

OF HUMILITY :
A STUDY IN MARCEL AND GANDHI

1. Introduction

The subject I have chosen may seem a rather odd coupling. Gandhi is, in the main, a man of religion. But Marcel is known for his philosophic and literary ability. Yet, no one can miss the religious in Marcel. What, however, I wish to emphasize is their agreement in respect of what humility essentially is; and I may begin by citing Marcel and Gandhi's views on humility :

“(Humility) .. consists.. in the recognition of *our own nothingness*. At the root of humility lies the more or less unexpressed assertion, ‘ By myself, I am nothing and I can do nothing except in so far as I am not only helped but promoted in my being by Him who is everything and is all powerful ’.”¹ (Marcel)

“ Humility should make the possessor realize that he *is as nothing*. Directly one imagines oneself to be something, there is egotism ... To feel that we are something is to set up a barrier between God and ourselves. To cease feeling that we are something is to become one with God.² ... a man is only God's tool or instrument ”.³ (Gandhi)

Let us now see what the two thinkers here really say :

To begin with, neither regards humility as merely secular.⁴

It is here a matter of one's being related to God.⁵ Further, we are told, humility is the realization that bereft of His help one

can neither be nor do anything. What is more, in so far as it pertains to being, humility is a pervasive quality of one's entire life—of even its most subjective recesses, rather than a merely episodic feature. Thus, for Marcel, humility means that even the initiation of an action is here felt as an impulse from Him; and, for Gandhi, it forbids even the minimal sense of egoity. It is easy to see how close these two emphases are. For, if I attribute even the beginning of an activity to Him, it is obvious that I do not at all regard myself as a self-conscious agent. Humility, I repeat, is here a property of the general way a man regards himself as related to God. It is, for both Marcel and Gandhi, an attitude, and not an act, technique or vow.

2. *Some Distinctions*

It is, however, a distinctive attitude; and so both take pains to mark it off from others with which it may be confused. Thus, Marcel points out that true humility is not 'a sadistic craving for mortification...nor even a taste for self-humiliation'.⁶

Gandhi says similarly :

"...there is no room (in humility) for self-pitying... self-pity comes when you do a thing for which you expect recognition from others".⁷

Further, whereas Gandhi thinks it needful to separate humility from mere outer refinement as follows :

"Humility must not be here confounded with mere manners or etiquette. One man will sometimes prostrate himself before another, although his heart is full of bitterness against him. A man may chant Rāmanāma, or tell his beads all day long and move in society like a sage; but if he is selfish at heart, he is not meek but only hypocritical"⁸

Marcel distinguishes humility from modesty :

“... the truth (is) that the difference between humility and modesty lies precisely in this that the latter, and the latter only, can be just a natural or profane habitus, whereas humility properly so called presupposes a certain affirmation of the sacred; that humility is in the most radical opposition to hybris which one may describe as essentially sacrilegious”.⁹

It is thus obvious that whereas Gandhi emphasizes the inwardness of true humility, Marcel highlights its Godwardness. This difference, however, cannot be said to characterize their overall views on the matter. For, Marcel too is duly aware of the inwardness of true humility. This, in fact, is partly why he distinguishes humility from technique. In view of its importance, this distinction may be brought out at some length.

Technique “claims to function over the whole range of human activities.”¹⁰ In so far as it doubtless makes for successful activity in many fields, technique easily gets intoxicated with an exaggerated sense of its own power, whereupon it becomes technocracy or technomania. When this happens, Marcel would add, we mistakenly begin applying technique to many such things as are quite beyond its bounds, such as prayer.¹¹ In fact, however, technique applies only to the region of activity and not to the deeper needs of being such as love, ontological hope and fidelity. Concern with mere technological competence in fact leads to impoverishment of being, or, as Marcel would say, to ‘empty’ rather than ‘full’ being.

It is true that technique also involves a kind of humility, a restraining of merely subjective elements from entering into, and colouring our concern with objective fact. But this humility is

just "a collection of methodological precautions"¹² it springs from the fear of error. And this fear, Marcel adds, has nothing to do with true humility. Here, what is to be feared is rather the claim which consists "in believing that we are, or have the power to make ourselves dependent only on ourselves".¹³ Methodological humility which technique calls for 'enforces a realist attitude'¹⁴ true humility, on the other hand, is for Marcel, (and for Gandhi) frankly metaphysical.

