CHAPTER - III
THE MAKING OF INNER MOHAN

The Chitwant concept for self – actualization, inherently assumes a conscious conduct of an individual in constructing his/her own architecture of life. To be, what one decides to be, automatically places the entire onus on the individual. A conscious self-introspection gives one an insight to what is defined within oneself as ‘likes and dislikes’. The placing of likes and dislikes in ‘an architecture within’ is a process by which an integrated construction is created in such a way that the inner makeup acquires zero conflict. This is the ‘inner seed’. Through conscious emotional, intellectual and physical processes, it becomes possible to discipline the mind for ‘a conscious care and growth of that seed within’. ‘Outside expression’ in behavioural conduct is an expression of ‘internal make up’. The growth of the ‘inner structures’ determines the quality and expanse of what is actualized ‘out side’. The ‘making and mapping of inner self’ of Mohandas is processed as under:

To recapitulate the Chitwant concept -

THE 7-PROCESSES OF INTERNAL GROWTH

1. Self Knowledge – Bettering Knowledge Of Self
2. Barrier Less Mind - Infinitating Mind: Making It Barrier - Less
3. Own The Earth - Expanding To Own The Whole World
4. Mission Of Life - Developing Insights To See One’s Mission Of Life
5. Pursuit Of Knowledge - Acquiring Knowledge Relevant To One’s Mission Of Life
6. Management Skills - Acquiring Capabilities And Skills To Translate Knowledge Into Results
7. Life Of Fulfillment - Living An Organized Life As One Wants
1. Understanding One's Likes And Dislikes
2. Integrating Likes And Dislikes Into Larger Statements That One Respects
3. Integrating Larger Statements Into Main Fields Of One's Existence
4. Integrating Main Fields Into Skeleton Structures That Make A Hazy Picture Of One - Self Or One’s Personality
5. Refining The Hazy Picture Into A Clear One That Describes One’s Existence Where One Consciously Accepts – ‘This Is What I Am’
The 5-point scale has been further expanded to generate a grid where each element is further subdivided into 5 parts to create a 25-point 'GRID'.

1. Understanding One’s Likes And Dislikes
   - Indifferent To Likes Or Dislikes
   - Low Knowledge Of What One Likes Or Dislikes To Do
   - Average Understanding Of One’s Likes And Dislikes
   - High Inclination To Respect One’s Do’s And Don’ts
   - Very High Appreciation Of What One Wants As One Wants

2. Integrating Likes And Dislikes Into Larger Statements
   - Unquestioned Status To One’s Likes And Dislikes
• Low Preferences For Understanding And Relating One’s Likes And Dislikes

• Average Consideration To The Questions Of Why One Likes Or Dislikes

• High Level Of Comprehension For Relating Why One Likes And Why One Dislikes Any Thing

• Very High Propensity To Integrate Negative And Positive Drives Into Some Understanding Of Self

3. Integrating Larger Statements Into Broad Fields

• Very Inferior Co Relations Of Likes And Dislikes Resulting In Jealousies And Enmities And Sabotage

• Low Level Comprehensions And Concoctions

• Average Mind Set, Trying To Relate To Prevalent Norms And Practices

• Good Understanding To Relate Smaller Statements To Known Areas Of Beliefs Or Conceptions

• Very Strong Intellectual Analysis To See The Sources From Where Likes And Dislikes Are Emerging

4. Integrating Broad Fields Into Skelton Structures Of Self Perceptions – Heroes From Historical Or Mythical Characters

• Extreme Unquestioning Believer Of Some Sort Of Dogmas Or Doctrines

• Ritualist Of A Cult Or Community

• Seeing As Belonging To A Well Known Population Of Followers Of Some Sect Or Cult

• Seeing One Self As A Worthy Follower Of Some Hero From Past
“...I have or should have no likes and dislikes. We are all soldiers fighting the same battle. I am a general requiring the best soldiers to tell me where they can serve most. When I feel that I want to make dispositions myself, I will not hesitate for a single moment...”

1Ibid., Vol. 31, p. 30.
1930 AGE 61

“...That is to say, we must give up our likes and dislikes. This is the teaching of the Gita and all other scriptures. To say this is one thing; to practise it is quite another. The Gita is there to teach us how to practise. We will try to understand the method it recommends...”

1946 AGE 77

“...I like your frankness. Who does not like life? Therefore, it is no fault in you that you should like life and that you should have also likes and dislikes. But though these are common to mankind we have got to overcome them if life is to become rich in reality, and the memory of departed dear ones is to become a treasure. It can only be to the extent that it enables us to translate in our own lives the best parts of dear ones...”

1946 AGE 77

“...True happiness does not come from obtaining what one likes. It comes from cultivating a liking for what one dislikes...”

2. Integrating Likes and dislikes into larger statements

Very high propensity to integrate negative and positive drives into some understanding of self

1922 AGE 53

“...The nations have progressed both by evolution and revolution. The one is as necessary as the other. Death, which is an eternal verity, is revolution as birth and after is slow and steady evolution. Death is as necessary for man’s growth as life itself. God is the greatest Revolutionist the world has ever known or will know. He sends deluges. He sends storms where a moment ago

---

2 Ibid., Vol. 55, p. 34.
3 Ibid., Vol. 93, p. 106.
4 Ibid., Vol. 90, p. 245.
there was calm. He levels down mountains which He builds with exquisite care and infinite patience. I do watch the sky and it fills me with awe and wonder. In the serene blue sky, both of India and England, I have seen clouds gathering and bursting with a fury which has struck me dumb. History is more a record of wonderful revolutions than of so-called ordered progress—no history more so than the English. And I beg to inform the correspondent that I have seen people trudging slowly up mountains and have also seen men shooting up the air through great heights…”

1926 AGE 57

“…It is wrong to quote a person against himself unless one is sure of what he has said and under what circumstances. All the statements the correspondent ascribes to me have undoubtedly been made by me at some time or other, but under totally different circumstances. Where it is perfectly possible to reason out a thing to the satisfaction even of children, there is no occasion for quoting authority and asking them to obey it. Very often it is a misleading process. Everyone has his likes and dislikes. And when a man has begun to believe in a hero, he gives his reason the go-by and makes of his hero a fetish. This, I consider, is blind hero worship. Hero-worship is a fine quality. No nation or individual can make progress who has no hero for their model. The hero serves as an inspiration…”

1930 AGE 61

“…Rather than indulge in such senseless inactivity, is it not better that a man should control the senses, overcome his likes and dislikes, and engage himself in some activity or other without fuss and in a spirit of detachment? Do your allotted duty, restraining the organs of sense, for that is better than inaction. An idler will only meet his end the sooner for his idleness. But while acting, remember that action leads to bondage unless it is performed in a spirit of sacrifice. Sacrifice (yajna) means exerting oneself for the benefit of others, in a word, service. And where service is rendered for

5 Ibid., Vol. 26, p. 80.
6 Ibid., Vol. 36, p. 118.
service’s sake, there is no room for attachment, likes and dislikes. Perform such a sacrifice; render such service. When Brahma created the universe, He created sacrifice along with it, as it were, and said to mankind: ‘Go forth into the world; serve one another and prosper. Look upon all creatures as gods. Serve and propitiate those gods, so that being pleased they will be gracious to you and fulfill your wishes unasked.’ Therefore understand that whoever enjoys the fruits of the earth, without serving the people and without having first given them their share, is a thief…”

1930 AGE 61

“...When a man enjoys peace of mind and contentment, it may be said that there is nothing left for him to do. He does not stand to gain by action or by inaction. He has no personal interests to serve; and yet he must not cease to offer sacrifice. Therefore do your duty from day to day without entertaining likes and dislikes and in a spirit of detachment. He who acts in such a spirit enjoys the beatific vision…”

1930 AGE 61

“...As a matter of fact the senses feel attraction and aversion for their respective objects. For instance the ears like to hear some things and do not like to hear other things. The nose likes to smell the rose, and does not like to smell dirt. This is also true of the other organs of sense. Therefore what man has to do is not to submit to these two robbers, namely, attraction and repulsion. If one wishes to escape their attentions, he must not go about in search of action. He must not hanker after this today, that tomorrow and the other thing the day after. But he should hold himself ready to render for the sake of God such service as falls to his share. Thus he will cultivate within himself the feeling that whatever he does is in fact an act of God and not his own, and his egoism will be a thing of the past. This is svadharma (one’s own duty). One must stick to svadharma, for it is the best for oneself at any rate. Paradharma (another’s duty) may appear to be better, but even so it should be

---

7 Ibid., Vol. 55, p. 38.
8 Ibid., Vol. 55, p. 39.
looked upon as dangerous. *Moksha* (salvation) lies in embracing death while doing one’s own duty...”\(^9\)

5. Integrating skeletons into one whole that describes you – that you accept as you

<table>
<thead>
<tr>
<th>Superficial self – knowledge</th>
</tr>
</thead>
</table>

1913 AGE 44

“...Even the religious discipline must be only with a view to gaining self-control. *In a full knowledge of the soul, one must abide by the precepts of the Prophet (Jin). And even these fade away as the soul rises higher in the acquisition of self-knowledge...*”\(^10\)

1918 AGE 49

“...One must have unwavering faith in God. We have thus to cultivate knowledge of the self, that is, knowledge of the powers of the soul...”\(^11\)

1918 AGE 49

“...I think I have given you many reasons to be angry with me. Please forgive me for this. I have pushed you about a good deal and that has interrupted your regular education. You can, however, forgive me only if you realize that this was inevitable. *I have passed my whole life in pursuit of self-knowledge, in discovering where my duty lay. My work has been appreciated because I have acted as I believe. This has saved me from many a pitfall...*”\(^12\)

1920 AGE 51

“...When a man submits to another through fear, he does not follow his nature but yields to brute force. He who has no desire to dominate others by brute force will not himself submit to such force either. *Recognizing, therefore, that a man who fears brute force has not attained self-knowledge at all, our*

---

\(^9\) Ibid., p. 40.
\(^10\) Ibid., Vol. 13, p. 229.
\(^11\) Ibid., Vol. 16, p. 421.
\(^12\) Ibid., Vol. 17, p. 166.
Shastra[s allowed him the use of brute force while he remains in this state..."\(^{13}\)

1920 AGE 51

“...All of you should listen to me in silence. I will finish what I have to say in a few words. While some of you belong to Dakor, others must be visitors to this place of pilgrimage. I am sure there is hardly any among you in this large gathering who is fully aware of the present plight of India. What is our duty, our dharma, in the condition in which India is placed today? You have all come to this place of pilgrimage with feelings of devotion. You probably believe that you will be rid of your sins through the \textit{darshan} of the Dakor shrine, that you will have your heart’s desire granted if you take a dip in the Gomati. \textbf{Some of you may be thinking that by having \textit{darshan} of a mahatma like this Gandhi, they will be sanctified. This is far from the truth.} In fact, you pollute the Gomati if you merely bathe in it without purifying your hearts. It will avail you little if, going for the \textit{darshan} of Dakorji, you leave behind there only the dirt on your feet. \textbf{The \textit{darshan} can bear fruit only if we purify our hearts, fill them with good thoughts and attain self-knowledge.} You yourselves will ask what good such \textit{darshan} can do to a sceptic like myself or to a Christian. I wish to make it clear to you that so long as the heart is not purified and the mind not cleansed, \textit{darshan} of Ranchhodraiiji or bathing in the Gomati can bear no fruit..."\(^{14}\)

1925 AGE 56

“...But we all know that the whole future will be a direct result of the present. The one change needful is humility and introspection. In our arrogance we want to reform the world without reforming ourselves. \textit{“Man, know thyself” is as true today as when it was first uttered...”}\(^{15}\)

\(^{13}\) Ibid., Vol. 21, p. 159.

\(^{14}\) Ibid., Vol. 21, p. 404.

\(^{15}\) Ibid., Vol. 31, p. 453.
“...I had very close relations with Shri Raychandji. I do not think he followed truth and non-violence with greater devotion than I, but I do believe that he far surpassed me in knowledge of the scriptures and retentiveness of memory. He had self-knowledge and self-confidence from his childhood. I know that he was not a jivanmukta and he was himself conscious that he was not. But he was fast progressing in that direction. I know his views on Buddha and others…”

“...All this talk about knowledge is because of the body; otherwise, for an unembodied one, how can there be any question of knowledge? The highest knowledge of all in the world is knowledge of the self. Moreover, the idea of a human being having no body exists only in our imagination. Mortification of the body, therefore, is the only means of self-realization and the only yajna for everyone in this world. We are all labourers. If the rich would look upon themselves as labourers as much as the people who work with their bodies are labourers, the latter would get all that they want. They would then feel quite satisfied with their condition and devote themselves whole-heartedly to their work…”

“...The senses are not just 16,000, their number is infinite. If we make them dance as we wish, instead of ourselves dancing as they wish, we would be the directors of the drama of life...

...If anyone of us should suddenly become enlightened with profound knowledge, it does not mean that he would be able to change all others immediately. He is a fool who seeks to change overnight other people who are following their own ways in life. This, of course, does not mean that, where the system itself is bad, we should not try to reform it…”

16 Ibid., Vol. 31, p. 84.
17 Ibid., Vol. 37, p. 141.
18 Ibid., Vol. 37, pp. 155, 156.
“...With our minds full of cravings, we run after things in the world. While our attachment to the ego remains, we shall never taste the sweet ambrosia of Self-knowledge. The Gita, therefore, tells us that if, giving up attachment to the ego, we attend to the best of our ability to the task which has fallen to our lot, an emperor’s work and that of one who cleans lavatories will be esteemed of equal worth in God’s court. There, King Janaka and the man who cleaned lavatories in his palace have an equally honoured place. Suppose, however, that a present-day ruler and Janaka’s Bhangi were to present themselves in God’s court at the same time, in all likelihood, the Bhangi would be given an exalted place and the ruler would be left out. In God’s court a man with a crown is not esteemed as of greater worth than one who has nothing on his head. The latter will be regarded worthy of a crown while a man with a jewelled crown will receive no attention...”

