

Indian Institute of Technology Kanpur

National Programme on Technology Enhanced Learning (NPTEL)

**Course Title
Cognition, Transformation & Lives**

**Lecture – 18
Gandhi's model of Transformation**

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So, picking up what we have talked about Gandhi that how he consciously transformed his life into a unified one and expanded his consciousness to connect others not only those who were near him but too far and send ever writing letters and all on that remember that was not an electronic age, he could do it because he actually trained his mirror neurons he was not aware of mirror neurons.

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Master of Empathy

- Man is more important than principle ✓
- Truth is experience and not a creed ✓
- True empathy is the source of Ahimsa ✓
- Minimizing ego and desires ✓
- Harmonizing within prevents external conflict ✓

Mirror Neurons as Gandhi's neurons

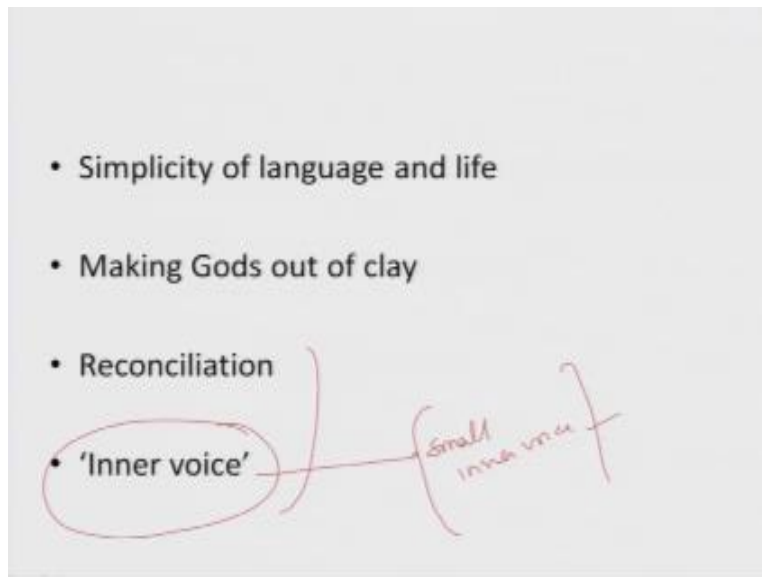
Mirror neurons are recent discovery but he had like Buddha like Christ like Krishna like lot of other great leaders and all who could connect to people Gandhi become a master of it because for him the man was more important than the principle. I am just telling you here is an example I am not saying you all should transform and really become over leaders if you want you can but look at the process, how he used empathy of putting oneself in to the show of the other and that thousands of people vouched.

Otherwise rarely it happen that if a person dies the Indian ritual is that a per Hindu ritual is that you are even a Muslim ritual or that if person dies the food is not cooked at home for 13 days in Hindus and I think for 40 days in Muslims 70, 80% of this country food was not cooked for 13 days it amazing because the whole country identified with him, it cannot happen unless people think that this person is mine and whoever met him always thought this was the transformation of empathy which he had done

For him truth is the experience and not a creed. True empathy is the source of Ahimsa, and Ahimsa was discreet we all know, minimizing ego and desires harmonizing within prevent external conflict you do not bother about minimizing ego and desires. We will live in a different time shall we can do it this still remains the best way but as I say that we may be standing at -15 Gandhi maybe standing it 80 on a linear scale, so that path is correct whether we move on to it to whatever point of achievement is a different ball game all together.

But harmonizing within that was a basic need when I if you remember resource activation, the harmonizing within, harmonizing between the various contradictory if you harmonize within the external conflicts reduce that what he realize reconciliation.

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Now this is important when we are talking about that if the empathy violence altruisms sacrifice lust greed everything is available to everybody then obviously this process of knowing right and wrong is also available to everybody. They cannot be ten processes so Gandhi use to mention this something call a small inner voice I think we all have it because obviously he was a man like us and there have been people like him before Christ and Buddha and Prophet Mohammed who actually have practice all this.