3. *Humility and the Good Life*

This should not, however, be taken to suggest that humility has nothing to do with everyday activity. Such a relation is in fact implicit in the very way Marcel defines humility. If, as he insists, humility consists in the realization that I can do nothing except in so far as 'I am ... helped (and) promoted in my being by Him', it follows that a life of humility will, in all its actions, be underrun by a sense of dependence on God. We may note that Marcel speaks of prayer itself as a kind of activity, as making 'one's way into the intersubjective sphere'¹⁵. "Prayer," he believes "is possible only when intersubjectivity... is operative".¹⁶

For Gandhi, too, humility is the essential condition of all irghteous endeavour. He is convinced that no vow can be practised without humility. Yet, he takes pains to distinguish humility from a vow, though not from technique in the way of Marcel.

A vow is a way of life that makes for self-discipline. Technique, we may add, is indifferent to the morality of the end; and one who employs it may not achieve any growth in goodness. Vows are carefully chosen ways to become morally better. Self-improvement, however, requires self-criticism. This is why Gandhi regards humility as the pre-condition¹⁷ of the proper observance of every vow.

Yet, he adds, humility itself may not be taken as a vow. Every vow enjoins a course of action. Thus, the observance of Truth requires us to speak truly and *ahimsa* bids us to avoid hurting others. Humility, on the other hand, does not directly require us to do anything definite. Therefore, one cannot directly decide to become humble.¹⁸ If a man takes such a decision he may begin by trying to appear humble in his actions. But this would often be mere hypocrisy, not genuine humility. Humility is, in fact, a matter of being, not of appearing; and it accrues to a man only when he puts service above self, and practises *ahimsa* not merely in action and speech, but in thought.

4. *An Oddity (?) in Gandhi*

Here, however, we may reckon with an oddity. On the one hand, Gandhi reiterates his desire – nay, his decision—to reduce himself to zero; but, on the other hand, he insists that humility is not an independent vow. How, if at all, do these two sides square? The following will perhaps do as an answer :

Man has certainly to seek the value of meekness. Gandhi himself does so. And one must indeed decide to be humble. But he cannot directly aim at becoming humble. The reason for saying so is not that if one decides and tries to become humble, his sense of self-importance will only be heightened, negating the very purpose of his effort; for, a man can try to become humble by carefully living a life of self-effacing service which does in fact make for humility, rather than for self-importance. The reason is (we repeat) that one cannot *directly* meet the requirement of humility.

I at once do what truth demands by not telling a lie even in conditions that tempt me to deviate from truth. But I cannot meet the requirement of humility straightway eschewing arroga-

nce, or undue self-assertiveness; such avoidance is possible only if I have genuine love and respect for the others. So, humility can be cultivated only indirectly or through the practice of *ahimsa*. Indeed, though it is mainly inward, humility cannot develop except in and through action. A man can be humble only in dealing with others; or, as Gandhi would say, through self-effacing service.¹⁹ Faith is, for men of religion, a great aid to such service.

5. *Marcel and the Fabric of Meekness*

Gandhi and Marcel are, of course, not unmindful of humility as non-religious. But they wish to emphasize that the religious sense is foundational. Humility, they believe, is a whole fabric of attitudes, — of faith, self-effacement and surrender. This has, however, to be brought out.

What makes humility significant is that we incur it of our own free will; it is no imposition from without. This is obviously quite different from the state of being pressurized into servility by some malevolent power or means.²⁰ Subservience to an 'unauthentic transcendence' is, in Marcel's words.