1927 AGE 58

“...Self-knowledge can be had only from saints. Reading and writing should be learnt from wherever it is available. Hence give up your idea that you will learn only if a certain person will teach you. A girl full of passion would certainly entertain such an idea. You cannot have it at all. But I do understand that you feel shy of disclosing your ignorance...”

1931 AGE 62

“...Happiness and unhappiness are states of mind. But how can we perceive that they are so? Certainly not by reading. We can do so only by experience. That is why suffering is necessary. Here by suffering I mean what is regarded as such by the world. Illness of the body, physical assault, hunger, getting robbed, being insulted, etc.,—it is the mind which experiences all these forms of suffering. A devotee of God, a yogi, one who has merged in the Brahman, has become a sthitaprajna, —these are not affected by such

19 Ibid., p. 178.
sufferings but remain content even in their presence as they do in so called happiness. When one becomes equiv.-minded in this way one will attain self-knowledge. Is this clear?..."21

1929 AGE 60

“...And my principal experiments during the past seven years have all been made through the Congress. A reference to my relations with the leaders would therefore be unavoidable, if I set about describing my experiments further. And this I may not do, at any rate for the present, if only from a sense of propriety.

Lastly, my conclusions from my current experiments can hardly as yet be regarded as decisive. ... My uniform experience has convinced me that there is no other God than Truth. ...To see the universal and all-pervading Spirit of Truth face to face one must be able to love the meanest of creation as oneself. And a man who aspires after that cannot afford to keep out of any field of life. That is why my devotion to Truth has drawn me into the field of politics; and I can say without the slightest hesitation, and yet in all humility that those who say that religion has nothing to do with politics do not know what religion means... God can never be realized by one who is not pure of heart. Self-purification therefore must mean purification in all the walks of life. ...To conquer the subtle passions seems to me to be harder far than the physical conquest of the world by the force of arms.

Ever since my return to India I have had experiences of the dormant passions lying hidden within me. The knowledge of them has made me feel humiliated though not defeated. The experiences and experiments have sustained me and given me great joy.

But I know that I have still before me a difficult path to traverse. I must reduce myself to zero. So long as a man does not of his own free will put

21 Ibid., Vol. 51, p. 98.
himself last among his fellow creatures, there is no salvation for him. Ahimsa is the farthest limit of humility..."22

(CHRONOLOGICAL GROWTH OF MOHANDAS ON 'THE SELF–KNOWLEDGE - GRID':

Instead of analyzing why Mohandas is saying and doing what he is in, the present analysis tries to assess the status he has acquired on the grid. What he is saying and doing is self explanatory.

THE 25-POINT GRID
FOR SELF-KNOWLEDGE

<table>
<thead>
<tr>
<th>Year</th>
<th>Status</th>
</tr>
</thead>
<tbody>
<tr>
<td>1869</td>
<td></td>
</tr>
<tr>
<td>1870</td>
<td></td>
</tr>
<tr>
<td>1871</td>
<td></td>
</tr>
<tr>
<td>1872</td>
<td></td>
</tr>
<tr>
<td>1873</td>
<td></td>
</tr>
<tr>
<td>1874</td>
<td></td>
</tr>
<tr>
<td>1875</td>
<td></td>
</tr>
<tr>
<td>1876</td>
<td></td>
</tr>
</tbody>
</table>

22 Ibid., Vol. 44, pp. 466, 467.
<table>
<thead>
<tr>
<th>Year</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1905</td>
<td>Integrating skeletons into one whole that describes you — that you accept as you</td>
</tr>
<tr>
<td>1906</td>
<td>Superficial self — knowledge</td>
</tr>
<tr>
<td>1913</td>
<td>Integrating skeletons into one whole that describes you — that you accept as you</td>
</tr>
<tr>
<td>1914</td>
<td>Superficial self — knowledge</td>
</tr>
<tr>
<td>1918</td>
<td>Integrating skeletons into one whole that describes you — that you accept as you</td>
</tr>
<tr>
<td>1919</td>
<td>Superficial self — knowledge</td>
</tr>
<tr>
<td>1920</td>
<td>Integrating skeletons into one whole that describes you — that you accept as you</td>
</tr>
<tr>
<td>1921</td>
<td>Superficial self — knowledge</td>
</tr>
<tr>
<td>1922</td>
<td>Integrating Likes and dislikes into larger statements</td>
</tr>
<tr>
<td></td>
<td>Very high propensity to integrate negative and positive drives into some understanding of self</td>
</tr>
<tr>
<td>Year</td>
<td>Description</td>
</tr>
<tr>
<td>------</td>
<td>-------------</td>
</tr>
<tr>
<td>1923</td>
<td>Understanding one’s likes and dislikes</td>
</tr>
<tr>
<td>1924</td>
<td>Very high appreciation of what one wants as one wants</td>
</tr>
<tr>
<td>1925</td>
<td>Integrating skeletons into one whole that describes you – that you accept as you</td>
</tr>
<tr>
<td></td>
<td>Superficial self – knowledge</td>
</tr>
<tr>
<td>1926</td>
<td>Integrating Likes and dislikes into larger statements</td>
</tr>
<tr>
<td></td>
<td>Very high propensity to integrate negative and positive drives into some understanding of self</td>
</tr>
<tr>
<td>1927</td>
<td>Integrating skeletons into one whole that describes you – that you accept as you</td>
</tr>
<tr>
<td></td>
<td>Superficial self – knowledge</td>
</tr>
<tr>
<td>1928</td>
<td></td>
</tr>
<tr>
<td>1929</td>
<td>Integrating skeletons into one whole that describes you – that you accept as you</td>
</tr>
<tr>
<td></td>
<td>Clear vision of one’s vast expression of what one is</td>
</tr>
<tr>
<td>1930</td>
<td>Understanding one’s likes and dislikes</td>
</tr>
<tr>
<td></td>
<td>Very high appreciation of what one wants as one wants</td>
</tr>
<tr>
<td></td>
<td>Integrating Likes and dislikes into larger statements</td>
</tr>
<tr>
<td>Year</td>
<td>Description</td>
</tr>
<tr>
<td>------</td>
<td>-------------</td>
</tr>
<tr>
<td>1931</td>
<td>Integrating skeletons into one whole that describes you – that you accept as you</td>
</tr>
<tr>
<td></td>
<td>Superficial self – knowledge</td>
</tr>
<tr>
<td>1932</td>
<td>Understanding one’s likes and dislikes</td>
</tr>
<tr>
<td>1933</td>
<td>Very high appreciation of what one wants as one wants</td>
</tr>
<tr>
<td>1934</td>
<td></td>
</tr>
<tr>
<td>1935</td>
<td></td>
</tr>
<tr>
<td>1936</td>
<td></td>
</tr>
<tr>
<td>1937</td>
<td></td>
</tr>
<tr>
<td>1938</td>
<td></td>
</tr>
<tr>
<td>1939</td>
<td></td>
</tr>
<tr>
<td>1940</td>
<td></td>
</tr>
<tr>
<td>1941</td>
<td></td>
</tr>
<tr>
<td>1942</td>
<td></td>
</tr>
<tr>
<td>1943</td>
<td></td>
</tr>
<tr>
<td>1944</td>
<td></td>
</tr>
<tr>
<td>1945</td>
<td></td>
</tr>
<tr>
<td>1946</td>
<td></td>
</tr>
<tr>
<td>1947</td>
<td></td>
</tr>
<tr>
<td>1948</td>
<td></td>
</tr>
</tbody>
</table>
STATUS OF
THE INNER MAKE UP AND INTERNAL GROWTH
ACQUIRED BY MOHANDAS ON
‘THE - 25 - POINT - GRID - FOR - SELF - KNOWLEDGE’:

SUMMARY

He tried to understand his likes and dislikes, integrated his likes and dislikes into larger statements, integrated larger statements into broad fields, integrated broad fields into a whole. Completed and ‘finished’ that whole that described and accepted ‘this is what I am’ and lived it. It did not matter to him whether people called him ‘mahatma’ or something else.

PROCESS – 2

CREATING A - BARRIER - LESS – MIND

The 5 – Point Measurement Scale

1. Understanding Where Mind Says ‘No’ – Stopping At Barriers


3. Asking Mind To ‘Explore Safer Possibilities’

4. Finding Alternate Routes To ‘Bypass Barriers’

5. Transcending Barriers For A ‘Walk – In’ To Whatever One Wants

THE 5 – POINT KEY FOR RATING
BARRIER LESS MIND
1. Understanding Where Mind Says ‘No’ – Stopping At Barriers
   - Even Survival Dooms To Death
   - Low Level Existence – Living And Dying Everyday
   - Neutral Response To Problem – Solving Processes – Propensity To Live With Problems
   - High Inclinations To Live Where Life Takes – Faith In Fate And Destiny
   - Very High Tendencies To Face The Wall – Suicidal Mind Set

2. Taking Barriers Head On - ‘Bull - Fighting’
   - Very Inferior Orientation To Handle Problems Of Life
   - Poor Processes To Overcome Barriers
   - Average Protests And Preventive Measures In Handling Barriers
   - High Head - On Tendencies To Fight When Lines Are Crossed
   - Very Hot And Bull - Headed Approach To Problem Solving

3. Asking Mind To ‘Explore Safer Possibilities’
   - Very Weak Powers Of Mind To Secure Safety
   - Low Capabilities To Devise Safe Methodologies
   - Average Care In Developing Safer Alternatives
   - High Concern For Safety And Security When Normal Processes Are Derailed
   - Very High Caution And Care In Finding Alternate Strategies When Conventional Processes Fail
4. Finding Alternate Routes To ‘Bypass Barriers’

- Very Low Inclinations To Circumvent Blocked Thinking
- Low Level Efforts To Bypass Barriers
- Average Tendencies To Seek Alternate Routes When Usual Pathways Are Blocked
- High Level Strategic Thinking To Find Ones’ Way To Achieve What One Wants
- Very High Ingenuity For Dodging Barriers And Creating Ones’ Own Pathways To Ones’ Destinations

5. Transcending Barriers For A ‘Walk – In’ To Whatever One Wants

- Very Low Aptitude For A Barrier Less Mind Set
- Poor Attitude To ‘Walk – In’
- Average Propensity For Transcending Barriers
- High Level Of Careful ‘Walk – In’ Any Domain
- Very High Spontaneity To Get Into Anything, Anywhere For Anything – Ready To Handle Everything On The Way

THE LOCUS
MOHANDAS WALKED ON ‘THE – BARRIER – LESS - MIND - GRID’:

Transcending Barriers for A ‘Walk – In’ To Whatever One Wants

Very high spontaneity to get into anything, anywhere for anything – ready to handle everything on the way

1932 AGE 63

“...There is nothing wrong in this matter in believing whatever one’s heart accepts, as no man has perfect knowledge of God nor can he express whatever little knowledge he has. It is true that I do not depend upon my intellect to
decide upon any action. For me the reasoned course of action is held in check subject to the sanction of the inner voice. I do not know if others would call it the mysterious power or whatsoever. I have never deliberated upon this nor analyzed it, I have felt no need of doing so either. I have faith, and knowledge, too, that a Power exists beyond reasoning. This suffices for me. I am unable to clarify this any further as I know nothing more in the matter...”23

1945 AGE 76

“...Birth and death are the obverse and reverse of the same coin. They are not distinct. They are different aspects of the same thing. But out of our ignorance we welcome the one and shrink from the other. This is wrong. Mourning over the death of dear ones, especially those like Charlie Andrews and Gurudev who have done their part so nobly and well has its root in our selfishness. Deenabandhu is blessed in death as he was in life. Death of people like him cannot be an occasion for sorrow. Speaking for myself, I may say that I have almost forgotten to mourn the death of friends and dear ones and I want you to learn to do likewise...”24

CHRONOLOGICAL GROWTH OF MOHANDAS ON ‘THE – BARRIER - LESS – MIND - GRID’

---

23 Ibid., Vol. 55, p. 422.
24 Ibid., Vol. 89, p. 64.
Transcending Barriers for A ‘Walk – In’ To Whatever One Wants

Very high spontaneity to get into anything, anywhere for anything – ready to handle everything on the way

1933
1934
1935
1936
1937
1938
1939
1940
1941
1942
1943
1944
1945
Tried to understand where mind says ‘no’ – stopped at barriers, learnt to take barriers head on, did what his heart said – went into ‘bullfighting’, asked mind to ‘explore safer possibilities’, found alternate routes to ‘bypass barriers’, transcended barriers for a ‘walk-in’ to whatever he wanted.

**STATUS OF**
**THE INNER MAKE UP AND INTERNAL GROWTH**
**ACQUIRED BY MOHANDAS ON**
**SUMMARY**

Tried to understand where mind says ‘no’ – stopped at barriers, learnt to take barriers head on, did what his heart said – went into ‘bullfighting’, asked mind to ‘explore safer possibilities’, found alternate routes to ‘bypass barriers’, transcended barriers for a ‘walk-in’ to whatever he wanted.

**PROCESS – 3**

**EXTENDING TO OWN THE EARTH**

**The 5 – Point Measurement Scale**

1. Belongs To Nobody
2. Belongs To Own Family
3. Belongs To One’s Own Community Or Country Or Region Or Religion
4. Belongs To Whole Humanity
5. Owns The Whole Earth
1. Belongs To Nobody
   • Very Low Level Lonely Existence Bordering Extinction
   • Low Lonely Sustenance
   • Average Single Life Style
   • A Loner
   • Very Highly Independent And Aloof Existence

2. Belongs To Own Family
   • Very Low, Careless Or Callous Relationships With The Family
   • Low Sense Of Care To Ones Family
   • Average Belongingness To Ones Family
   • Deep Relationships With All The Members Of Ones’ Family
   • Very High Commitment To One’s Family And To The Institution Of Life Family Is

3. Belongs To One’s Own Community Or Country Or Region Or Religion
   - Very Low Or Unconcerned Relationship With The People Or Places One Belongs To
   - Low Level Belongingness To The Community Or The Country One Belongs To
   - Average One Of The Mass Base Follower
   - High Degree Of Commitment To Furthering The Interests Of The Community One Belongs To
   - Very High Sense of Belongingness to the Part of the World One Correlates With – Indian or Hindu or Black or White Etc.

