As explained earlier, SELF – ACTUALIZATION is the process of ‘living by learning and doing’. If every human being takes up this process, this world shall be a beautiful place to live in and each human shall blossom into what he is.

In this process self knowledge is the crux of all growth. In simpler words one cannot grow bigger than what one knows one is. The paradox is that one may be a big human being doing big things but if one does not know who one is, one may never be able to relate ones ‘inside’ to ones ‘outside’. Thus one may keep living ones life as one does and may not be able to blossom to ones fullness. That makes one a ‘commoner’ even when one is not.

The concept of having ones heroes and role models is essential to leader – follower syndrome. The concept of role model and hero worship is an inferior process of learning often fraught with dangers of emulation and willingness to undetectable and unquestionable slavery. Learning on your own feet is the first step to self – actualization.

According to the ‘Chitwant Concept’ – to know and accept ‘WHO ON EARTH AM I’ is very vital. To be able to see what one is, is SELF – KNOWLEDGE.

As a matter of fact life grows a little by little. Conscious constructions are made brick by brick, step by step. There is nothing revolutionary about it. REVOLUTION is an expression of either rapid evolution as a nuclear reaction or choked evolution as a bomb shell. Eruptions are exception to healthy life. Death and demolitions can be evolutionary as well as revolutionary. They only create space for new evolution and close the chapter of the old.

Knowledge is essentially evolutionary as against revolutionary because the foundations of the ‘Chitwant Concept’ are laid in learning and doing ‘a little better everyday’ to ‘be what one can be’.
As a person gets deeper and deeper into the processes of self-realization and self-actualization, his requirements of life and need structures undergo a gradual change. Changes into knowledge base transform intellectual, emotional and physical structures of the individual and that changes his relationships with the world – his family, his friends and everybody. And this is a continuous process of life for a ‘learning individual’.

Human mind has a dimension of infinity in it and it tends to spontaneously transcend its finite domain. It is a great experience to travel on this continuum from dreams and delusions to pure imagination to the creation of thought structures to the strategic plans for action to the creation of desired results in the jungle of circumstances. One can also experience continuity from oneself to one’s family to the entire human society to the whole of creation and to the endless beyond. This status gives one’s existence a sense of completeness and fulfillment. It is this status that makes us feel the pain and pleasure of what all life communicates. It is here that the sufferings of others become one’s own. It is here one automatically takes on the responsibilities of amelioration and eradication of the sufferings of all life.

History of the human race, so far, has registered such individuals who occupied leadership roles and became custodians of human affairs and commoners. It is only very recent that knowledge is beginning to find its place closer to the power centres for reasons of compulsions rather than choice. We are still ruled by power driven minds, low in knowledge, who act as herdsmen; who swear to work for the welfare of the domesticated animals also known as ‘commoners’. They are sincerely working for their employment, for the care of their food and fodder and their health and their sheds. They are busy creating highways and pathways to their dwellings and beautifying their attire to upkeep their physical utility and existence called ‘life styles’ and ‘living standards’. Learning is permissible and promoted only to the extent of making the commoners useful and well behaved. They call it giving them education. But the discipline of learning is purely personal. The luxury of ‘self learning’ and
‘learning individuals’ are confined to the prerogatives of the ‘controllers’ or the corners of obscurity of the commoners. All other education is under the charge of ‘administrators’ and not learning and learned teachers. Actually the word and the profession ‘teacher’ or ‘guide’ or ‘reformer’ is a myth or at best a synonym of ‘cow – boy’ or ‘cowherd’ or ‘shepherd’. The free learning individual is the only reality of a free human being. Learning individuals and not educated individuals can become the foundation of learning societies of the future. For that we shall have to learn to provide infrastructures for learning. What is that? We must search and research and create. One must learn one’s own processes of life and expression on his own. The present study is merely a path breaking conceptualization of a process in which any human life can attempt to express itself and flower. A continuing research is required to expand and explore finer issues of the Chitwant concept ‘to be what one can be’