Sometimes you read the biographies and somewhere along the midline if you once you go deeper than their life situations and all you start feeling there is a lot of commonality in the whole thing. And in fact whole religions if you live the ritualistic part of religion most of the religion like Sophism or Buddhism or Zen Buddhism or Vedanta or Upanishad they actually bond on to this whole connectivity the one is of the thing which exist from mind to the universe it may sound like bringing in religious philosophy.

But there are few cosmologist and few people who working in conscious who actually think there maybe universe maybe a big join brain and we are just small spikes of manifestation especially if you believe in the theory of multiple universes which is a possibility with the

quantum theory the brain also has multiple potentials like creating multiple stories at that. Even when if you have read quantum physics you know that the amount of probabilities which are there with absorber and act of measurement you may tell is in to a single trajectory.

But where does rest of the potential is go there say rest of the potential may exist in multiple universes to brain the unconscious minds has multiple options at given point of time as we have talked about that why do I really pick up to demonstrate this and why not this. May be as I said previously it may be it is my thirst which is pushing me to just suddenly pick this segmental okay fine this is I have decided.

And I have water in the process so the given this where do the potentialities go, the lot of potentialities are alternative stories which emerge in dreams. So, the will or intent may be this is the inner voice which tells you what is right and wrong. So maybe is a possibility that transformation requires tweaking with this little in a voice, so I will ended this and just continue to tell you take one behavior of one aspect of Gandhi's life.

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And then demonstrate to you how are, we a violent species? You we all know this man Hitler, we have heard of Genghis Khan. We have heard of inventor who used to come and kill ruthlessly. Genghis Kahn has the largest empire he was he opened up those days was very restricted trade between kingdoms but once Genghis Kahn demolished everything and made in to huge empire the trade open that there was a positivity to it but he was ruthless. This man Hitler frustrated Pinter but he took Germany to great height initially but then something went wrong and his evil came out.

And it is very interesting in estimate the same time Mahatma Gandhi was practicing nonviolence in India and Hitler was practicing extreme violence in Germany, at the same time it is coincident or the socio politics already the forces of the world which almost brought this whole thing in to the front we really do not know, but the big question is are we a violent species?

Because man initially was a hunter and in the hunting he had to kill for food like other animals kill in the process they had to once they started uniting as a community they started having violence against each other and with the communication and with the mirroneuronng they went together and they kill dinosaurs they almost destroyed flora and fauna it is not a very charitable history of homo sapiens but still we have survive through violence largely.

It is very unlikely this answer the initial question which I ask in the first opening lecture is that, why do people suddenly become violence? When their goals are not fulfilled when they are not able to achieve the first reaction is unless you are dealing with the powerful enemy the most of us will react violently this again comes in to that half minute of expression of when you think are not get satisfied and you are getting feedback loop regular failure of frustration, the amygdala gets activated there it pushes in to the fear or anxiety or anger.

Most of the people get angry so that amount of the verbal or nonverbal violence is almost inherent to us.

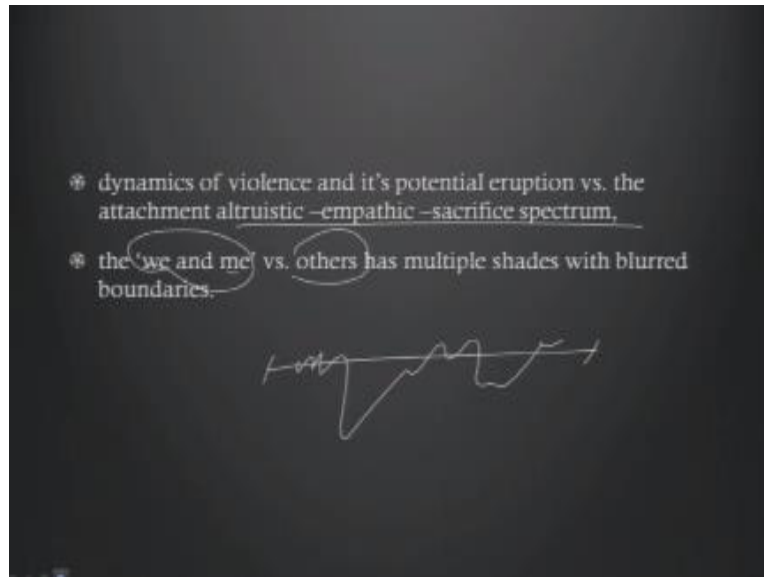
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And at the same time you can see this picture in this picture is in Delhi police head quarter somebody has does this neural but at the same time during the development as we have talked man was also living together while they are not killing the clan it and all simultaneously like in this period of the history Hitler and Gandhi were doing two different experiments nature also in evolution was doing two experiments one violence to gain power for the food for survival for the security.