4. Belongs To Whole Humanity
   - Very Indifferent To The Unknown
   - Shallow Insights Of Oneness With The People One Does Not Know
   - Average Association And Correlation With The Humanity
   - Strong Feelings Of Relationship With The Human Race As A Whole
   - Very High Sense Of Oneness With All Humans – First To The Last Man On Earth

5. Owns The Whole Earth
   - ‘I Couldn’t Care Less’ Attitude
   - Low Appreciations And Comprehensions Of The Importance Of Earth To An Individual’s Life
   - Average Concerns To Earth’s Role In Ones’ Life
   - High Sense Of Attachment To The Role Of Earth In Propagating All Kinds Of Life
   - Very Strong Relationships With The Mother Earth As Ones’ Abode In This Vast Universe
Very high sense of oneness with all humans – first to the last man on earth

1932 AGE 63

“... THOUGH I AM TOUCHABLE BY BIRTH PAST FIFTY YEARS I HAVE BECOME UNTOUCHABLE BY CHOICE. AMERICANS SHOULD KNOW THAT MY POLITICS ARE DERIVED FROM MY RELIGION. IF GOD HAS ORDAINED DEATH BY STARVATION I KNOW THAT IT WILL SET LAST SEAL ON MY POLITICAL LEADERSHIP.

...THIS PREPARATION FOR DEATH FOR UNTOUCHABILITY IS VERITABLE PREPARATION FOR DEATH FOR WHOLE OF INDIA. FOR ME REMOVAL UNTOUCHABILITY IS INTEGRAL PART OF SWARAJ

...THOSE WHO HAVE AT ALL FOLLOWED MY HUMBLE CAREER EVEN SUPERFICIALLY CANNOT HAVE FAILED TO OBSERVE THAT NOT SINGLE ACT OF MY LIFE HAS BEEN DONE TO INJURY TO ANY INDIVIDUAL OR NATION. MY NATIONALISM AS MY RELIGION IS NOT EXCLUSIVE BUT INCLUSIVE AND THEY MUST BE SO CONSISTENTLY WITH WELFARE OF ALL LIFE. I CLAIM NO INFALLIBILITY. I AM CONSCIOUS OF HAVING MADE HIMALAYAN
BLUNDERS BUT AM NOT CONSCIOUS OF HAVING MADE THEM INTENTIONALLY OR HAVING EVER HARBOURED ENMITY TOWARDS ANY PERSON OR NATION OR ANY LIFE HUMAN OR SUBHUMAN..."^{25}

"...THANKS YOUR CABLE. MY FAST IS APPEAL NOT MERELY TO HINDUS OR INDIA IN GENERAL BUT BRITISH CONSCIENCE, INDEED TO WHOLE WORLD..."^{26}

---

**CHRONOLOGICAL GROWTH OF MOHANDAS ON 'OWN - THE - EARTH - GRID'**

THE 25-POINT GRID FOR OWN - THE - EARTH

<table>
<thead>
<tr>
<th>Year</th>
<th>Data</th>
</tr>
</thead>
<tbody>
<tr>
<td>1869</td>
<td></td>
</tr>
<tr>
<td>1870</td>
<td></td>
</tr>
<tr>
<td>1871</td>
<td></td>
</tr>
</tbody>
</table>

^{25} Ibid., Vol. 57, pp. 105-107.
^{26} Ibid., Vol. 57, p. 117.
<table>
<thead>
<tr>
<th>Year</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>1918</td>
<td></td>
</tr>
<tr>
<td>1919</td>
<td></td>
</tr>
<tr>
<td>1920</td>
<td></td>
</tr>
<tr>
<td>1921</td>
<td></td>
</tr>
<tr>
<td>1922</td>
<td></td>
</tr>
<tr>
<td>1923</td>
<td></td>
</tr>
<tr>
<td>1924</td>
<td></td>
</tr>
<tr>
<td>1925</td>
<td></td>
</tr>
<tr>
<td>1926</td>
<td></td>
</tr>
<tr>
<td>1927</td>
<td></td>
</tr>
<tr>
<td>1928</td>
<td></td>
</tr>
<tr>
<td>1929</td>
<td></td>
</tr>
<tr>
<td>1930</td>
<td></td>
</tr>
<tr>
<td>1931</td>
<td></td>
</tr>
</tbody>
</table>
| 1932 | **Belongs To Whole Humanity**  
      | Very high sense of oneness with all humans – first to the last man on earth  |
| 1933 |         |
| 1934 |         |
| 1935 |         |
| 1936 |         |
| 1937 |         |
| 1938 |         |
As a teenager, he belonged to nobody when it came to do what he wanted to do, gradually learned to own his family, his caste and his community, his region, his country, his religion, whole of humanity, and owned the whole earth.

**PROCESS – 4**

**DISCOVERING THE MISSION OF LIFE**

The 5 – Point Measurement Scale

1. No Mission - Living Where You Are Born
2. Upgrading Legacy
3. Deciding To Go For A Different Life

4. Seeking Recognition Through New Achievements In The Chosen Life

5. Consciously Self – Actualizing One’s Existence And Blossoming Into One’s Fullness: Being What One Can Be

THE 5 - POINT KEY FOR RATING MISSION OF LIFE

1. No Mission - Living Where one is Born
   - Very Low Acceptance Of Life And Its Relationships With The Surroundings Where One Is Born
   - Low Bonding With ‘Roots’
   - Average Associations With The Place And People Where Born
   - Happy To Be There Where Living
   - Very Highly Cherished Subsistence Wherever Born
2. The Mission Of Upgrading Legacy
   • Unconcerned With Legacy
   • Low Attachments To Legacy
   • Average Enthusiasm To Upgrade Legacy
   • High Pride In Bettering Legacy
   • Very Highly Motivated To Preserve And Propagate Legacy

3. The Mission Of Deciding To Go For A Different Life
   • Very Low Inspiration For Changing To Something Different From The Traditional
   • Low Aptitude For Change
   • Average Tendencies To Diversify
   • High Motivation For Change From What One Is In
   • Very High Mobility For The New Pastures Of One’s Dreams – To Do What One Wants To Do

4. The Mission Of Seeking Recognition Through New Achievements In The Chosen Life
   • Very Low Show In The New Field
   • Low Capabilities In The New Arena Of Life
   • Average Performer
   • High Grade Capabilities In Delivering Results
   • Very High Quality Performer, Well Recognized To Mean Business In The Chosen Field

5. The Mission Of Installing Oneself - Consciously Self – Actualizing One’s Existence And Blossoming Into One’s Fullness: Being What One Can Be
• Very Inferior And Painful Performance In The Pursuit Of Self
• Low Success At Self – Actualization Level
• Average Success In Ones’ Pursuit To Be What One Could Have Been
• High Successful And Fulfilling Expression Of What One Is
• Very High Level Of Placement And Flowering In The Full Expression Of Being What One Is

THE LOCUS
MOHANDAS WALKED ON
‘THE – MISSION – OF – LIFE - GRID’

The Mission Of Installing Oneself –
Consciously Self – Actualizing One’s Existence And Blossoming Into
One’s Fullness: Being What One Can Be

Very high level of placement and flowering in the full expression of being what one is

1924 AGE 55

“...Several friends have said to me the same thing in so many words. I plead guilty. But that is to admit that I am not a perfect man. Unfortunately for me, I am far from being perfect. I am a humble aspirant for perfection. I know my way to it also. But knowing the way is not reaching its end. If I was perfect, if I had acquired full control over all my passions even in thought, I should be perfect in body. I am free to confess that daily I am obliged to expend a great amount of mental energy in acquiring control over my thoughts...
...I do not know that Buddha did not accomplish his task which was to reach Nirvana. Tradition has it that he did. Conversion of others was a by-product, if one may so describe a sacred function. The Gospels record it of Jesus that he testified on the Cross of his own work, “It is finished.”

...I do not consider myself worthy to be mentioned in the same breath with the race of prophets. I am a humble seeker after truth. I am impatient to realize myself, to attain Moksha in this very existence. My national service is part of my training for freeing my soul from the bondage of flesh. Thus considered, my service may be regarded as purely selfish. I have no desire for the perishable kingdom of earth. I am striving for the Kingdom of Heaven which is Moksha.

...For me the road to salvation lies through incessant toil in the service of my country and there through of humanity. I want to identify myself with everything that lives. In the language of the Gita I want to live at peace with both friend and foe. Though, therefore, a Mussalman or a Christian or a Hindu may despise me and hate me, I want to love him and serve him even as I would love my wife or son though they hate me.

...Thus it will be seen that for me there are no politics devoid of religion. They sub serve religion. Politics bereft of religion are a death-trap because they kill the soul...”

1925 AGE 56

“...And from this reply we get the answer to the third question which is as follows. What is the aim of life? It is to know the Self. In the words of Narasinh Mehta, “So long as the essence of the Self is not realized, all our efforts are in vain.” This realization of the self, or Self-knowledge, is not possible until one has achieved unity with all living beings—has become

27 Ibid., Vol. 27, pp. 155, 156.
one with God. To accomplish such a unity implies deliberate sharing of the suffering of others and the eradication of such suffering...”28

1927 AGE 58

“...REPLIES TO A STUDENT’S QUESTIONS

September 11, 1927

Q: 1. Which is the best education?
A: Knowledge of the Self.

2. What is the adornment of youth?
Brahmacharya.

3. What is the best characteristic of the people’s culture?
Steadfast adherence to truth.

4. Wherein lies the ultimate fulfillment of life?
In Self-knowledge.

5. What is life’s highest ideal?
Satyagraha.

6. What is the most praiseworthy quality in a woman?
Purity.

7. What is the most praiseworthy quality in a man?
Purity.

8. Which is your favourite book?
The Gita.

9. What is dearest to you?
Truth...”29

28 Ibid., Vol. 33, p. 154.
29 Ibid., Vol. 40, pp. 80, 81.
1929 AGE 60

“... What I want to achieve—what I have been striving and pining to achieve these thirty years—is self-realization, to see God face to face, to attain Moksha...” 30

1933 AGE 64

“...THE BREATH OF MY LIFE

God’s ways are inscrutable! The most unexpected event of my life has happened. I have been used to the most unexpected things in the course of a very long public life, but this is the most unexpected of all. What is now in store for me? How I shall use this life out of prison, I do not know. But I must say this that whether in prison or outside prison, Harijan service will be always after my heart and will be the breath of life for me, more precious than the daily bread. I can live for some days at least without the daily bread, but I cannot live without Harijan service for one single minute. It is a constant prayer to the Almighty that this blot of untouchability may be removed in its entirety from Hinduism...” 31

30 Ibid., Vol. 44, p. 90.
31 Ibid., Vol. 61, p. 331.
CHRONOLOGICAL GROWTH OF MOHANDAS ON 'DISCOVERING THE MISSION OF LIFE GRID'

THE 25-POINT GRID FOR DISCOVERING THE MISSION OF LIFE

<table>
<thead>
<tr>
<th>Year</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>1869</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1870</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1871</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1872</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1873</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1874</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1875</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1876</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1877</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1878</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1879</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1880</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1881</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The Mission Of Installing Oneself – Consciously Self-Actualizing One’s Existence And Blossoming Into One’s Fullness: Being What One Can Be

Very high level of placement and flowering in the full expression of being what one is

1925

The Mission Of Installing Oneself –
Consciously Self – Actualizing One’s Existence And Blossoming Into One’s Fullness: Being What One Can Be

Very high level of placement and flowering in the full expression of being what one is

1926

1927
Consciously Self-Actualizing One’s Existence And Blossoming Into One’s Fullness: Being What One Can Be

Very high level of placement and flowering in the full expression of being what one is

| 1928 |
| 1929 |

The Mission Of Installing Oneself –

Consciously Self-Actualizing One’s Existence And Blossoming Into One’s Fullness: Being What One Can Be

Very high level of placement and flowering in the full expression of being what one is

| 1930 |
| 1931 |
| 1932 |
| 1933 |

The Mission Of Installing Oneself –

Consciously Self-Actualizing One’s Existence And Blossoming Into One’s Fullness: Being What One Can Be

Very high level of placement and flowering in the full expression of being what one is

| 1934 |
| 1935 |
| 1936 |
| 1937 |
| 1938 |
| 1939 |
| 1940 |
| 1941 |
Initially, he had no mission. He has living where he was born. He upgraded his legacy, decided to go for a different profession and lifestyle, sought recognition through new achievements in the chosen field. Consciously, gradually self-actualized himself, blossoming into his fullness: became what he could be.

**STATUS OF THE INNER MAKE UP AND INTERNAL GROWTH ACQUIRED BY MOHANDAS ON**


**SUMMARY**

Initially, he had no mission. He has living where he was born. He upgraded his legacy, decided to go for a different profession and lifestyle, sought recognition through new achievements in the chosen field. Consciously, gradually self-actualized himself, blossoming into his fullness: became what he could be.