"... the very heart of ignominy, precisely because consciousness (here) abdicates in favour of what we should call a pseudo or an infra-consciousness. There is no common measure shared by such a situation and that in which the human creature turns humbly and freely towards Him from whom it holds its very being."²¹

Here, however, we must notice a difficulty. On the one hand Marcel insists that what makes humility significant is its being freely incurred; and on the other hand, he asserts that we can turn to Him only under (the stress of) His grace. How can

both these positions be maintained? An answer may emerge if we reflect as follows :

Consider, to begin with, the question of freedom. Am I free? Marcel insists that the question has to be asked :

“...in the first person, because after all it is a question which can only be asked by me of myself. No outside answer will satisfy me, unless it coincides with my own answer, unless ultimately it is my answer”.²²

The question, ‘Am I free’, cannot, however, be answered, says Marcel, unless we first determine what freedom means. It does not mean the ability to do whatever we desire to do. Nor does it consist in merely being able to prove somehow that Man is free from all determination;²³ for, it may not succeed in making one *feel* free. Further, if—as commonly agreed—Man is free to the extent to which he succeeds in using his will in overpowering the seductions his desires expose him to²⁴, freedom is to be regarded as lying, in the main, in a decision²⁵ to be free.

The actual awareness of being free is, however, not merely one’s own doing. It may even be highlighted by what others expect of us; and this in two ways.²⁶ First, in so far as they merely expect something of us and do not command us to do or give it, it is left entirely to us to do as expected. Secondly, the expectation, if expressed (we may add) in a setting of love and trust, may well inspire us to stretch our ability to help and may thereby give us a heightened sense of freedom or inner expansion. In any case, freedom as realized cannot be regarded as a readymade fact, say, as our very essence.²⁷ Man does not have freedom; he grows into it. Freedom is not a finding, but a becoming.

Its logic is purposeful action for ever fuller growth.²⁸ Here, however, a note of caution must be sounded. Marcel does say that 'the free act is essentially a significant act'²⁹ but this does not mean, he warns, that purposeful action is pursuance of or determination by an inexorable and unchanging ideal; for such subservience may easily make for ideological tyranny which is the very negation of freedom.³⁰ The ideal itself has got to be vivified or may be even radically altered in the process of growth. This is partly why Marcel opposes freedom not to determinism, but to *fanaticism*. Besides being unkind to others, the fanatic makes his own growth impossible, and is quite weaned away from what alone nourishes the spirit, that is, inter-subjectivity.³¹

Genuine freedom is not a shutting out, but an inner opening up. This brings us to see, with Marcel, the relation of freedom to grace. Grace is a gift,³² and what makes a gift truly of value is that it is 'in some way a giving of oneself'³³ the thing offered being only a symbol of the inner-giving. How is this self-giving to be known? What are its marks? Marcel answers that, first, it is quite motiveless, so that the giver expects nothing in return, not even the beneficiary's gratitude;³⁴ that secondly - what follows from the first - no condition is laid down as to how the gift is to be used;³⁵ and that, thirdly, in so far as generosity of spirit is always quite manifest, the self-giving is here at once a felt assurance to the recipient that the gift is now really his own,³⁶ and that it lays no constraint on him at all.

True generosity is no mere spilling of compassion; it is no effervescence.³⁷ It does not make a show of itself, and this is why it does not at all hurt the ego of the man who receives the gift. Yet, such is its nature, it is at once manifest to others even like a light.³⁸ Yet, though motiveless, the making of a (generous) gift has at once a backwash of value. It is necessarily to experience a feeling of self-expansion.³⁹

This feeling is, however, quite different from that of being self-complacent on contemplating the good one is doing. The former (or the felt self-expansion) is merely the concomitant of a wholly outgoing movement. The latter (or self-complacency) is a turning back on the ego, a conscious relish of the joy of giving,⁴³ a heightened sense of self-importance which vitiates generosity at its very root which is humility. Generosity is like a light in so far as both temper or transcend mere separateness.⁴¹ Things only seem bathed in light, not opposed to one another. Even so, giving that is truly generous is participation (in love), not the condescending transfer of a thing from a donor to a receiver, the very manner of heightening the unlikeness of the two. All our growth in spirit is through the joy of self-giving, and Marcel rightly insists that :

“ If we begin by defining human being in a way which excludes the possibility of conceiving this light or radiance, we may be certain that our definition is false ”.⁴²