Evolution essentially is a vertical process and inevitably builds on the existing base and moves one step higher every time. Over a few steps forward, it invariably falsifies the lower steps. A learner continually keeps discovering his follies and knows that today’s truth will be inferior truth tomorrow. As for example, at the age of 60, MOHANDAS, in his autobiography, is recollecting his dislikes about the Christianity when he was a boy at school. He is giving reasons that ‘they compel one to eat beef, drink liquor, and change one’s clothes’ etc...We all know how much of a Christian he was himself - when he went to London and South Africa, attending masses, selling Christian literature, his dress code, the entire life style. Gradually he learnt that each religion has its own scriptures, its own norms and practices. The Gujarati Hindu in him was in search of vegetarian Christians, Christian doctors who would not prescribe beef tea or beef soup even when his wife was hanging between life and death and wished that she better be dead than succumb to non vegetarian health foods. Often one finds him practicing the religious dogmas as more sacred than any reasons or rationales to the contrary.
The learner in him saved him from religious dogmas and the religion saved him where his reason and rationale would fail. With one foot he walked with reason over the rules and the laws of the game, as Mohandas; with the other he walked the sanctities of religions as ‘Mahatma’. He dug his grave where both, the custodians of law and order as well as the custodians of religions would like to kill him because he tress passed both. Both saved him. Both punished him. That was the game of the creation for him and he treaded it with admirable dexterity.

The compulsions and helplessness of what one is gets written in the making of an individual but one can learn how to conduct and blossom by taking care of oneself, one’s family, the society, the creation and the infinite. The REFORMER in Mohandas expressing ‘I want better than this’ brought him face to face with opposition, punishment, abhorrence and death - all his life.

All said and done, life taught him how dynamics of play of situations and unforeseen events may demand different knowledge base, different means and methods, different men and materials and different management skills. To retain the freedom of choice to move forward, he learnt to call all his expeditions and enterprises – EXPERIMENTS.

If he succeeded, he would say ‘follow it and do it’.

If he failed, he would either change his mission or call the game over or ask others to stay away. His mysticism sanctified his clumsy conduct.

Freedom is an internal status of a learner. Any external attack on his existence engages him in serious and spontaneous search for the causal and remedial factors of what he has got into. Brute force is symptomatic expression of people who are in the positions of power and have not reached the precipice of knowledge related to what they are living to realize its ugliness. Till then brute force must logically be encountered by the brute force. The learning player, however, shall get into the root causes of the problems and try to find out how
and why things culminate into brute force and violence. Ignorance has been and is the greatest enemy of mankind. The entire human society shall have to, ultimately, transform into learning and evolving specie with all its power structures transformed into knowledge hierarchies. Till then we pay the price and penalties of carrying the dead past into our future.

Learning from the book of life has a meaning only if what one considers right is brought into action. The new knowledge should actually upgrade one’s sense of rights and responsibilities. Learning from the book of life is far more precious than regular education and class-room learning. Mohandas knew it and preached and practiced aggressively.

The real test of the true learner is his status of responsibility to add a new and superior chapter to the legacy of knowledge he inherits from his past. At the frontiers of ones knowledge base one must always be ready and able to add a new line, a new chapter. That line and chapter when lived will get added to the vast treatise of knowledge and expertise of human race. This is the meaning and expression of the conscious conduct of ‘a little better everyday’.

Truth is truth. Because it is what it is, it can never be ugly to a learner. What better could one expect from a person in any relationship than the fact that one is consciously conducting one’s life and expression with truthfulness, with honesty? Better still is an individual’s effort to explore higher truth than what one is living in. And when one addresses this from the platform or a pedestal of what one is, one gets into the zone of excellence. The finest process of learning and understanding is to question ‘what am I doing and why’. Then, explore what could be better and experiment with new ideas and insist on living what has been discovered to be the higher truth. This is the best expression and process of the ‘Chitwant Concept’ - do a little better everyday in everything. When one becomes a student of life, it is only right that the book of life be read by picking up RELEVANT ideas from here and there and everywhere and be enriched by formal and informal study and research while living one’s roles.
MOHANDAS, THE LEARNER

When MOHANDAS is tracked chronologically, one finds him learning and growing, at the end of it, evolving only as a REFORMER - A REFORMER inside and A REFORMER outside.

THE LEARNING HINDU

Adherence to religion and religious ideals was the main anchor to which Mohandas tried to cling for the sole purpose of defining rights and wrongs in any given situation. This would become his start point for ‘learning’ his subsequent lessons to handle situations to his advantage. For gaining control over the situations and its participants, he would first gain control over himself by expanding his knowledge base as needed for his strategic action. In the process he would upgrade the ‘rights and wrongs’ as defined by him at the start. If necessary, he would also delve into what other religions or religious authorities have to say. Finally, he will define his own terms of reference and understanding and design his game to get into the fight labeled ‘search for higher truth’. He would not be willing to compromise with the results till he would discover the still higher truth.