**PROCESS – 5**

**PURSUIT OF KNOWLEDGE**

The 5 – Point Measurement Scale

1. From The Book Of Life Alone
2. Plus Informal Study
3. Plus Formal Education
4. Plus Experimenting With Own Ideas For Unique Performances
5. Plus Going Deeper - Evolving Own Philosophies: Writings, Books

THE 5 - POINT KEY FOR RATING
NEW KNOWLEDGE

1. From Book Of Life Alone
   • Very Low Intellectual Equipment To Learn From Life
   • Low Pursuit Of Knowledge Of Processes Of Life
   • Average Learner And Follower
   • High Grade Learner And Role Player Of Life Through Search, Research And Experimentation
   • Very High Level Of Learning From Real Life Situations And Interactions – Enriching Oneself Through Observation, Analysis And Active Action – Own Philosophies And Influential, Effective Leadership Roles
2. Informal Study

- Very Poor Or Nearly Nil Reference To Books From The Field Of One's Life's Arena
- Poor Reading Habits
- Average Supplementary Study Habits
- High Informal Study Supported By Personal Library
- Very High Back Up Of Informal Study From Leading Books And Authors

3. Formal Education

- Almost Ignorant Or Illiterate Background To What One Is In
- Low Formal Education Background
- Average Formal Educational Support
- High Back Up Of Formal Education In The Profession One Is In
- Best Education From The Best Of Relevant Educational Institution In The Field Of One's Life And Profession

4. Experimenting With Own Ideas For Unique Performances

- Very Low Faith In The Success Of Trying Anything New
- Diffident In Conducting New Experiments
- Average Risk Taking For Trying New Methods For Achieving Planned Results
- High Experimentation With Ones Ideas And Concepts
- Very Deep Involvement In Experimentation With Ones Life And Ideals For Path Breaking Strategies And Unprecedented Performances
5. Going Deeper - Evolving Own Ideas, Philosophies : Writings, Books

- ‘Illiterate Idiot’
- ‘The Village Scientist’ - Quack
- Average Experimenter And Philosopher – Theorizing, Doing And Trying To Perform On Average Knowledge Base
- High Grade Learner, Strategist And Performer
- Very Outstanding Knowledgeable Thinker And Doer. The Ultimate Authority In One’s Field Of Life And Action

THE LOCUS
MOHANDAS WALKED ON
‘THE – PURSUIT – OF - KNOWLEDGE - GRID’:

1. From Book Of Life Alone

Very high level of learning from real life situations and interactions – enriching oneself through observation, analysis and active action – own philosophies and influential, effective leadership roles

1932 AGE 63

“...In a proper atmosphere, children learn spontaneously. I have often found that they learn more outside the class-room than inside it. It is our duty, therefore, to create the school atmosphere even at home so that the children may spontaneously go on learning all the time what they can. This is the true Montessori Method. But this means that all the grown-up members should behave as teachers, that is, should have purity of character and should love
the children. This does not mean that we should close our schools, but it certainly means that we should, as quickly as we can, make the whole atmosphere of the Ashram like that of a school, and that all the grown-up men and women should regard themselves as the children’s guardians and make themselves fit to be so. If we do this, the children will no longer feel the hours in the class-rooms boring…”32

<table>
<thead>
<tr>
<th>Informal Study</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very high back up of informal study from leading books and authors</td>
</tr>
</tbody>
</table>

1926 AGE 57

“...Mrs. Pramatha Chaudhuri, the Poet’s niece. ...She selected these quotations from addresses given by the Poet from time to time at Santiniketan. ...I am sure the readers of Young India will like to treasure these flowers from the Poet’s garden...

The centi-petalled lotus of Love, depending on the stalk of Self, gradually unfolds itself petal by petal from the self to the family, from the family to society, from society to one’s country, from one’s country to humanity, from humanity to the Universal Spirit, from the Universal Spirit to the Supreme Spirit, thereby accomplishing its process of evolution. He whose intellect cannot perceive law and order in the working of the universe is incapable, ineffectual and defeated in every department of life. They who succeed in the field of material power do so by aggrandizing themselves, whereas they who succeed in the spiritual sphere do so by sacrificing themselves. Because when a man attempts to see the whole thing at once he sees it indistinctly, therefore he first breaks it up into parts, and then fits them all into a whole. In proportion as India lost mastery over Nature by giving overemphasis to the spiritual side, so she is now required to pay the penalty for it. The work that we do from necessity or want, that work is

32 Ibid., Vol. 55, p. 249.
our bondage; but the work that we do out of joy is not bondage; that work is freedom. We realize perfect joy in proportion as we are able to harmonize knowledge, love and work in ourselves. He who desires to be master of the house must be stricter than all others in obeying the discipline and rules of the house. When the mind is not prepared to receive ideas, then words do not reveal their full meaning to the irreverent listener. Life’s mission is a very difficult one, its field is very large, its laws are very difficult to understand, its activities are very various, its sacrifices are very hard to make. The lamp cannot conceal its own light within itself. As stagnant water is ever afraid of being polluted by dirt, so today captive India, through fear of pollution, continually raises forbidding walls in order to cut herself off from all connection with the outer and larger world, and keeps even sun and air at a distance. It is only when we daily draw purity from the source of our character, that words and ideas come to our help. Man has built up his life on three great planes, the material, the religious, and the spiritual. We give the name of desire to that external force which attracts our efforts to things outside us. As external things are the aim of desire, so are inward motives the aim of will. In all this vast Universe, and throughout this great life of humanity, it is impossible that we should not acknowledge Him at all anywhere. When the ties of desire are severed, then earth, sky and water, living creatures and inanimate objects, beasts and men all become filled with bliss, and there is no limit to joy. That I have come and stood in the midst of this vast universe is a most wonderful event, there is nothing more momentous than it. There is joy even in the endeavour after realization, let alone the state of fulfillment. To what an incalculable extent do we waste our strength throughout the day in futile talk and in futile deeds?

It is only when we want to turn towards God that we are able to realize how strong is the attraction of this godless life that we have built up for ourselves. As the final aim of every tree is to bring forth fruit, so the final aim of this world-tree is to bring forth the perfect man. Dwelling in the
midst of this world, God only gives of Himself; He takes nothing. And when our soul can partake of this nature of God, then will it attain Truth...”

<table>
<thead>
<tr>
<th>Formal Education</th>
</tr>
</thead>
<tbody>
<tr>
<td>Average formal educational support</td>
</tr>
</tbody>
</table>

1876 AGE 7
Entered primary school at Rajkot.

1881 AGE 12
Entered Alfred High School. Concealed this information in biography.

1887 AGE 18
November: DID HE FAIL? passed Matriculation examination and joined Samaldas College at Bhavnagar.

1888 AGE 19
Diffident in his studies, was recommended to go in for law in England; had his own reasons to see Londoners. Joined Inner Temple.

1889 AGE 20
Appeared for London Matriculation but failed.

1890 AGE 21
Passed London Matriculation.

<table>
<thead>
<tr>
<th>Experimenting With Own Ideas For Unique Performances</th>
</tr>
</thead>
<tbody>
<tr>
<td>High experimentation with ones ideas and concepts</td>
</tr>
</tbody>
</table>

1926 AGE 57
“...But the greatest industry which requires the intelligence of millions of hands is no doubt hand-spinning...What is needed is to give the vast

---

33 Ibid., Vol. 37, pp. 31 - 33.
agricultural population of this country an added and an intelligent occupation which will train both their brains and hands. It is the finest and cheapest education that can be devised for them. Cheapest because it is immediately remunerative. **And if we want universal education in India, the primary education consists not in a knowledge of the three R’s but in a knowledge of hand-spinning and all it implies.**

...This I know would appear to some to be utterly absurd and to others to be totally unworkable. But those who so think do not know the condition of the millions. Nor do they know what it means to educate the millions of children of Indian peasantry. And this much-needed education cannot be given unless educated India which is responsible for the political awakening in the country will appreciate the dignity of labour and unless every young man would consider it his imperative duty to learn the art of **hand-spinning** and then re-introduce it in the village...”

1929 AGE 60

“...The experiments ...because I am not going either to conceal or underestimate any ugly things that must be told. I hope to acquaint the reader fully with all my faults and errors. My purpose is to describe experiments in the science of satyagraha, not to say how good I am. In judging myself I shall try to be as harsh as truth, as I want others also to be...”

1929 AGE 60

“...From my sixth or seventh year up to my sixteenth I was at school, being taught all sorts of things except religion. I may say that I failed to get from the teachers what they could have given me without any effort on their part. And yet I kept on picking up things here and there from my surroundings. The term ‘religion’ I am using in its broadest sense, meaning thereby self-realization or knowledge of self...”

---

34 Ibid., Vol. 36, p. 284.
“...and I would select a new subject in the science group. **Chemistry** which was my subject in science had no attraction for want of experiments, whereas it ought to have been a deeply interesting study. It was one of the compulsory subjects in India and so I had selected it for the London Matriculation. **This time, however, I chose Heat and Light instead of Chemistry. It was said to be easy and I found it to be so...**”

“...It was easy to be called, but it was difficult to practice at the bar. I had read the laws, but not learnt how to practice law...

...Besides, I had learnt nothing at all of Indian law. I had not the slightest idea of Hindu and Mohammedan Law. I had not even learnt how to draft a plaint, and felt completely at sea. I had heard of Sir Pherozeshah Mehta as one who roared like a lion in law-courts. How, I wondered, could he have learnt the art in England? It was out of the question for me ever to acquire his legal acumen, but I had serious misgivings as to whether I should be able even to earn a living by the profession.

...someone else who recommended me to meet Mr. Frederick Pincott. ...

...When I acquainted him with my little stock of reading, he was, as I could see, rather disappointed. ...‘I understand your trouble. Your general reading is meager. You have no knowledge of the world, a *sine qua non* for a *vakil*. You have not even read the history of India. A *vakil* should know human nature. He should be able to read a man’s character from his face. And every Indian ought to know Indian history. ...and also read two more books to understand human nature.’

... Mr. Pincott’s advice did me very little direct service, but his kindness stood me in good stead...”

---

37 Ibid., Vol. 44, p. 132.
“...Thus I gained more knowledge of the different religions. The study stimulated my self-introspection and fostered in me the habit of putting into practice whatever appealed to me in my studies...”

“...Had I been without a sense of self-respect and satisfied myself with having for my children the education that other children could not get, I should have deprived them of the object-lesson in liberty and self respect that I gave them at the cost of the literary training.

And where a choice has to be made between liberty and learning, who will not say that the former has to be preferred a thousand times to the latter?

The youths whom I called out in 1920 from those citadels of slavery—their schools and colleges—and whom I advised that it was far better to remain unlettered and break stones for the sake of liberty than to go in for a literary education in the chains of slaves will probably be able now to trace my advice to its source...”

1917 AGE 48

“I do not dislike English; its riches are infinite. It is the language of administration and is rich with the wealth of knowledge. All this notwithstanding, I hold that it is not necessary for every Indian to learn it. …in conclusion that in their dealings with one another, and whenever possible, people should use only their mother tongue and that others,
besides students, who are present here should strive their utmost to make the mother tongue the medium of education…”

1917 AGE 48

“...SCHEME FOR NATIONAL EDUCATION

...For many years past, several friends and I have felt that our present education is not national and that, in consequence, people do not get from it the benefit they ought to. Our children languish as a result of this education. They become incapable of any great achievement and the knowledge they acquire does not spread among the masses—not even among their families. Nor do the young people have any aim in mind in taking this modern education except to get a job and make money...

...It is one of the recognized principles of education that it should be planned with a view to the needs of the people. This idea finds no place at all in our schools.

...It has accordingly been decided, in consultation with some educated gentlemen, to start a national school.

EDUCATION IN THE SCHOOL

Education in the school will be entirely through the mother tongue.

1854… The dispatch said:

It is neither our aim nor our desire to substitute the English for the vernacular dialects of the country. We have always been most sensible of the importance of the use of the languages, which alone are understood by the great mass of the population.

...I am convinced that, in India, Hindi alone can occupy the position of a national language. The schools under the present dispensation make no provision for teaching the science of religion. It has been given a place in the curriculum of this school.

41 Ibid., Vol. 16, pp. 59, 60.
The pupils here will be trained in two occupations:

(1) **agriculture** and (2) **weaving**. Incidental to these, they will get training in **carpentry** and **smithy**. They will also receive instruction in Physics, Chemistry, Botany and Zoology. **In India, the foregoing occupations occupy the most important place and anyone who learns them will never have to go in search of a job.**

Every pupil will be taught the means of preserving health and home remedies for common ailments. The pupil’s physical training will receive no less attention than the education of his mind.

Every pupil will be taught five languages: (1) Gujarati (2) Hindi (3) Marathi (4) Sanskrit and (5) English. Mathematics will include Arithmetic, Algebra, Geometry and Trigonometry. In other words, the pupils will be brought up to the level of the present First Year of the College.

**History-Geography:** The history to be taught will be of Gujarat, India, England, Greece, Rome, and of modern times. **During the last year, Philosophy of History and Sociology will also be taught...** In Astronomy, the elements of the subjects will be taught.

**A study of Economics ...**

**Some knowledge of law ...**

**Drill ...**

**Music ...**

**India never knew the institution of examinations. The method is of recent introduction.**

...The pupil will be freed from the fear of examinations. The tests will be held by the teachers of the school and by others familiar with the institution. The expectation is that a pupil who has attended the school for ten years will be as well equipped as the present-day graduate. In addition, he will have a practical knowledge of agriculture and weaving.
...EDUCATION FREE

No fees will be charged in this school, the expenses being met from donations received.

...TEACHERS

Paid teachers will be engaged and will be, all of them, grown up men who have reached the college level or possess equivalent attainments. The idea is that children should have the best teachers in the early stages...“42

1917 AGE 48

“...November 19, 1917 DEAR MR. MERRIMAN...In the schools I am opening, children under the age of 12 only are admitted. The idea is to get hold of as many children as possible and to give them an all-round education, i.e., a knowledge of Hindi or Urdu and, through that medium, of Arithmetic, rudiments of History and Geography, knowledge of simple scientific principles and some industrial training. No cut and dried syllabus has been yet prepared, because I am going along an unbeaten track. I look upon our own present system with horror and distrust. Instead of developing the moral and the mental faculties of the little children, it dwarfs them. In my experiment, whilst I shall draw upon what is good in it, I shall endeavour to avoid the defects of the present system. The chief thing aimed at is contact of the children with men and women of culture and unimpeachable moral character. That to me is education.... I am opening another school tomorrow near Shrirampur, about two miles from Amolwa...”43

1925 AGE 56

“...It is open to the vaidyas of Poona to reject the criticism offered in a friendly spirit. I shall be sorry for the decision, but the rejection will not alter my opinion which is based on experience. I HAVE CHAPTER AND VERSE

43 Ibid., Vol. 16, p. 158.
FOR EVERY STATEMENT I HAVE MADE. I do like everything that is ancient and noble, but I utterly dislike a parody of it. And I must respectfully refuse to believe that ancient books are the last word on the matters treated in them. As a wise heir to the ancients, I am desirous of adding to and enriching the legacy inherited by us...”