Generosity, however, is not merely what makes a gift significant; it may itself be regarded as one because of its motiveless quality. The recipient of a gift who fails to see this may wonder and even feel resentful at being helped. Similarly, the man who fails to see that life itself is a gift, a symptom of His grace, is often seen to put a fretful question. Why has life been inflicted on me? It is only in a state of free and humble turning to God in fervent prayer that a man is enabled to see and cherish life as a gift. Values like freedom and meekness of spirit are meaningless if one is not God-oriented. The moment a man realizes that life is a gift from God he is impelled to take and treat it as a sacred trust. The commitment to purposeful living is here inwardly affirmed. It is such an attitude that makes a man deal with every life-situation with due care and sacredness, and in a way that makes for his own continual re-shaping.

Such an open commitment alone provides for true freedom. If, on the other hand, a man seeks merely to live by an abstract ideal—say, that of becoming a consummate scholar or top-class athlete, his very dedication to this goal may make him averse to situations that ask for human sympathy—and could have helped him grow in genuine goodness—in case they are seen to collide with devotion to his chosen objective. Here, the very pursuit of the goal bars the way to growth in goodness. Marcel's words may here be cited with advantage :

“ I should be sadly deceived if I were to imagine that I am acting freely when I am struggling to realize a certain coherence. When coherence is a goal which I set before myself, there is a risk that it will come between me and myself and in that case it keeps a certain mechanical character ”.⁴³

It would here be of help to summarize Marcel's view of the inter-relation of humility, intersubjectivity and prayer before we turn to Gandhi :

Prayer not merely makes for the recognition of life as a gift, but itself gains in inwardness from this awareness. For, prayer is not so much the transmission of a message to God as getting properly disposed towards Him, and the conviction that one is for ever under His wing, — a faith that recalitrates both pride and despair.⁴⁴ And of such a disposition it is easy to see, a basic requirement is gratitude which wells up the moment we see that a gift seeks or claims nothing in return and is but a visible sign of utter generosity. Such an awareness at once quickens the spirit. It cancels our concern with the self; makes us open up, pray for others;⁴⁵ and freely realize, and revel in inter-subjectivity by cultivating love of God.⁴⁶

6. *Transition to Gandhi*

In the thought and life of Gandhi, on the other hand, humility is related not so much to the concepts of inter subjectivity, gift and grace, as to the observance of vows and faith, which ultimately make for God-realization. This is implicit in his very conception of ideal humility.

Consummate humility is ontological: the realization of the truth that (as against God) one is as nothing.⁴⁷ It is, Gandhi agrees with the Gītā, *amānitvam*, complete egolessness. Here, the devotee comes to see not only that he cannot do anything without God's help, but that God alone is the all-controlling force and the sole source of sustenance. He, therefore, disclaims even a minimal sense of self-existence and becomes a mere instrument of His will :

“Truth (as God) is not to be found by anybody who has not got an abundant sense of humility. If you would swim on the bosom of the ocean of Truth you must reduce yourself to a zero”.⁴⁸

The ideal here projected can of course be attained only through life-long godward endeavour.⁴⁹ Such an endeavour proceeds through the observance of *yamas* and *niyamas*.⁵⁰ They make for goodness and thus bring one closer to God, the Good supreme. Of all these vows, however, *Ahiṃsā* is (in Gandhi's view) the most important. Truth is of course the first in Gandhi's list of vows. But in so far as Truth (or God) is in his view also the *end* of human endeavour, and further because a vow is commonly regarded as a means to the end of, say, self-purification, *ahimsā* may be rightly regarded as the most important vow. But the improving cultivation of *ahimsā* is possible only if one prays to God in utter humility for freedom from the very tendency to

hate people. The cultivation of the other vows, too, cannot progress unless one is self-critical and in that sense humble. Humility in fact underruns the good life generally, for the man who lacks the capacity for self-criticism, self-correction and self-restraint, cannot function as His 'instrument'.

It is worth noting here that the merely moral person tends to regard the self as a fixed point or centre of all self-effort and activity. To the religious man, however, this spatial imagery does not apply. For he is not merely morally good, but also strives to maintain a delicate balance between continual self-effort on the one hand, and the evergrowing consciousness that it is only His Grace that makes the self-effort possible, on the other. Thus, instead of self-effort emanating from a 'solidified self', the 'I' or self will be dissipated with every attempt at self-effort.