And to make and on the other hand sacrificing the altruism charity maternal bonding the hormones also developed like this like oxytocin the hormone which is there in the metallic fluid which almost transmits the mothers warmth to the child is very well known to creating accommodetary and love and all. I think somebody is already making a nozzle spray of it, so you want to decrease violence puff and you are all loveable and loving everything else so the dynamics of violence and its potential eruption

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eruption verses the attachment altruistic empathic the sacrifice the spectrum when it is not very very linear relationship the we and me the we means the me self and we the clan and the people whom I am love and related to vs. others has lot of shades it is very very nonlinear process and it is very difficult to really correlate but these are the two dimensions which work and larger basis although Steven pinker has written the book that the violence is decreasing but it may be decreasing on the borders even that doesn't seem it may be just phase because wars have the predominated our history .

So is that the violence which is decreasing at the border it has getting at the country and within this self.

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Gandhi Neurons!!!!

- * mirror neurons to Gandhi neurons ...probably a strong inhibitory cortex controlling limbic system, which included the frame of the other in self ... not unconsciously but in full awareness.
- * In other words - EMPATHY

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graph TD; Self -- "need to express" --> Other[Other in mind]; Other -- "How he expresses" --> Self;
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So it is an act but you cannot handle violence you cannot handle anger if your brain starts this functioning it shrinks and has no power to hold on then it is a different issue but taking the violence as an example of how-to transform violence. It is an extreme act of the conscious mind with the will and the desire to control the violence and the huge integration of emotion and the reason. So, the cognitive self vs. the emotional self have to collaborate, because as long as it is peaceful there is no violence and then you think you are peaceful.

But if anger comes which is the natural primary what does the cognition do it fights to suppress if you suppress it more the next time it will come more because the brain cell amygdala has to express it so what you do? your nonviolent thoughts have to enter in to the some dynamics with the anger the channelize in to sublimation love and this where Gandhi steps in and I told about his transformative conscious process I am just giving you an example, there are many more example mirror neurons to Gandhi neurons. Probably Gandhi had a high super ego and his frontal cortex as I said was controlling limbic system and he kept the frame of the other in the self.

And when he was thinking about the self and then the need to express he kept the other in the mind and how his expression will affect the other. This is in other words called empathy, so when I express even before expressing and that has been very fine training of the mind even before the expressing I put myself in to the shoe of the other and feel the impact of what the anger is going to cause to me. So, if I am getting angry at you even before I get angry at you I jumped to the other side in the mind and have the feeling of how this anger is going to affect my mind.

It will be the same feeling, feeling bad and that moment I may still control my anger because only then only I understand this is the empathy actually identifying with the emotion and the separating and looking at the consequences. It may have been inbuilt in the Gandhi it may have been inbuilt in his frontal cortex, but the frontal context we are all know does not come up before frontal context is there I mean the dorsolateral prefrontal cortex in the areas which controls judgment and insight control and do not come before in the 19 20 years so of the age.

So obviously Gandhi had already had transformative situations before that we have all know this so, had he already started training with the training dorsolateral prefrontal cortex grows and that is the center for the will. So, will does have the existence.

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And let me give you a brief and next in fifteen minutes 1893 Gandhi was the barrister slightly bashed takes a first class ticket sets in wanting to go Johannesburg exeunt the Pietermaritzburg which is the station of the South Africans the whole thing is thrown off.