1926 AGE 57

“...What it means to prepare real text-books for India’s children may be somewhat realized from the following quotation from a letter from Mr. Gregg who is at present teaching hill children on Mr. Stokes’s farm in Kotgarh near Simla. He says: Gradually, therefore, I am putting together what will be in effect a text-book on science and mathematics for Indian village children. Since most of the children of India are in the villages, I hope it will be useful.

But Mr. Gregg’s letter opens up a much wider question. What is true of urbanized, exploiting and wealthy countries like England and America cannot be true of an India predominantly rural, pauperized and exploited. For India a multiplicity of text-books means deprivation of the vast majority of village children of the means of instruction. Text-books, therefore, in India must mean, principally and for the lower standards, text-books for teachers, not pupils. Indeed, I am not sure that it is not better for the children to have much of the preliminary instruction imparted to them vocally. To impose on children of tender age a knowledge of the alphabet and the ability to read before they can gain general knowledge is to deprive them, whilst they are fresh, of the power of assimilating instruction by word of mouth. Should, for instance, a lad of seven wait for learning the Ramayana till he can read it? whether we think of matters educational, social, economic or apolitical Mr. Gregg’s effort, therefore, is fraught with important consequences...

STUDENTS’ DUTY

A Lahore correspondent writes a pathetic letter in scholarly Hindi. I give a free rendering of the main parts of the letter: Hindu-Muslim feuds and the feverish activity over the Council elections have thrown the non-co-operating students off their balance. They have sacrificed much for the country. Its service is their watchword. They are today without a helmsman. They cannot enthuse over Councils. They do not want to take part in the Hindu-Muslim feud. They are therefore drifting towards a life of aimlessness and worse. Must they be allowed thus to drift? Pray remember that ultimately you are responsible for this result. For, though nominally they obeyed the Congress call, in reality it was you they obeyed. Is it not up to you now to guide them?

Man can make a trough, can he lead unwilling horses to it? I sympathize with these splendid young men, but I am unable to blame myself for their drifting. If they obeyed my call, what is there to prevent them [from] doing so now? I am speaking with no uncertain voice to all who will listen, to take up the gospel of the charkha.

...But it may be that neither the charkha work nor the untouchability work is exciting enough for them. Then let them know that I am useless as a physician. I have but a limited stock of prescriptions.

...The students for whom the correspondent writes must be resourceful enough to find their own course in life. Self-reliance is swaraj.

...Love based upon indulgence of animal passion is at best a selfish affair and likely to snap under the slightest strain. And why should the sexual act be a sacrament in the human species, if it is not that among the lower animals? Why should we not look at it as what it is in reality, i.e., a simple act of procreation to which we are helplessly drawn for the perpetuation of the species? Only a man having been gifted with a free will to a limited extent exercises the human prerogative of self-denial for the sake of the well-being of the species, for the sake of the nobler purpose, to which he is
born, than his brother-animals. It is the force of habit which makes us think the sexual act to be necessary and desirable for the promotion of love, apart from procreation, in spite of innumerable experiences to the contrary that it does not deepen love, that it is in no way necessary for its retention or enrichment. Indeed, instances can be quoted in which that bond has grown stronger with abstinence. No doubt abstinence must be a voluntary act undertaken for mutual moral advancement. Human society is a ceaseless growth, an unfoldment in terms of spirituality. If so, it must be based on ever-increasing restraint upon the demands of the flesh. Thus, marriage must be considered to be a sacrament imposing discipline upon the partners restricting them to the physical union only among themselves and for the purpose only of procreation when both the partners desire and are prepared for it.

...It is no argument against the possibility or desirability of abstinence to say that it is difficult for the vast majority of mankind. What was not possible for the vast majority a hundred years ago has been found possible today.

...If we would impose restraint upon the organs of procreation, we must impose it upon all the others. If the eye and the ear and the nose and the tongue, the hands and the feet are let loose, it is impossible to keep the primary organ under check.

...No sin, no breach of Nature’s laws, goes unpunished.

...I am painfully conscious of the fact that self-control is not easily attainable. But its slowness need not ruffle us. Haste is waste...^45

1918 AGE 49

“...I think I have given you many reasons to be angry with me. Please forgive me for this. I have pushed you about a good deal and that has interrupted your regular education. You can, however, forgive me only if you realize that this

was inevitable. I have passed my whole life in pursuit of self-knowledge, in
discovering where my duty lay. My work has been appreciated because I have
acted as I believe. This has saved me from many a pitfall…”

1932 AGE 63

“…THE CAT — A TEACHER

I have already written about our cat’s love of cleanliness. Observing her and
her kittens’ ways, I feel that she is an ideal teacher. Whatever they have to be
taught, she teaches quietly and without any fuss. The method is quite easy. She
demonstrates to them by her own example what she wishes to teach, and the
kittens learn the thing very quickly. In this manner they learnt to run, climb
trees and come down again carefully to eat, to kill a prey and to lick their
bodies and clean them. In a very short time they have learnt to do all that their
mother can do. The cat does not leave the kittens alone for long. Her love for
them is just like that of a woman’s for her children. She sleeps with the kittens
clinging to her. When they indicate a desire to suck, she lies down and lets
them do it. If she has killed a prey, she brings it to them. Vallabhbhai gives
them some milk every day. All three of them lick it from a saucer. Sometimes
the mother only looks on without sharing the milk. She plays with them as if
she were their own age, and even engages in a sort of wrestling with them.

I have drawn a lesson from all this, namely, that if we wish to educate
children properly we should ourselves do what we want to teach them to
do. Children have great capacity for imitating others. They do not easily
understand what is explained to them orally. If we wish to teach them
truthfulness, we ourselves should be scrupulously truthful. If we wish to teach
them not to keep with them more things than they need, we, too, should not do
that. And what is true about moral rules is true about bodily labour…

…Creatures like cats have no reason, or say, they do not have reason like
man’s. We, therefore, should do much more than what they do. But before we

46 Ibid., Vol. 17, p. 166.
can do so, as guardians of the moral character of the next generation we should observe moral principles in our own lives. **We should learn, to the best of our ability, to live as we wish the next generation to live.** I have written all this with the hope that all men and women inmates of the Ashram who give their services as teachers, and others too, may think along these lines and, wherever necessary, act accordingly…"47

"...I am no good at choosing books for others, even for you, though so near to me. The book of life is really the book to read and that you are doing more or less.

...Now it is my left hand’s turn not to be used. Can it be old age knocking vigorously at my door?..."48

---

THE LOCUS

MOHANDAS WALKED ON

‘THE – PURSUIT – OF – KNOWLEDGE - GRID’

---

THE 25 - POINT GRID
FOR
THE PURSUIT OF KNOWLEDGE

---

48 Ibid., pp. 431, 432.
<table>
<thead>
<tr>
<th>Year</th>
<th>1869</th>
<th>1870</th>
<th>1871</th>
<th>1872</th>
<th>1873</th>
<th>1874</th>
<th>1875</th>
<th>1876</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Formal Education</strong></td>
<td>Average formal educational support</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Year</td>
<td>1877</td>
<td>1878</td>
<td>1879</td>
<td>1880</td>
<td>1881</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Formal Education</strong></td>
<td>Average formal educational support</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Year</td>
<td>1882</td>
<td>1883</td>
<td>1884</td>
<td>1885</td>
<td>1886</td>
<td>1887</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Formal Education</strong></td>
<td>Average formal educational support</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Year</td>
<td>1888</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Year</td>
<td>Average formal educational support</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>-----------------------------------</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1889</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1890</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1891</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1892</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1893</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1894</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1895</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1896</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1897</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1898</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1899</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1900</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1901</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1902</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1903</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1904</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1905</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1906</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1907</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1908</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1909</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1910</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Year</td>
<td>Section</td>
<td>Description</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>---------</td>
<td>-------------</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1911</td>
<td>Going Deeper - Evolving Own Ideas, Philosophies : Writings, Books</td>
<td>Very outstanding knowledgeable thinker and doer. The ultimate authority in one’s field of life and action</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1918</td>
<td>Going Deeper - Evolving Own Ideas, Philosophies: Writings, Books</td>
<td>Very outstanding knowledgeable thinker and doer. The ultimate authority in one’s field of life and action</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1919</td>
<td>Informal Study</td>
<td>Very high back up of informal study from leading books and authors</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1926</td>
<td>Experimenting With Own Ideas For Unique Performances</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Informal Study**

Very high back up of informal study from leading books and authors
<table>
<thead>
<tr>
<th>Year</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1927</td>
<td>Going Deeper - Evolving Own Ideas, Philosophies: Writings, Books</td>
</tr>
<tr>
<td>1928</td>
<td>Very outstanding knowledgeable thinker and doer. The ultimate authority in one’s field of life and action</td>
</tr>
<tr>
<td>1929</td>
<td>Experimenting With Own Ideas For Unique Performances</td>
</tr>
<tr>
<td>1930</td>
<td>High experimentation with ones ideas and concepts</td>
</tr>
<tr>
<td>1931</td>
<td></td>
</tr>
<tr>
<td>1932</td>
<td></td>
</tr>
<tr>
<td>1933</td>
<td>From Book Of Life Alone</td>
</tr>
<tr>
<td>1934</td>
<td>Very high level of learning from real life situations and interactions – enriching oneself through observation, analysis and active action – own philosophies and influential, effective leadership roles</td>
</tr>
<tr>
<td>1935</td>
<td>Going Deeper - Evolving Own Ideas, Philosophies : Writings, Books</td>
</tr>
<tr>
<td>1936</td>
<td>Very outstanding knowledgeable thinker and doer. The ultimate authority in one’s field of life and action</td>
</tr>
<tr>
<td>1937</td>
<td></td>
</tr>
<tr>
<td>1938</td>
<td></td>
</tr>
<tr>
<td>1939</td>
<td></td>
</tr>
<tr>
<td>1940</td>
<td></td>
</tr>
<tr>
<td>1941</td>
<td></td>
</tr>
</tbody>
</table>
He started learning from the ‘book of life’, added informal study and created his own library, added formal education in law from London, experimented with his own ideas for unique performances, went deeper and evolved his own ideas, philosophies, created writings, booklets, books etc. and interacted with the top brass.

### PROCESS – 6

**ACQUIRING PERSONALIZED MANAGEMENT SKILLS**

The 5 – Point Measurement Scale

1. Organizing What One Has
2. Acquiring Need Based Resources Of Men, Materials, Money, Methods To Achieve What One Wants
3. Experimenting With One’s New Ideas To Develop Personalized Strategies For Achieving Results
4. Achieving Results Under All Circumstances

5. Installing What One Is In The World

THE 5-POINT KEY FOR RATING
MANAGEMENT SKILLS

Organizing Existing Acquiring Means Developing Strategies Achieving Results Installing Globally

‘THE 25-POINT PERSONALIZED MANAGEMENT SKILLS GRID’

1. Organizing What One Has
   - Highly Disorganized
   - Largely Disorganized
   - Averagely Organized
   - High Degree Of Systematic Organization Of Whatever One Has
   - Very Highly Organized All The Time

2. Acquiring Need Based Resources Of Men, Materials, Money, Methods To Achieve What One Wants
   - Inferior Or Very Low Management Capabilities
   - Low Capabilities To Acquire The Means And Resources One Needs To Manage A Task
   - Average Competence And Mediocre Managerial Abilities
<table>
<thead>
<tr>
<th>3. Experimenting With One’s New Ideas</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Very Low At Working With New Thoughts</td>
</tr>
<tr>
<td>• Low On Innovation And Performance</td>
</tr>
<tr>
<td>• Average Innovator</td>
</tr>
<tr>
<td>• High Competence In Finding Ones’ Own Pathways</td>
</tr>
<tr>
<td>• Very Highly Capable Of Creating Innovative Ideas And Mastering Them Through Experimentation And Performance</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>4. Achieving Results Under All Circumstances</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Very Low Competence In Handling Unfavourable Circumstances</td>
</tr>
<tr>
<td>• Low Against Odds</td>
</tr>
<tr>
<td>• Average Achiever</td>
</tr>
<tr>
<td>• High Capabilities To Wade Through Opposition To Achieve Desired Results</td>
</tr>
<tr>
<td>• Very Highly Dynamic Approach To Problem – Solving And Accomplishing What One Wants</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>5. Installing What One Is</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Living Other Than What One Is</td>
</tr>
<tr>
<td>• Elementary Conscious Expression Of What One Is</td>
</tr>
<tr>
<td>• Hanging Between What One Is And What One Is In – The Dual Existence Of An Average Man</td>
</tr>
<tr>
<td>• High Consciously Installed Status Of What One Is Or Can Be</td>
</tr>
</tbody>
</table>
**Very High Unshakable Status Of Existence In What One Knows One Is**  
- Consciously Living And Dying As Oneself

---

**THE LOCUS**

**MOHANDAS WALKED ON**  
‘THE – PERSONALIZED – MANAGEMENT – SKILLS - GRID’

<table>
<thead>
<tr>
<th>Acquiring Need Based Resources Of Men, Materials, Money, Methods To Achieve What One Wants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inferior or very low management capabilities</td>
</tr>
</tbody>
</table>

**1921 AGE 52**

“...WHAT TO DO WHEN ONE LOSES TEMPER

The treasure of my experiences is growing richer. I get a new experience every day. After the visit to Gorakhpur, we had to go to Kashi. The journeys are mostly by night. It is no exaggeration to say that out of a month almost fifteen nights are spent on trains. One night, things reached the limit. The train made long halts at each station, *while crowds outside kept shouting all the time...* They insisted on having *darshan*. They *peeped through the window,...* I got up and *peeped through the window*. I was *in a rage* and so had not even taken care to cover myself. It was quite cold but, in my temper, I didn’t feel it. I *pleaded with the people in a raised voice*. Their *shouting of slogans grew louder*. I felt *very much annoyed*. I told them: “You ought to have pity on a woman and a young man. Why do you harass us in this way? How could you expect *darshan* at night?” But the people were in no mood to listen to all this.