Gandhi's attitude to the *Īśopaniṣad* provides further insight into the metaphysical ground of his understanding of humility, and its necessary corollary: his theory of trusteeship. Says, Gandhi :

"In the first *śloka* (of this *Upaniṣad*) ... one is asked to dedicate *everything* to God and then use it to the required extent. The principal condition laid down is that one must not cover what belongs to another. These two maxims contain the quintessence of the Hindu religion".⁵¹

Gandhi is here drawn to the following conclusions :

First, the recognition of humility is no mere intellectual cognition or a single attribute of the religious, but a pervasive manner of their being and doing.

Secondly, the man who aspires to see 'God face to face' (as Gandhi does) must live an active life.

Hence, every moment of the devotee's life will be permeated by the realization that God alone is the source of everything in the world. Such a sensitivity cannot but lead to his conduct being governed by the twin attitudes of renunciation and dedication. He will regard not only his material possession but also his mental qualities as 'given' by his Maker and so never identify himself with them, nor become boastful about them. He will simply use his talents and wealth as a trust and in a spirit of thanks giving. Only such a ceaseless offering of oneself⁵² to God can pave the way to realization of humility in the highest sense.

The image of a devotee striving to become a mere tool of God may make us suspect that he is seized with slothness and indifference to duty. But such a suspicion would be quite ill-founded. The lives of those who have dedicated their all to God and performed every action with a diminishing sense of egoity, have been all very dynamic. The idea of doing all work as 'God's will' did not make them inactive; it rather led them to ever better performance of even humdrum tasks, because of the faith that these were all assigned to them by God.

Neither do persons who endeavour to 'reduce themselves to a zero' and function as a mere tool of God, feel in any way unhappy at being subservient to His Will. On the contrary the more they are able to subdue their selves, the more energy is released diffusing their work with a sense of mission and joy. They do not *want* to be free from their Maker's tutelage.⁵³ And they develop an endless potential for overcoming obstacles, enduring criticism and achieving their goals.

How they are yet able to keep humble may be brought out thus. It is always in a spirit of prayer and faith that they undertake and pursue important tasks.⁵⁴ Hence, they attribute all

success to His Grace and accept failure as His overriding (yet benevolent) will.⁵⁶

The devotee is humble not merely because he does not question His will, but also because he puts an intentional curb on the mind's natural tendency to probe the mysterious working of the Divine mind. Thus, when Gandhi, the apostle of non-violence, has to suffer the agony of being a witness to rampant communal fury, he first wonders if God wishes him to pass away and to realize His will through a better instrument; but then he promptly disowns this excess of trying to read the mind of God :

“This is all speculation. Nobody has the capacity to judge God ”. ⁵⁶

Such seeming discordance in thought need not here disturb us. For, that which determines the life of God is not so much the requirement of logical consistency as concern for ever deeper faith.

As restraint in thinking about God, humility is also seen in the following words of Gandhi :

“ Let no one ask what is prayer and where and who is God. Both prayer and belief in God are supremely acts of faith ”. ⁵⁷

Consummate humility being a state of complete self-effacement is immeasurable. No amount of suffering⁵⁸ can revoke the devotee's complete, willing and joyous⁵⁹ surrender to His Will. Where the ordinary man may be tempted to revolt, the devotee positively welcomes the trial as a test of faith and an opportunity to come closer to Him. His surrender is not negative resignation to but joyful acceptance of His Will. Says Gandhi :

‘ God is the hardest taskmaster I have known on this earth, and He tries you through and through ...

and

“ Dark though the path appears, God will light it and guide my steps, if I have faith in His guidance and humility enough to acknowledge my helplessness without that infallible guidance ”.⁶⁰

This consummate humility is Gandhi’s sole source of courage and resilience :

“I am an irrepressible optimist ... That sounds very arrogant ... But I say from the depths of humility. I believe in the supreme power of God”.⁶¹

In other words, Gandhi never loses hope only because he feels himself grounded in or sustained by God.