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Gandhi whole night sat on the platform his blanket was lying far behind he did not had the courage he write a book called my experiment with truth we all should read it actually once in our life time if nothing else chapter 9 to 13which really give you the process of the

transformation chapter 9 to 13 was thrown out and he writes must later 56 of years of 'he says that I did not have the courage to go and ask for my blanket, fearing humiliation.

But that night something changed, he had choice as I said to run away, he had a choice to continue like the way but that night he himself wrote and the proof also in his future behavior, Is he choose to stay back and fight against this apartheid, you know what is the apartheid was. The discrimination on color and he said he will fight not only for himself but for the self respect of Indians. Which he knew at that time they are not united, that was one decision and the second was to fight it nonviolently, which he proved the next day.

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The next day in this vehicle called shirkam is a carriage; he was made to sit near the driver the horse man because he was an Indian and not a white person, even then another person wanted to smoke there so they want to push Gandhi out of there, he was Gandhi was mercilessly beaten and he wrote later that had I not been holding the pillar I would have hit back but he suffered till the other white people objected and he was brought in. He went to a hotel during the same days and it was an American hotel, he was shifted to a room and asked to stay in the room because other people may not like his presence there.

All this humiliation were going but Gandhi was not reacting violently he was taking this insults as this insults transforming his need, the need was not to run away or to escape the need was to transform and fight back. In the process but he knew he could have fought with a violence but he was not doing that, he was looking at fighting it nonviolently and so

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But he had not transformed in a day because if you remember what we were saying the transformation requires continuous hammering, 24*7 tweaking, extreme patience and also violence was there, lust was there he was fighting both he was like us, all of us, so in his relationship with Kasturba the parallel violence was.

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Getting expressed every time, he writes that also, Gandhi was as I said no body can blame him for dishonesty he was like an open book telling everything to everybody. On occasion he had allowed a lot of people to his house, his house was becoming like a big house of a leader and he was striving for simplicity, the lot of tussle happening at home, Kasturba had her own personality she was not like the submissive wife. But like Gandhi is father taught him ahimsa, Kasturba also taught him.

On one occasion when Gandhi had asked Kasturba to clean the Latin of the other person Kasturba objected, Gandhi just caught her by hand and pulled her out of the house and then he suddenly realized.

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What he is doing, with extreme shame and guilt this was the transformational point, so see how many transformational points are coming in his life, extreme shame and guilt.

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And probably that was one day after which Gandhi never become violent with her, so ultimately his tweaking of the mind of not being violent slowly started giving a feed back to his unconsciousness mind and the unconsciousness mind slowly started eliminating its violent reactions. Gandhi we know may be after 40-45 years still that time was practicing and then small incident like, this is incident which one of his friends Billy Pollock wrote, that one day they were walking.

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On a street and Gandhi suddenly went to the other side and talked to a person brought out something

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And Billy asked what this was? He showed a knife and what is happening? And he said this man was about to kill me, now where would he go to find me, I said I am here, I went to him and said if you want to kill me, will he ask what would I give you I said the knife, it is act of fearlessness do not think it is joke because at those day he would killed him and nothing would have happened. This he repeated in champaran in 1917 this is the 100th year of champaran celebration where was the first sathyagrah against the indigo exploitation.

He went there the commissioner has said that I will kill this bastard if he comes, so Gandhi at 4.30 got up and went there and tell the commissioner after morning I have become very busy you will not be able to kill me, so I am here you kill me. This is not Gandhi has written his secretary Mahadev desai wrote this. This extreme acts of because those were the Britishrs day in India and those were whites. If Gandhi would have been killed nobody would have been bothered no protest would have happened.

He was this was his experimentation and courage to fail but he had this whole insistent and this came from a deep philosophy which comes probably this is what I am going to tell you is the real change of cognitive frame work, he had this insists with clients that you have to tell me the absolute truth. One of the clients said why you did this crime? He said no to live, he said living is not so important as to do wrong things. So he had clear made in his mind a cognitive frame work, where he said it is beneficial for people and this is not.