What was I to do? Should I jump from the window? Should I cry? Should I beat any of them? Should I stay back at the station? How could I jump? What good would it be to cry? How could I even think of beating anyone? If I stayed
back at the station, I could not reach Kashi. But I could in no way recover my calm, nor would the people be quiet. The shouts of jai grew louder still. I saw that both love and hatred can overpower us. I beat my forehead, but that had no effect. I did that again, when someone said: “What would be our plight if you yield to anger?” I felt ashamed, but the anger did not subside. It would subside only when people had become quiet. I beat my forehead for the third time. The people got frightened. They asked me to forgive them, became quiet and requested me to go to sleep. All this was observed by one gentleman and he could understand my suffering. In this way I recovered my calm. From that station onwards, this gentleman himself protected us. At every station, he would plead with the people, restrain their eagerness for darshan and persuade them to remain quiet.

Within my memory, this is the fourth occasion in my life when I hit myself. On each of them, I have recovered peace only after hitting my head. It is only now I learn from experience that even love can irritate a person. And now comes the point of describing all this. There are so many occasions when a person is likely to give way to anger. It is his duty every time to control it; as he learns to control it, he becomes braver, acquires greater fortitude, greater courage and self-confidence and his reason becomes clearer. When, however, a person simply cannot control his anger, the best way to work it off is to strike oneself. Of the four incidents I mentioned, on three occasions my grief was due to the misdeeds of those dear to me and I could not bear it. On one occasion I atoned for my own lapse. I had committed such a sin that I felt suddenly shocked at it and was aflame with anger with myself. I rose and struck myself hard blows and only then did I have peace. It was my experience on all these four occasions that the effect on me and the atmosphere around me was quite good.

When an enraged person hits another, he himself falls and commits a crime against that other person. When, tortured by anger, a man suffers himself, he is purified and has a purifying effect on others. ...Self-punishment is also a kind of tapashcharya. Its fruit can be nothing else but the holy merit...
which accrues from a virtuous act. Even enemies cannot but feel its effect... There should be strong reasons for self-punishment. The reason for getting angry should be just. When this is not so, self-punishment is suicide and deserves to be condemned. It will not be Satyagraha, it will be nothing but duragraha. ...If my example of self-punishment is not followed wisely, the self-punishment will profit nothing…”

High competence in identifying and acquiring means and methods to achieve results

1888 AGE 19

“...What led to the intention of proceeding to London? The scene opens about the end of April. Before the intention of coming to London for the sake of study was actually formed, I had a secret design in my mind of coming here to satisfy my curiosity of knowing what London was. ...I had in my mind the intention of visiting the land. I was finding the means to reach that end…”

1920 AGE 51

“...Think of all the three — your body, your mind and your soul. For the body — exercise, recreation, good food and cheerfulness. For the mind — reading and thinking. For the soul — inward purity and, for cultivating this, early rising, absorption in prayers with one-pointed attention and reading of the Gita. Repeat this to yourself every day: ‘I will always speak truth, will think and act truth, will love everyone, learn to control all my senses and never look with greedy eyes on anything belonging to someone else. I will

49 Ibid., Vol. 22, pp. 359.
50 Ibid., Vol. 1, p. 2.
look upon nothing as mine but offer up everything to God.’ Such meditation will purify the heart…”51

The weapon of pledge

1920 AGE 51

“...Anyone who violates a pledge once taken becomes a beast, a coward. Lord Willingdon telling me of his experience in Bombay, where he had spent only a few days after his arrival from England, said that, since his coming here, he had not come across a single Hindu or Muslim who had had the courage to say “No”. The charge is true even today. We have “No” in the heart but we cannot say so. We look at the other man’s face to know whether he wants “Yes” or “No” and say what we think he would like us to say. Here, in this building, I could not make a little girl of three or four do my bidding. I asked her to sit on my lap, but she said “No”. I asked her if she would wear khadi. She said “No”. We do not have the strength which even this little girl has. A great saint has said that, if we would go to heaven, we should be like little children. To be like little children is to have their innocence and their courage. Edwin Arnold has described a child’s innocence very well. A child catches hold of a scorpion, even a snake, puts its hand in the fire; it does not know what it is to feel fear. Cultivate such fearlessness. You give way to fear because you have lost faith in God. I often feel impatient and tell myself that I should either make the country free or run away from it. Freedom merely means that, unafraid of anyone, we should be able to speak and act as we feel. He is a boy with true courage who can stand up against millions and say what he thinks. The first lesson, therefore, which you should learn is to be able to say “No”. I would much rather that you did not take a pledge;

---

51 Ibid., Vol. 22, p. 27.
to violate one after taking it is, I should say, a great crime. You may have
received the best education and obtained the highest degree, but I would
certainly ask you, if you are men who would not mind violating a pledge,
why you should not drown yourselves in the Yamuna...”52

1929 AGE 60

THE PENNY WISE BANIA

...Let no one imagine that my experiments in dancing and the like marked a
stage of indulgence in my life. The reader will have noticed that even then I
had my wits about me. That period of infatuation was not unrelieved by a
certain amount of self-introspection on my part. I kept account of every
farthing I spent, and my expenses were carefully calculated. Every little
item, such as omnibus fares or postage or a couple of coppers spent on
newspapers, would be entered, and the balance struck every evening before
going to bed. That habit has stayed with me ever since, and I know that as a
result, though I have had to handle public funds amounting to lakhs, I have
succeeded in exercising strict economy in their disbursement and, instead of
outstanding debts, have had invariably a surplus balance in respect of all
the movements I have led. Let every youth take a leaf out of my book and
make it a point to account for everything that comes into and goes out of his
pocket, and like me he is sure to be a gainer in the end...”53

1932 AGE 63

“...A carpenter gives shape to any piece of wood and a sculptor makes an
image from any stone; we are, likewise, worth our salt only if we know how to
live with all types of people and get work from them. I think this is the main
thing we have to learn in this life. For that, our heart should be as large as the
sea. If we observe the defects of a person the very moment we see him or her
and are deterred by them, our work would suffer. Everyone has defects. We
have them and so have others. If we are determined to mix with them despite

52 Ibid., Vol. 22, p. 32.
53 Ibid., Vol. 44, p. 131.
the defects, only then can we succeed in our work. I know that this is a difficult task. I have been engaged in this one task all these years and yet I cannot say that I have succeeded in it. I do seem, though, to have succeeded in some measure. That is why I muster courage or have the presumption to guide others...”

**Innovating For Performance**

| Very highly capable of creating innovative ideas and mastering them through experimentation and performance |

**1918 AGE 49**

“...In this struggle, we shall learn another wonder-working idea, that we do not propose to fight with arms; we do not want to carry guns or spears; we shall fight with the weapon of truth. He who bears this weapon has need of no other. If, without harbouring any fear, we trust to truth and fight, we shall achieve a great success...”

**Achieving Results Under All Circumstances**

| High capabilities to wade through opposition to achieve desired results |

“...But, as all of them knew that I should not leave off anything having first begun it, they were silent...”

“...Before finishing this, I must write that had it been some other man in the same position which I was in, I dare say he would not have been able to see England. The difficulties which I had to withstand have made England dearer to me than she would have been...”

**1929 AGE 60**

“...Indeed I started writing it in compliance with their wishes. It might not have been written, if Jairamdas and Swami Anand had not persisted in

---

54 Ibid., Vol. 55, p. 172.
55 Ibid., Vol. 16, p. 411.
56 Ibid., Vol. 1, p. 7.
57 Ibid., p. 9.
their suggestion. If, therefore, I am wrong in writing the auto-biography, they must share the blame…”58

---

**Installing What One Is**

Very high unshakable status of existence in what one knows one is – consciously living and dying as oneself

---

**1907 AGE 38**

“…but as far as I and my co-workers are concerned, we are determined not to submit to the proposed registration, being prepared rather to undergo the last penalty provided. In this attitude, we are not actuated by any disloyal motives, or by a simple spirit of opposition. It is merely dictated by a sense of self-respect’…”59

---

**1920 AGE 51**

“…Please don’t ask me what I would do for you. I am not asking you to shake off Government’s slavery to be slaves to me afterwards. If you want is to be my slaves, I have nothing to do with you. If you do not have the strength to feel that you will manage to make a living anyhow, that you will do some work, no matter what, and maintain your parents, most certainly do not leave your school or college. It is our duty to make some arrangements for you and we will certainly do the best we can. The atmosphere in the country is so vicious that perhaps teachers and professors even think me mad and we shall not get their help. I do not want any help from such persons…”60

---

**1920 AGE 51**

“…If it is brute force that is to rule, then the millions of India must learn the art of war, or must for ever remain prostrate at the feet of him who wields the

---

58 Ibid., Vol. 44, p. 299.
59 Ibid., Vol. 7, p. 22.
60 Ibid., Vol. 22, p. 35.
sword, whether he is *pardeshi* or *swadeshi*. The millions must remain ‘dumb, driven cattle’. Non-co-operation is an attempt to awaken the masses to a sense of their dignity and power. This can only be by enabling them to realize that they need not fear brute force if they would but know the soul within...”

1932 AGE 63

“...The deficiencies of the Ashram reflect my own. I have told many people that they cannot know me by meeting me. When they meet me, I may even impress them as being good. Even if I am not good, people would believe that I was because I am a lover of truth. *My love of truth casts a momentary spell over people. In order to know me, people should see the Ashram in my absence.* There would be no error and no injustice to me in believing that all its deficiencies are a reflection of my own deficiencies. It is but true that I have drawn the crowd which has gathered in the Ashram. If, though living in the Ashram, they have not been able to overcome their weaknesses but have, on the contrary, developed more, the fault is not theirs but mine.

The imperfection of my spiritual striving is responsible for this state of affairs. Nor is it that I do not observe or know about my shortcomings. All that I can say is that they are there despite my best efforts to overcome them. And, moreover, I am convinced that, because I am ceaselessly striving to improve the Ashram, it has not, on the whole, fallen altogether from its ideal. I derive some satisfaction from the thought that every one of the three Ashrams which I established served or has served its immediate aim. I will not, however, deceive myself or anybody else with this comforting thought. *I wish to travel far and there are hills and valleys to be crossed on the way. I am resolved, however, to continue the journey. And I rest in peace in the knowledge that there is no defeat in the quest for truth.*

---

61 Ibid., Vol. 22, p. 41.
It is true indeed that the Ashram has not been able to attract the learned class. The reason is that I don’t regard myself as a learned man.

...Literary education sometimes serves as the golden lid which covers the face of truth.

...If, instead of a large number of Hindus, a large number of Muslims had joined the Ashram, prayers from the Koran would be recited every day and I would even join such prayers...”

CHRONOLOGICAL GROWTH OF MOHANDAS ON ‘THE – PERSONALIZED – MANAGEMENT – SKILLS - GRID’:

THE 25 - POINT GRID FOR PERSONALIZED MANAGEMENT SKILLS

<table>
<thead>
<tr>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>1869</td>
</tr>
<tr>
<td>1870</td>
</tr>
<tr>
<td>1871</td>
</tr>
<tr>
<td>1872</td>
</tr>
<tr>
<td>1873</td>
</tr>
<tr>
<td>1874</td>
</tr>
</tbody>
</table>

62 Ibid., Vol. 55, pp. 26, 27.
<table>
<thead>
<tr>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>1875</td>
</tr>
<tr>
<td>1876</td>
</tr>
<tr>
<td>1877</td>
</tr>
<tr>
<td>1878</td>
</tr>
<tr>
<td>1879</td>
</tr>
<tr>
<td>1880</td>
</tr>
<tr>
<td>1881</td>
</tr>
<tr>
<td>1882</td>
</tr>
<tr>
<td>1883</td>
</tr>
<tr>
<td>1884</td>
</tr>
<tr>
<td>1885</td>
</tr>
<tr>
<td>1886</td>
</tr>
<tr>
<td>1887</td>
</tr>
<tr>
<td>1888</td>
</tr>
<tr>
<td>1889</td>
</tr>
<tr>
<td>1890</td>
</tr>
<tr>
<td>1891</td>
</tr>
<tr>
<td>1892</td>
</tr>
<tr>
<td>1893</td>
</tr>
<tr>
<td>1894</td>
</tr>
<tr>
<td>1895</td>
</tr>
<tr>
<td>1896</td>
</tr>
<tr>
<td>1897</td>
</tr>
<tr>
<td>1898</td>
</tr>
<tr>
<td>1899</td>
</tr>
<tr>
<td>1900</td>
</tr>
</tbody>
</table>

High competence in identifying and acquiring means and methods to achieve results
Installing What One Is

Very high unshakable status of existence in what one knows one is – consciously living and dying as oneself

Innovating For Performance

Very highly capable of creating innovative ideas and mastering them through experimentation and performance

Achieving Results Under All Circumstances

High capabilities to wade through opposition to achieve desired results
<table>
<thead>
<tr>
<th>Year</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1921</td>
<td>Acquiring Need Based Resources Of Men, Materials, Money, Methods To Achieve What One Wants</td>
</tr>
<tr>
<td>1922</td>
<td>Inferior or very low management capabilities</td>
</tr>
<tr>
<td>1923</td>
<td></td>
</tr>
<tr>
<td>1924</td>
<td></td>
</tr>
<tr>
<td>1925</td>
<td></td>
</tr>
<tr>
<td>1926</td>
<td></td>
</tr>
<tr>
<td>1927</td>
<td></td>
</tr>
<tr>
<td>1928</td>
<td></td>
</tr>
<tr>
<td>1929</td>
<td></td>
</tr>
<tr>
<td>1930</td>
<td>Very highly competent to gather and create all resources one needs to accomplish any achievement</td>
</tr>
<tr>
<td>1931</td>
<td></td>
</tr>
<tr>
<td>1932</td>
<td></td>
</tr>
</tbody>
</table>

High competence in identifying and acquiring means and methods to achieve results

Very highly competent to gather and create all resources one needs to accomplish any achievement

**Installing What One Is**

Very high unshakable status of existence in what one knows one is – consciously living and dying as oneself

**Achieving Results Under All Circumstances**

High capabilities to wade through opposition to achieve desired results
### Installing What One Is

<table>
<thead>
<tr>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>1933</td>
</tr>
<tr>
<td>1934</td>
</tr>
<tr>
<td>1935</td>
</tr>
<tr>
<td>1936</td>
</tr>
<tr>
<td>1937</td>
</tr>
<tr>
<td>1938</td>
</tr>
<tr>
<td>1939</td>
</tr>
<tr>
<td>1940</td>
</tr>
<tr>
<td>1941</td>
</tr>
<tr>
<td>1942</td>
</tr>
<tr>
<td>1943</td>
</tr>
<tr>
<td>1944</td>
</tr>
<tr>
<td>1945</td>
</tr>
<tr>
<td>1946</td>
</tr>
<tr>
<td>1947</td>
</tr>
<tr>
<td>1948</td>
</tr>
</tbody>
</table>

Very high unshakable status of existence in what one knows one is – consciously living and dying as oneself.
He organized whatever he had, acquired need based resources of men, materials, money, methods to achieve what he wanted, experimented with his STRATEGIES, achieved whatever he wanted to achieve and installed himself in what he was.