Consummate humility can never itself be a vow nor even the pre-condition of the vows, for it ‘does not lend itself to be deliberately practised’. Though it is the aim of the devotee, he cannot directly practise it. Says Gandhi :

“.. Humility would cease to be humility the moment it became a matter of vow. The true connotation of humility is self-effacement. Self-effacement is *mokṣa* and whilst it cannot by itself, be an observance, there may be other observances necessary for its attainment. If the acts of an aspirant after *mokṣa* or a servant have no humility or selflessness about them, there is no longing for *mokṣa* or service. Service without humility is selfishness and egotism”.⁶²

To sum up :

“One can— nay, one is required to— aim at the state of consummate humility. One can work for it, pray for it. But

one cannot directly practise it. For it is man's religious destiny, and no mere excellence of moral endeavour".⁶³

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NOTES

1. G. Marcel : *Faith and Reality*, Second Vol. of *The Mystery of Being*, Gateway Edition, 1960, pp, 95-96. My italics.
2. Gandhi : *Service Before Self*, (ed. by A. T. Higorani) Bharatiya Vidya Bhawan, pp. 76-77, My italics.
3. Gandhi ; *Collected Works of Mahatma Gandhi*, The Publications Division, Ministry of Information and Broadcasting, Govt. of India, (hereafter referred to as C.W.), Vol. XLIX, p.33.
4. Also see : "... humility properly so called presupposes a certain affirmation of the sacred ".
G. Marcel : *Faith and Reality*, p. 96. And : " God demands complete self-surrender ..."
R. K. Prabhu and U. R. Rao (ed); *The Mind of Mahatma Gandhi*, Navajivan Publishing House, Ahmedabad, 1969, p. 90
5. And as a necessary consequence (we shall see) a man-man relation.
6. G. Marcel : *Faith and Reality*, p. 95.
7. *op cit*, *The Mind of Mahatma Gandhi*, p. 120
8. Shriman Narayan (ed) : *The Selected Works of Mahatma Gandhi*, Navajivan Publishing House, Ahmedabad, Vol. VI, pp. 141-42. Hereafter, these volumes will be referred to as : *Selected Works*.

9. Marcel : *Faith and Reality*, p. 96.
10. *Ibid*, p. 96.
11. See here Marcel's following words :
 " We have in reality no right to make any categorical pronouncements about the forms that (prayer) must take ".
 Marcel : *Faith and Reality*, p. 107
12. *Ibid*, p. 97.
13. *Ibid*.
14. *Ibid*. Cf. Gandhi's view that :
 " Inertia must not be mistaken for humility, as has been in Hinduism ”.
15. G. Marcel : *Faith and Reality*, p. 120.
16. *Ibid*, p. 119.
17. (Humility) is " certainly as essential as, and perhaps more essential than, any of (the vows) ”.
 Selected Works, Vol. IV, p. 245
18. " Humility ... does not lend itself to being deliberately practised ”.
 Ibid.
19. " ...most strenuous and constant endeavour entirely directed towards the service of humanity ”.
 The Mind of Mahatma Gandhi, p. 247
20. Marcel shows how this exactly was the position of victims of post-war trials in East European countries. Here, the individual was pressurized into feelings of guilt and self-condemnation which led him to make the " desired admissions " before the judges.
 Marcel : *Faith and Reality*, pp. 98-99
21. *Ibid*, p. 99
22. Marcel : *Faith and Reality*, p. 123
23. *Ibid.*, pp. 123, 126.