Ann once he decided that then we kept tweaking his mind with the thought which eventually changed his unconsciousness mind and the expression of the emotion. In his case the cognition actually sublimated the emotion, with a constant practice. This was a guy called Miralem.

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Who was in his side? But fought with Gandhi.

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And he actually beat Gandhi mercilessly, Gandhi was beaten mercilessly at many point of time in South Africa. He would have died actually, so those who say Gandhi ahimsa was just a theory I think they should probably re read the history because he had undergone this ahimsa. What he talked about nonviolence later in life he said nonviolence is a job of a brave man, he should have the courage, first you should have the ability to tolerate and second you should not be a coward.

It is better to be a violent person then the coward, if somebody is attacking your house and you say you cannot fight and then you say that I was an ahimsa and nonviolent person that was wrong, you should have fought tooth and nail, that is what he told women also, they should fight to nail do not hide your cowardice under the nonviolence, but nonviolence is that I can do violence but I will not do. That he kept practicing in his life and trained other peoples also, this is what we know where did it come from and he said that and that is why he could not probably hate is enemies also, because this incident he al these incidents people know, Gandhi never filed a complaint against anybody in South Africa.

Police arrested couple of people once so Gandhi went and got them release. Same there is no complaints. And he told Miralem, Miralem is dependent of hitting Gandhi. Gandhi said when you are hitting me the only concern was I should not hate you. This is the thought that I should not hate you.

When I am not being hate honestly are regionally coming to me, it is natural it was coming in evaluation Gandhi was no different but imagine even within the those two three minutes all these surges of violence you should be coming within him. We can explain this by neuroscience; we know that this is happening. Mind would be wanting to hit back, but this thought of I do not want to hit kept surprising it. And this is how the unconscious actually got trained.

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Because in later life he was known not to be angry or reactive.

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This is generally smart, who has incarcerated him and when Gandhi was out of the jail is a famous scene in at remember we all should see. Although it was about nonviolence in more political science less of transformational thing. But still it is a lesson. Gandhi had to do some works he made this slippers for him. And presented it to his arch enemy, but general is smut return this pair of slippers to Gandhi birthday in 70th birthday.

So he said that I do not have the feed which can go in to it. And general smuts, want the Britishers at the time unless we deal with Mahatma Gandhi all our schemes will be failed because he had such a will to transform.

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So 22 chauri chaura we already talked about how Gandhi took back because of his conviction and belief and the Dandi March.

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1922
Chauri Chaura



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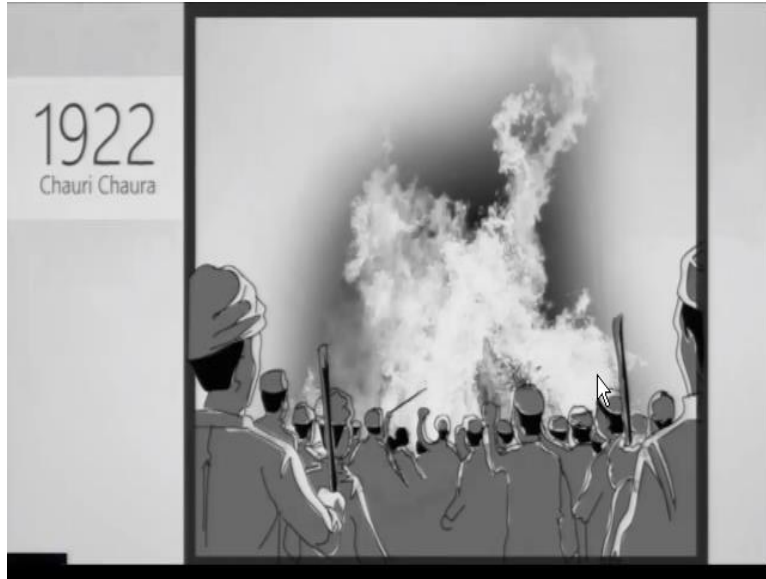
1922
Chauri Chaura



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Gandhi wanted to unite the country wanted it to be nonviolent. How we could do it, the other ways of transformation was in the details of life.