THE REFORMER in Mohandas wanted to upgrade his legacy of Hinduism by creating equality among all castes of HINDUS. Almost 100 years after Mohandas was busy fighting untouchability in Hindu religion, untouchability is still as green as ever. Religions have their survival and existence in the rituals and the social structures they create and propagate. Each religion defines a fixed way of life style, a way of existence in a fixed architecture.

He was attempting to demolish the foundations of Hindu way of living for those who honoured their past and committed to perpetuate it into the future. The storms against him were as natural as his effort to see his religion more humane. He was perpetually on a ‘learning mode’, continually upgrading what ever he was in, looking into a better future but religions look back to eternity
and take pride in its permanent greatness. For creating blind faith, the
unachievable ideals are made feasible in fairy tales from mythology and
miracles of the ‘prophets’ or ‘the saints’ or the blessings and ‘mantras’ of the
‘mahatmas’ and so on. Religions thrive on past practices and rituals and blind
faith. Learning thrives on questions and logics and verifiable valid rationales.
Learning is antithesis of religious dogmas. The reformer in him always wanted
‘everything better than before’. His storms and sufferings were inevitable. The
‘learner’ in him gave him problems and also gave him life. If he were not a
‘learner’, or a ‘mahatma’ he would either have had no conflict or he would
have been assassinated long before 1948. He messed up his ‘learner’ in
mysticism and killed the ‘mahatma’ in learning. He had the compulsive
commitment to upgrade and reform every world he was placed in.

Politics and power had to be his arena of work because that alone permitted
contradictions. Otherwise he would have either been a scientist or a Hindu
priest. Politics has a very narrow domain like the edge of a sword. The power
and position hungry have no other option but to live and die by the sword. Kill
or get killed is their religion. He was rightfully the father of the politicians
because he could survive that long. The passion to rule and reform others is an
inferior process.

Self – knowledge for him was not a personal affair and personal responsibility
and a personal endeavour. Self introspection was not a route to the way he
defined self – knowledge. It was a gift and a blessing or whatever. ‘Man, know
thyself’ was different to him than ‘self – knowledge’. To know that you know
is a great knowledge. He did not know that he knew that he was a pure and
simple reformer, trying to learn and do what was in the ‘better’ interest of
everybody. His ideals always remained what Hindu mythology gave him from
the characters of the stories from scriptures.

He was not picking his life as one whole even for writing his autobiography
because he never saw the one whole of him nor did he evolve beyond
experiments on broad statements of what he liked or disliked or believed. His
broad statements did delve into the fundamentals of broad concepts like non-violence, celibacy, truth etc. but it invariably had all its roots in Hindu religion or unquestioned beliefs. For him truth meant stating events as they happened and as he understood – good or bad.

When a teacher, a guide or a reformer becomes a custodian of some sort, he dips low in knowledge. He forgets the processes of providing freedom to people to learn as they want what they want. He gets into teaching them. He does not help them learn. He starts taking decisions on others. He becomes the leader. He then leads the believer and the faithful known as follower to hell or heaven. The best form of freedom all they have is to get into the trap of those who can bewitch their intellect and carry away their hearts.

And Mohandas was a ‘Hindu cowherd’ who could have given to the world the finest processes of ‘learning from life’ if he had respected others as he respected himself and had refrained from herding others.

Elementary understandings to organize one, can be had by conscious self-discipline and control. Scriptures of all religions can make a good and easy start to any learner if they are read as books of life. When one is ready for oneself, the game of knowing and growing can begin. As for Mohandas, the scriptures wrote his first lines and he used them as ready reference for whatever he was in. He retained with him the right to modify and reform the religions and upgrade and interpret scriptures to what he thought was better.

**Believing and acting without reason and discovering the reason for his actions later was a loop he traveled all his life and in everything.**

He carried his duality into everything. His network of thoughts and emotions was mystical. His knowledge and enlightenment were practical.

While in his teens, Mohandas is seen busy - all for himself. He did not care for his family, caste, community and immediate society. ‘He knows what he wants. He also knows how to express it and get what he wants’. This core is the critical factor for every life. That critical core most of us possess. And that can
make any ‘Mohan’ ‘a mahatma’ or ‘a goon’ or ‘any thing’ or ‘any body’ he is or he wants to be. Mohandas kept on growing and kept on doing and became bigger and bigger of what he was. He was a born politician. He was an intense person and walked a great length whichever way he walked. He valued rough, tough, power and action to knowledge & finesse.

Accordingly, as a seeker he discovered religions,

from religions he discovered Hindu,

from HINDU he discovered GITA,

from GITA he discovered CONDUCT and became what he could.