1. Living A Life Of Tradition
2. Organizing Life As A Professional
3. Living A Planned And Organized Life As One Wants
4. Adding Unique Architecture To One’s Life And Its Structures
5. Living To The Fullness Of What One Is
<table>
<thead>
<tr>
<th>1. Living A Life Of Tradition</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Very Loose Connections With Conventions</td>
</tr>
<tr>
<td>• Low Respect For The Life Of Tradition</td>
</tr>
<tr>
<td>• Average Commoner</td>
</tr>
<tr>
<td>• High Regard For Common Norms And Practices</td>
</tr>
<tr>
<td>• Very Highly Installed In Traditions</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2. Organizing Life As A Professional</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Impoverished Life Style</td>
</tr>
<tr>
<td>• Low End Life Style For The Occupation One Is In</td>
</tr>
<tr>
<td>• Average Life Style Of A Professional</td>
</tr>
<tr>
<td>• Life Mainly Structured For The Profession One Is In</td>
</tr>
<tr>
<td>• Very Highly Organized Life Style As Professional</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3. Living A Planned And Organized Life As One Wants</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Very Poorly Organized Life Style</td>
</tr>
<tr>
<td>• Poorly Planned Life For Personal Requirements</td>
</tr>
<tr>
<td>• Averagely Personalized Life Structures</td>
</tr>
<tr>
<td>• High Degree Of Planned And Personalized Life Style</td>
</tr>
<tr>
<td>• Very High Planned And Organized Life Style As One Wants</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>4. Adding Unique Architecture To One’s Life And Its Structures</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Nothing New Or Special</td>
</tr>
<tr>
<td>• Mostly Run Of The Mill Architecture With Dots Of Personal Uniqueness</td>
</tr>
</tbody>
</table>
• Average Unconventional Additions To One’s Life Style
• High Elements Of Uniqueness Structured Into All Corridors Of Life
• Very Distinctly Unique Architecture For A Very Personal Expression Of Life

5. Living To The Fullness Of What You Are
• Just Discovering The Road To Life Of Ones Own
• At Low Level Of The Ladder To The Life Of Contentment
• Average Happy Life
• Highly Satisfying Life Style
• Very Fine Self Fulfilling Life Style

THE LOCUS
MOHANDAS WALKED ON

Living A Planned And Organized Life As One Needs

High degree of planned and personalized life style

1891 AGE 22

“... at Vegetarian Society described alcohol as "that enemy of mankind, that curse of civilization". ...Vegetarian Society’s delegate to meeting of Federal Union of Vegetarian Societies.

1892 AGE 23

Started attending to education of children in the family on modern lines and adopted Western mode of diet and dress.
1893 AGE 24

August 22-September 2: Conducted experiments in vital food.

1914 AGE 45

“...Experience suggests that as we start leading a simple life and as we become firm in our search for self-realization, our craving for variety in food dwindles. The [craving] for food I had an year ago is there no more. Mr. Kallenbach keeps on testing me. He also feels the same way. From that it appears that I am on the right path. I had to do the same in England twenty years ago and could thus subsist on a non-violent diet there...”

1919 AGE 50

January 10: In letter to Maganlal Gandhi, Gandhiji explained how he took to goat’s milk.

“...I simply cannot bear to look at Ba’s face. The expression is often like that on the face of a meek cow and gives one the feeling, as a cow occasionally does, that in her own dumb manner she was saying something. I see, too, that there is selfishness in this suffering of hers; even so, her gentleness overpowers me and I feel inclined to relax in all matters in which I possibly may. Only four days ago, she was making herself miserable about milk, and, on the -impulse of the moment, asked me why, if I might not take cow’s milk, I would not take goat’s milk. This went home. When I took the vow, I was not thinking of the goat at all. I knew nothing, then, about the use of goat’s milk and it was not a goat’s suffering which was so vividly before my mind. My vow related only to cow’s milk. I was not thinking about the buffalo either. But taking buffalo’s milk would kill my chief aim [in taking the vow]. It was different with goat’s milk, and I felt I could relieve friends of much of their concern. I, therefore, decided to take goat’s milk. Though, from one point of view, my vow does not retain its full value, now that I know all about goat’s milk, it does not lose its value

63 Ibid., Vol. 14, p. 332.
altogether. Be that as it may, I am glad the thing is over and done with, for friends’ agony was increasing day by day and Dr. Mehta kept bombarding me with telegrams. There is no difference between cow’s milk and goat’s milk, if the goat is well looked after. It is even on record that in England the goat’s milk is richer than the cow’s. The milk from our goats is considered lighter, but this is an advantage rather than otherwise. Be the fact of the matter what it is, I have done all I could. I even let the doctor to inject arsenic, strychnine and iron. If my health does not come round after all this, we certainly cannot say that it will if I give up the vow [restricting me to the use] of no more than five articles [a day]. No one, therefore, has anything now to complain of. We shall have to be patient and watch what effect all these changes have. ...And remember that you can engage a servant for the kitchen, if you feel the need…”

1919 AGE 50

February 17: Spoke at Sabarmati regarding dissatisfaction among Ashramites.

“...I must place before you some strict principles. I have not invited the ladies, but they, too, feel disgusted, and are thinking of leaving. I have told them that they will not get anywhere else what they have gained here. You may remain in the Ashram only if you think you can put up with all that life here means. So think well before you decide to remain or leave. Why do you stick on here despite your dissatisfaction? Surely, none of you is too weak to leave. It is, then, out of your love for me and blind attachment to me…”

1927 AGE 58

“...With the growing simplicity of my life, my dislike for medicines steadily increased. ...I therefore argued that, if I also dropped the morning breakfast, I might become free from headaches. So I tried the experiment. For a few days it was rather hard, but the headache entirely disappeared. This led me to conclude that I was eating more than I needed.

64 Ibid., Vol. 17, p. 255.
65 Ibid., Vol. 17, p. 286.
...began experiments in earth treatment, and with wonderful results. Since then I have tried the treatment on myself and my friends and never had reason to regret it.

... Even today I give myself the earth treatment to a certain extent and recommend it to my co-workers, whenever occasion arises. Though I have had two serious illnesses in my life, I believe that man has little need to drug himself. 999 cases out of a thousand can be brought round by means of a well-regulated diet, water and earth treatment and similar household remedies. He who runs to the doctor ...not only curtails his life, but, by becoming the slave of his body instead of remaining its master, loses self-control, and ceases to be a man..."66

1929 AGE 60

"...If unfired food requires the extraordinary precautions that you suggest it is surely worse than cooked food for in practice nobody can guarantee absolute prevention of contamination.

What I have hitherto understood was that uncooked food did not become contaminated so rapidly as cooked food. However I value the hints that you have given me..."67

1932 AGE 63

"...About fish, I have not made an exception in your favour. Though cod-liver oil is forbidden for us, I have allowed it in the Ashram. Meat and fish are forbidden in the Ashram itself, but they are not forbidden to individuals, cannot be. I at any rate have never forbidden them to anyone. That is why Imam Saheb was permitted to eat them outside the Ashram. Suppose it was Narandas and not you.

He was never touched meat, etc., in all his life. But suppose he fell seriously ill and his life was in danger, and he wished to save it by eating meat. I would certainly not prevent him from eating it.

66 Ibid., Vol. 44, pp. 290, 291.
67 Ibid., Vol. 47, p. 61.
I don’t wish to urge you to eat fish. If by not taking it you are likely to die and you are ready for that, I am ready to let you die. Even if eating fish enables you to live longer, will not the end be death?

Such principles of dharma however are not meant to be enforced in the lives of others. One should follow them in one’s own life. I think I have said enough.

The primary aim behind the partnership in life of man and woman as husband and wife is physical enjoyment. Hinduism has tried to teach in its place the practice of self control, or say, rather that all religions have done so.

If the husband is Brahma, Vishnu and Maheshwar, so is the wife. A wife is not a servant; she is a friend with equal rights, a partner in dharma. Each is the guru of the other.

A daughter’s share should be equal to a son’s.

A husband and a wife have equal rights in what either earns. The husband earns with the wife’s help, even if she does no more than cook for the family. She is not a servant, but is an equal partner. A wife has the right to live separately from her husband if he ill-treats her. The two have equal rights over the children. After the children have grown up, neither of them has any. If the wife is unfit to exercise her right, she loses it. And so does the husband.

In sum, I do not admit any differences between men and women except those created by Nature which all of us can see.

If children see birds engaged in the sex-act and want to understand what it means, I would certainly satisfy their curiosity and use the opportunity to teach them the lesson of *brahmacharya*.

All the facts about menstruation should be explained to a girl who has reached puberty; if a younger girl comes to know about the phenomenon and asks you about it, you may explain to her, too, as many facts as she can understand.
Despite all our precautions, children will not always remain ignorant about these facts. Hence, it would be better to impart that knowledge to them at the proper time. If brahmacharya is so frail a thing that a person who know the facts about sex cannot observe it, we have no use for such brahmacharya. The knowledge of these facts should strengthen one’s brahmacharya. That is what happened in my case...”68

1929 AGE 60

BECOMING ‘THE MARRIED BACHELOR’ - BRAHMACHARI

“...We now reach the stage in this story when I began seriously to think of taking the brahmacharya vow. ...But it was in South Africa that I came to realize the importance of observing brahmacharya even with respect to my wife. I cannot definitely say what circumstance or what book it was, that set my thoughts in that direction, but I have a recollection that the predominant factor was the influence of Raychandbhai, of whom I have already written.

...Raychandbhai was himself married. I have an impression that at the moment his words sounded harsh, but they gripped me irresistibly.

...What then, I asked myself, should be my relation with my wife? Did my faithfulness consist in making my wife the instrument of my lust? So long as I was the slave of lust, my faithfulness was worth nothing. To be fair to my wife, I must say that she was never the temptress. It was therefore the easiest thing for me to take the vow of brahmacharya, if only I willed it. It was my weak will or lustful attachment that was the obstacle.

Even after my conscience had been roused in the matter, I failed twice. I failed because the motive that actuated the effort was none the highest. My main object was to escape having more children. Whilst in England I had read something about contraceptives. I have already referred to Dr. Allinson’s birth-control propaganda in the chapter on Vegetarianism. If it had some temporary effect on me, Mr. Hill’s opposition to those methods and his advocacy of internal efforts as opposed to outward means, in a word, of self-control, had a

68 Ibid., Vol. 56, pp. 44 – 46.
far greater effect, which in due time came to be abiding. Seeing therefore, that I did not desire more children I began to strive after self-control. There was endless difficulty in the task. We began to sleep in separate beds. I decided to retire to bed only after the day’s work had left me completely exhausted. All these efforts did not seem to bear much fruit, but when I look back upon the past, I feel that the final resolution was the cumulative effect of those unsuccessful strivings.

The final resolution could only be made as late as 1906. (age 37)

...During the difficult marches that had then to be performed, the idea flashed upon me that if I wanted to devote myself to the service of the community in this manner, I must relinquish the desire for children and wealth and live the life of a vanaprastha—of one retired from household cares. The ‘Rebellion’ did not occupy me for more than six weeks, but this brief period proved to be a very important epoch in my life. The importance of vows grew upon me more clearly than ever before. I realized that a vow, far from closing the door to real freedom, opened it. ...‘But supposing my views are changed in the future, how can I bind myself by a vow’ Such a doubt often deters us. But that doubt also betrays a lack of clear perception that a particular thing must be renounced. That is why Nishkulanand has sung:

Renunciation without aversion is not lasting.

Where therefore the desire is gone, a vow of renunciation is the natural and inevitable fruit.

...After full discussion and mature deliberation I took the vow in 1906. I had not shared my thoughts with my wife until then, but only consulted her at the time of taking the vow. She had no objection. But I had great difficulty in making the final resolve. I had not the necessary strength. How was I to control my passions? The elimination of carnal relationship with one’s wife seemed then a strange thing. But I launched forth with faith in the sustaining power of God...

...As I look back upon the twenty years of the vow, I am filled with pleasure and wonderment. The more or less successful practice of self-control had been
going on since 1901. But the freedom and joy that came to me after taking the vow had never been experienced before 1906. Before the vow I had been open to being overcome by temptation at any moment. Now the vow was a sure shield against temptation. The great potentiality of brahmacharya daily became more and more patent to me. The vow was taken when I was in Phoenix.