24. "Do I not chiefly, if not exclusively, seem to myself to be free only when I succeed in using my will in opposition to my own desire?"
Ibid., p.124.
25. *Ibid*, p. 126.
26. *Ibid*, p. 127.
27. "... Freedom can in no way be thought of as a predicate which somehow belongs to man considered in his essence".
Ibid, p. 127.
28. *Ibid*, p. 128.
29. *Ibid*, p. 130.
30. *Ibid*.
- 31, "... fanaticism is the born enemy of freedom. Not only does it kill freedom in the man in which it dwells, but it has the further tendency to surround itself with a depopulated zone, a no-man's land".
Ibid, p. 129.
32. *Ibid*, p, 132.
33. *Ibid*.
34. "... to give with a predetermined end in view... as using the beneficiary's gratitude to secure a hold over him, is not giving. To give is not to seduce".
Ibid, pp. 123-33
35. "... the gift has certain character of unconditionalness.
Ibid, p. 132.
36. "If I am to be certain that something has been given to me and not simply lent, I need a formal assurance; and looked at in this way, the word, whether written or not, may appear as constituting the gift as such". *Ibid*, p. 136
37. "... It (is not) the overflow of something that is too full".
Ibid, p. 133
38. *Ibid*.
39. *Ibid*.

40. "If generosity enjoys its own self it degenerates into complacent self-satisfaction. This enjoyment of self is not joy, for joy is not a satisfaction but an exaltation. It is only in so far as it is introverted that joy becomes enjoyment". *Ibid*, pp. 133-43
41. "The property peculiar to light is that of being illuminating — it goes beyond the boundaries which contemporary philosophy attempts to fix or lay down between the *for self* and the *for the other*. *Ibid*, p. 133.
42. *Ibid*, p. 134
43. Marcel; *Faith and Reality*, p. 131
44. "... the rejection of a temptation; and the temptation would consist in being shut in on oneself in pride or despair, two things which are closely connected." *Ibid*, p. 177
45. "... my love is the more authentic according as I love less for my own sake, that is, for what I can hope to obtain from another, and more for the sake of the other". *Ibid*, p. 109.
46. Prayer "presupposes...the active recognition, in God and through God, of the bond which constitutes real love. *Ibid*, p. 109
47. *In Search of the Supreme*, compiled and edited by V. B. Kher, Navajivan Publishing House, Ahmedabad, 1961, Vol. II, p. 127.
Cf. "Humility is the refusal to exist outside God"
S. Weil : *Gravity and Grace*, p. 35
This, incidentally, is also the Christian view. Thus see the following :
"Christian humility .. should be understood ontologically ... We must discern the centre of being in God, not in ourselves, and then everything falls into its proper place..."
Berdyaeu : *Christian Existentialism*, *op. cit.*, pp. 257-258
Selected and translated by Donald. A Lowrie, George Allen & Unwin Ltd., London, 1965, pp. 257-258

48. *Ibid*, Vol. I., p. 13.
49. "Realization is the final fruit of constant effort (towards seeing God)". *Ibid*, Vol. II. p. 72
50. "We should never doubt the necessity of vows for the purpose of self purification and self-realization". *Ibid*, p. 5
51. *The Mind of Manatma Gandhi*, p. 88.
52. "Not until we have reduced ourselves to nothingness can we conquer the evil in us. God demands nothing less than complete self-surrender as the price for the only real freedom that is worth having. And when a man thus loses himself, he immediately finds himself in the service of all that lives".
In Search of the Supreme, Vol. I. p. 168.
53. The reference here is to the Prayers of St. Francis of Assisi and Mother Tereza; 'Lord make me an instrument of Thy peace . '
54. 'No act of mine is done without prayer'.
The Mind of Mahtama Gandhi, p. 84
55. 'I can recall several occasions when almost the last penny had been spent for my public activities. Money then came in from the most unexpected quarters. These responses have made me humble and filled me with a faith in God and His goodness that will stand the strain of utter distress if it ever becomes my lot in life'.
In Search of the Supreme, Vol. II, p. 146
56. *The Last Phase*, p. 461
57. *C. W.* Vol. XXXII, p. 87.
58. 'I have never found him lacking in response. i have found Him nearest at hand when the horizon seemed darkest'.
The Mind of Mahatma Gandhi, p. 86
59. 'The greater the surreder to Him, the greater has been my joy'. *Ibid*, p. 33.

60. *Ibid*, p. 65
61. *Ibid*, p. 16.
62. C. W., Vol. XXXIX, p. 315.
63. S. K. Saxena ; “ Gandhi and Humility : An Essay in Understanding ”, in the *Gandhi Marg Journal* of the Gandhi Peace Foundation, Nov., 1982, p. 711.

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