not forsake religion. People think that religion and science contradict each other but this is a wrong notion as both have their own different spheres of activity. Of Gandhi's contribution to religion, Sarva Dharma Samānatva draw our attention best. Due to Sarva Dharma Samānatva, there is no question of inferiority or superiocity among religions. We have honour for all and toleration for those beliefs which we do not like.

With reference to mysticism, to know whether Gandhi is a mystic or not, we should know the four marks with reference to mysticism given by William James and the four characteristics given by Miss Evelyn Underhill. The Criteria of mystical experience help us to know whether Gandhi is following mysticism in one way or another. Though Gandhi in a formal sense cannot be called a mystic, he as a spiritual seeker, from the view of R.R. Diwakar and in the broad sense of the term of mysticism, can be called in a broader sense a mystic. Mysticism is the core of religion and Gandhi has gone to or touched the core of religion.

With reference to Truth in Theory and Practice, truth is separated in theory and practice for the sake of convenience. Gandhi's definitions of God do not stand the test of reason, but from the point of intuition and faith, they are not only true but
wholesome in their effects. Gandhi considers God as both Good and Evil, but he fails logically to give account of evil in God. Gandhi's definition 'Truth is God' is far better than 'God is Truth' as the former one includes even those who do not believe in God but live a moral life. Gandhi differs from Tagore and Jawaharlal Nehru in their views on physical calamities and Divine chastisement and the conflict can only be resolved by bringing the Law of Karma and its effects which Gandhi does not bring in. With reference to truth in practice, Gandhi has no secret, no compromise and the principle of truth is not modified in practising truth in his life. He observes truth not only in his deeds but also in speech and thought. People say that in love or in war, every lie is allowed as they believe that "all is well that ends well". But Gandhi strictly follows truth even in war.

Non-violence in Theory and Practice cannot be separated but they are separated only for their clear understanding. If we do not know the method and technique of non-violence, we cannot practice it in hard circumstances. Gandhi's constructive programme helps us to train ourselves to observe non-violence. Gandhian Dialectic is different from Marx's one and Hegel's one. We should know how Gandhian Dialectic operates to know non-violence perfectly.

With reference to Non-violence in practice, the forms and ways of Satyagraha should be studied to get strength in our will power and to make effective the weapon of Satyagraha. Conundrums in Ahimsa cannot be understood without the knowledge of the Jaina Theory of 'Syādādā' or looking at the thing in seven ways. Mashruwala's practical non-violence is a revised copy of Gandhi's
non-violence and is more suitable to the masses than Gandhi's one.

With reference to Brahmacarya and other vows the narrow definition of Brahmacarya cannot give us the true conception of Brahmacarya, so Gandhi's definition of Brahmacarya gives us the true conception of it. To sing the praises for the observation of Brahmacarya is a very easy one, but to observe it is a very difficult task. One should go deeper into the problem as to see how far Brahmacarya is possible. Gandhi has not touched this problem in this way so it leads us to see that he considers it a simple thing, thus he suffers from the fallacy of simplicity. Brahmacharya without sex-psychology cannot be understood in a true way. It seems to me that Gandhi has touched the problem of Brahmacarya from his own level and thus he has lost the level of the masses. Here Sivananda's book, Practice of Brahmacarya helps us a good deal in the details of the subject and his three methods for the observation of Brahmacarya are very notable ones. The Natural way of Birth-control suggested by Gandhi is not practical as it requires to be supplemented with the Artificial means which Gandhi abhors. I have raised the query: Can the Natural Means (self Control) and the Artificial Means for Birth-Control go together? I have proved that they can go together. With reference to the other vows, Bread labour draws our attention as all persons, with hardly any exception, have to do labour for eking out their existence. In short, one has to note that Brahmacarya can be practised only in degrees and the fogs of ignorance with reference to it should be thrased out.

Here, I sound a note of Warning for those persons who want to
build their strength of character, that the subject of Brahmacarya should not be seen merely from the eye of a psychoanalyst as he wanders more in the shadow, cast by strength of a Brahmacarin, than in his strength. Thus, psychoanalysts, e.g. Erikson and others, fumble into the shadow and make a shadowy thing a real one more by implication than by facts. The Brahmacarin marches from strength to strength and thus lessens his limitations and thus he is mounting up his strength, though elusive it may be for our understanding by mere reason. I do admit that there is a shadow corresponding to one's strength. By living in the shadow we shall increase our limitations. It is enough to know that there is a shadow. One should not make a mountain of a mole. The Brahmacarin is not perfect; he is on the road of his perfection. He has 'shadow', one may call it limitation, weakness, or whatever. If we ruminate the strength of a Brahmacarin, we shall develop our strength and if we do otherwise, we shall errupt in us weaknesses of character and thus we shall then have the morbidity in us and develop psychosis and neurosis in us. Which way shall we then march?

Gandhi has not written a treatise, so he is not a philosopher in the usual sense of the term. Still, he is a philosopher and that a philosopher of action. That he is a philosopher of action gives a point and potency to his philosophy. Ultimately, it is the action which is the test of philosophy, of religion and of morality. He often describes himself as 'a practical idealist'—an idealist not lost in the cobwebs of thought woven round him but is concerned with the translation of his ideals into action.
His basic attitude towards his life is spiritual. This means that he gives the highest importance to the elevation of the human soul and spirit, to which the body and mind being subordinate. We cannot call his attitude as 'religious' in its usual sense, for we then make a mistake. While religions are many, the spiritual attitude is only one. The foundation of his spiritual attitude is his belief in a supreme intelligent power of the nature of consciousness, both transcendent and immanent, simultaneously. It follows that all souls are the pilgrims seeking the realization here and now of the supreme spirit. For him, spiritual salvation is the highest goal of man and all else must be, Gandhi insists, subservient to that goal. Gandhi, being such a spiritual pilgrim, has expressed on different topics with a great originality and his expression is rich with deep sense of the topic, whatever is in his hand.

Briefly, Gandhi gives the advantages of the things, shorn of their limitations. The ideas of such a great genius as the one whom the world has never seen often are seminal: the more we think of them, the more we get out of them as our understanding becomes clearer by ruminating over them, repeatedly. To study Gandhi's philosophy of life, there should be the centres of study, with research centres attached to them, at the important places both in India and abroad, so that the students of Gandhi's philosophy of life may come together and thrash out the various sides of the topics handled by Gandhi to suit the modern masses ever growing in different circumstances. Thus the society at large can avail of Gandhi's philosophy of life, both spiritually and scientifically. Even in his death, Gandhi joins the ranks of great men in history. Three deaths were great deaths in history. The death of Socrates, the
the crucifixion of Christ, and the murder of Gandhi are the three great events of mankind, because they sacrificed their lives for the preservation of moral ideas and values.