...The knowledge that a perfect observance of brahmacharya means realization of Brahman, I did not owe to a study of the Shastras. It slowly grew upon me with experience. The shastric texts on the subject I read only later in life. Every day of the vow has taken me nearer the knowledge that in brahmacharya lays the protection of the body, the mind and the soul. For brahmacharya was now no process of hard penance, it was a matter of consolation and joy...Even when I am past fifty six years, I realize how hard a thing it is. Every day I realize more and more that it is like walking on the sword’s edge, and I see every moment the necessity for eternal vigilance...But it was after coming to India that I realized that such brahmacharya was impossible to attain by mere human effort. Until then I had been labouring under the delusion that fruit diet alone would enable me to eradicate all passions, and I had flattered myself with the belief that I had nothing more to do...Therefore His name and His grace are the last resources of the aspirant after moksha. This truth came to me only after my return to India...“

1929 AGE 60

“...I pondered over brahmacharya and its implications, and my convictions took deep root. I discussed it with my co-workers. I had not realized then how indispensable it was for self-realization, but clearly saw that one aspiring to serve humanity with his whole soul could not do without it. It was borne in upon me that I should have more and more occasions for service of the kind I was rendering, and that I should find myself unequal to my task if I were

engaged in the pleasures of family life and in the propagation and rearing of children...Without the observance of *brahmacharya* service of the family would be inconsistent with service of the community. With *brahmacharya* they would be perfectly consistent. So thinking, I became somewhat impatient to take a final vow..."\(^70\)

1929 AGE 60

"...A mind consciously unclean cannot be cleansed by fasting. Modification in diet have no effect on it. The concupiscence of the mind cannot be rooted out except by intense self-examination, surrender to God and, lastly, grace. But there is an intimate connection between the mind and the body, and the carnal mind always lusts for delicacies and luxuries. To obviate this tendency dietetic restrictions and fasting would appear to be necessary. The carnal mind, instead of controlling the senses, becomes their slave, and therefore the body always needs clean non-stimulating foods and periodical fasting. Those who make light of dietetic restrictions and fasting are as much in error as those who stake their all on them. My experience teaches me that, for those whose minds are working towards self-restraint, dietetic restrictions and fasting are very helpful. In fact without their help concupiscence cannot be completely rooted out of the mind..."\(^71\)

1929 AGE 60

"...I see no harm in a father innocently touching his daughter in public. My touch is of that kind. I never enjoy privacy. When young girls come out for a walk with me daily I put my hands on their shoulders and walk. The girls are aware of the fact and everyone else also knows that that touch is an innocent one without any exception..."\(^72\)

1929 AGE 60

I do not claim any power of yoga in order to justify my touching girls. I have no yogic powers. Like all others I too am a creature made of earth,

\(^70\) Ibid., Vol. 44, pp. 326, 327.
\(^71\) Ibid., p. 336.
\(^72\) Ibid., Vol. 46, pp. 318 – 320.
subject to the same sexual instinct. But even men who have these feelings have been fathers. I have many daughters and many sisters. I am bound by the pledge of having only one wife. And my wife stays with me merely as a friend. Hence I have naturally to control the terrible sexual urge...”

1929 AGE 60

“...I feel that the belief that the touch or sight of a maiden stirs a man’s desire is an insult to man. If that is indeed a fact, brahmacharya would become an impossibility.

During this period of truce, the relationship between a man and a woman in this country should be confined within certain limits. I have daily experiences suggesting risk in such freedom. Hence despite maintaining freedom for women, all possible restrictions are imposed in the Ashram. Except me no other man touches young girls as no such occasion arises at all...”

“...The wall of my pledge which is harder than a diamond protects me. That wall has protected me even against my will. The future is in the hands of Rama.

Except in the case of some elderly couples, the Ashram provides separate living-rooms for men and women...”

1932 AGE 63

“...In the statement, “true brahmacharya is that which remains inviolate in any condition”, the word ‘condition’ should be understood comprehensively. That is true brahmacharya which does not succumb to any temptation or allurement. If a beautiful young woman makes advances to the stone image of a man, there will be no effect on the latter. A man is a true brahmachari if, in similar circumstances, he remains like a stone. And that image neither hears with its ears nor sees with its eyes. Similarly, a man also should not go seeking

73 Ibid.
74 Ibid.
75 Ibid.
temptations. Anybody who does that is not a brahmachari. A brahmachari should not knowingly do anything which may be regarded as a sign of lust. But your chief contention is this, that the sight and company of women are found in experience to be inimical to self-control and must, therefore, be avoided. This reasoning seems wrong to me. That is not true self-control or brahmacharya which can be preserved only by avoiding even such association with women as may occur in the ordinary course and is necessitated by our work of service. It is only outward renunciation uninspired by genuine desirelessness. The suppressed craving is bound to break through when it gets a suitable opportunity. Scripture tells us that our pleasure in sense-objects does not disappear completely till we have had a vision of the Supreme. But the converse is equally true. Till our pleasure in sense-objects has disappeared completely, we cannot see the Supreme. In other words, our progress in regard to both is simultaneous. The meaning of the last statement should be carefully understood. Our pleasure in sense-objects does indeed disappear only after we have had a vision of the Supreme. That is, though our cravings may have subsided, our instinctive pleasure in sense-objects will have survived somewhere deep in us and, therefore, till we have seen the Supreme there will always be a possibility of the cravings being aroused again. After the vision of the Supreme, there can be no cravings whatsoever. That means that such a man loses the consciousness of sex and becomes sexless. That is to say, he ceases to be a figure and becomes a cipher, in other words, loses his self in God. When craving has ceased altogether, there can be no pleasure in sense-objects. I think this is easy enough to understand. If in this discussion we substitute the word ‘Truth’ wherever the words ‘Supreme’, ‘God’, ‘Brahman’, ‘Parabrahman’, etc., occur, the argument will be clear and it will also be easy to understand the meaning of realization. Self-deception will not avail anybody here. Those in the Ashram who, under the pretext of living according to the ideal of the Ashram being one family, gratify their lustful fancies mentally are the hypocrites of Chapter III [of the Gita]. Here we are talking about persons who scrupulously follow Truth
and are considering how they should behave. Hence, even if ninety-nine per
cent of the inmates of the Ashram act as above, so long as the remaining one
percent sincerely try to live according to our ideal of the Ashram being one
family, the aim of the Ashram will have been fulfilled and the manner of life
which we have deliberately adopted in it will be justified…”

1939 AGE 70

The following from its Allahabad correspondent appears in The Bombay
Chronicle:

…three things going round the House of Commons regarding Gandhiji:

1. Gandhiji was for unconditional co-operation with the British
   Government.

2. Gandhiji could still influence the Congress.

3. There were various stories about Gandhiji’s sensual life, it being the
   impression that Gandhiji had ceased to be a saint.

…The third charge needs clearing. …My brahmacharya is said to be a cloak to
hide my sensuality. …Poor Dr. Sushila Nayyar has been dragged before the
public gaze for the crime of giving me massage and medicated baths, the
two things for which she is the best qualified among those who surround
me. …Later, a very high-placed Englishman joined the chorus. He picked out
my freedom with women and showed up my ‘saintliness’ as sinfulness.

…During the Round Table Conference, American Journals indulged in
cruel caricatures of me. Mirabai who used to look after me was the target
of their attack. …my letters to Premabehn Kantak, who is a member of the
Sabarmati Ashram, have also been used to prove my depravity. She is a
graduate and worker of proved merit. She used to ask questions relating to
brahmacharya and other topics. I sent her full replies. She thought they might
be of general use and she published them with my permission. I hold them to
be absolutely innocent and pure. …I have no secrets of my own in this life. I

76 Ibid., Vol. 55, pp. 259, 260.
have owned my weaknesses. If I were sensually inclined, I would have the courage to make the confession. **It was when I developed detestation of sensual connection even with my own wife and had sufficiently tested myself that I took the vow of brahmacharya in 1906, (AGE 37) and that for the sake of better dedication to the service of the country. From that day began my open life. I do not remember having ever slept or remained with my own wife or other women with closed doors except for the occasions referred to in my writings in *Young India* and *Navajivan*. **Those were black nights with me.** But as I have said repeatedly God has saved me in spite of myself. I claim no credit for any virtue that I may possess. He is for me the Giver of all good and has saved me for His service.**

From that day when I began brahmacharya, our freedom began. **My wife became a free woman, free from my authority as her lord and master, and I became free from my slavery to my own appetite which she had to satisfy.** No other woman had any attraction for me in the same sense that my wife had. I was too loyal to her as husband and too loyal to the vow I had taken before my mother to be slave to any other woman. But the manner in which my brahmacharya came to me irresistibly drew me to woman as the mother of man. She became too sacred for sexual love. And so every woman at once became sister or daughter to me. **...My brahmacharya knew nothing of the orthodox laws governing its observance.** I framed my own rules as occasion necessitated. But I have never believed that all contact with women was to be shunned for the due observance of brahmacharya. **That restraint which demands abstention from all contact, no matter how innocent, with the opposite sex is a forced growth, having little or no vital value.**

Therefore natural contacts for service were never restrained. And I found myself enjoying the confidence of many sisters, European and Indian, in South Africa. And when I invited the Indian sisters in South Africa to join the civil resistance movement, I found myself one of them. I discovered that I was specially fitted to serve womankind. **To cut the** (for me
enthralling) story short, my return to India found me in no time one with India’s women. The easy access I had to their hearts was an agreeable revelation to me. Muslim sisters never kept purdah before me here even as they did not in South Africa. I sleep in the Ashram surrounded by women for they feel safe with me in every respect. It should be remembered that there is no privacy in the Segaon Ashram.

If I were sexually attracted towards women, I have courage enough, even at this time of life, to become a polygamist. (HARILAL ?) I do not believe in free love—secret or open. Free, open love I have looked upon as dog’s love. Secret love is besides cowardly.

Sanatanist Hindus may abhor my non-violence. I know many of them think that Hindus will become cowards if they remain under my influence. I know of no man having become a coward under my influence. They may decry my non-violence as much as they like. But they ill serve themselves or Hinduism by indulging in palpable lies…”77


THE 25 - POINT GRID FOR LIVING A LIFE OF FULFILLMENT

77 Ibid., Vol. 77, pp. 59 - 62.
Living A Planned And Organized Life As One Needs

High degree of planned and personalized life style

Living A Planned And Organized Life As One Needs

High degree of planned and personalized life style
<table>
<thead>
<tr>
<th>Year</th>
<th>Living A Planned And Organized Life As One Needs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1892</td>
<td>High degree of planned and personalized life style</td>
</tr>
<tr>
<td>1893</td>
<td>High degree of planned and personalized life style</td>
</tr>
<tr>
<td>1894</td>
<td></td>
</tr>
<tr>
<td>1895</td>
<td></td>
</tr>
<tr>
<td>1896</td>
<td></td>
</tr>
<tr>
<td>1897</td>
<td></td>
</tr>
<tr>
<td>1898</td>
<td></td>
</tr>
<tr>
<td>1899</td>
<td></td>
</tr>
<tr>
<td>1900</td>
<td></td>
</tr>
<tr>
<td>1901</td>
<td></td>
</tr>
<tr>
<td>1902</td>
<td></td>
</tr>
<tr>
<td>1903</td>
<td></td>
</tr>
<tr>
<td>1904</td>
<td></td>
</tr>
<tr>
<td>1905</td>
<td></td>
</tr>
<tr>
<td>1906</td>
<td></td>
</tr>
<tr>
<td>1907</td>
<td></td>
</tr>
<tr>
<td>1908</td>
<td></td>
</tr>
<tr>
<td>1909</td>
<td></td>
</tr>
<tr>
<td>1910</td>
<td></td>
</tr>
<tr>
<td>1911</td>
<td></td>
</tr>
<tr>
<td>1912</td>
<td></td>
</tr>
<tr>
<td>1913</td>
<td></td>
</tr>
<tr>
<td>Year</td>
<td>Text</td>
</tr>
<tr>
<td>------</td>
<td>------</td>
</tr>
</tbody>
</table>
| 1914 | Living A Planned And Organized Life As One Needs  
High degree of planned and personalized life style |
| 1915 |  |
| 1916 |  |
| 1917 |  |
| 1918 |  |
| 1919 |  |
| 1920 | Living A Planned And Organized Life As One Needs  
High degree of planned and personalized life style |
| 1921 |  |
| 1922 |  |
| 1923 |  |
| 1924 |  |
| 1925 |  |
| 1926 |  |
| 1927 | Living A Planned And Organized Life As One Needs  
High degree of planned and personalized life style |
| 1928 |  |
| 1929 |  |
| 1930 | Living A Planned And Organized Life As One Needs  
High degree of planned and personalized life style |
| 1931 |  |
| 1932 |  |
High degree of planned and personalized life style

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1933</td>
<td>Started living a life of tradition, moved to organized life as a professional, moved to his ashram, added a unique architecture to his life and its structures and enjoyed the fullness of what he was.</td>
</tr>
<tr>
<td>1934</td>
<td></td>
</tr>
<tr>
<td>1935</td>
<td></td>
</tr>
<tr>
<td>1936</td>
<td></td>
</tr>
<tr>
<td>1937</td>
<td></td>
</tr>
<tr>
<td>1938</td>
<td></td>
</tr>
<tr>
<td>1939</td>
<td></td>
</tr>
</tbody>
</table>

Living A Planned And Organized Life As One Needs

High degree of planned and personalized life style

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1940</td>
<td></td>
</tr>
<tr>
<td>1941</td>
<td></td>
</tr>
<tr>
<td>1942</td>
<td></td>
</tr>
<tr>
<td>1943</td>
<td></td>
</tr>
<tr>
<td>1944</td>
<td></td>
</tr>
<tr>
<td>1945</td>
<td></td>
</tr>
<tr>
<td>1946</td>
<td></td>
</tr>
<tr>
<td>1947</td>
<td></td>
</tr>
<tr>
<td>1948</td>
<td></td>
</tr>
</tbody>
</table>

STATUS OF
THE INNER MAKE UP AND INTERNAL GROWTH
ACQUIRED BY MOHANDAS ON
LIVING – A – LIFE – OF - FULFILLMENT":

SUMMARY

Started living a life of tradition, moved to organized life as a professional, moved to his ashram, added a unique architecture to his life and its structures and enjoyed the fullness of what he was.