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It is very well Gandhi in his ashram used to do all this homely activities. Immersion total cutting with vegetables.

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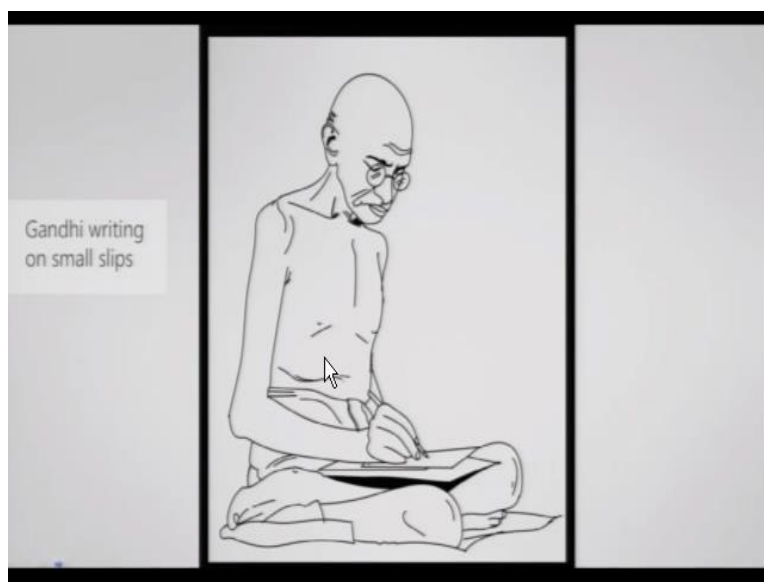


Nursing a sick person, playing with kids all of us do it.

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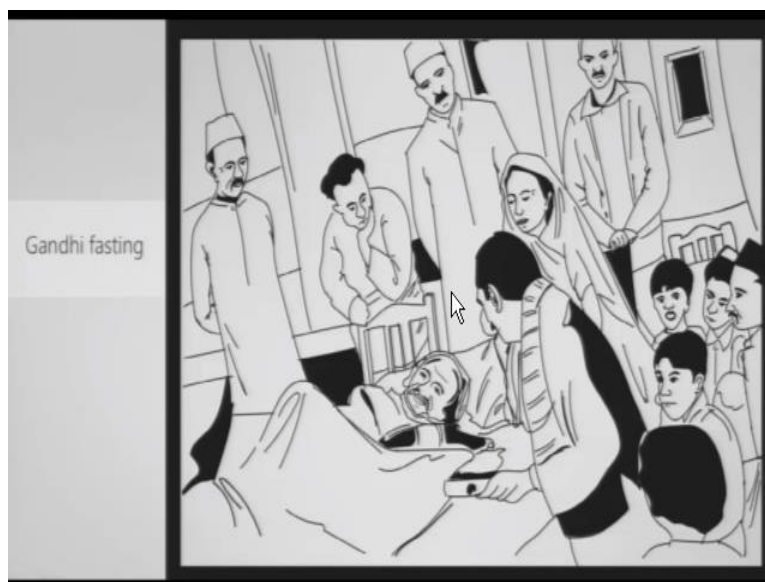


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That I guess if you read it more carefully, he had this a conscious part of him one of the self which was observing the rest of the self, always trying to integrate as a whole. For him cleaning a toilet and cutting vegetables was as important, as talking to Darwin or Jawaharlal Nehru about politics. So he could continue daily activities and the talked about big things.

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First thing, a tool which probably he learn from his mother ideas. Many times 21 days was nothing for him, whether it was a political corrosion of violence or something is better of interpretation and in different context. But just stopping it this, you can read about Gandhi stories this whole websites in the government has really brought out and that you can learn about more of his stories.

I will ended this basically with just one sentence that transformation is a conscious process, you can have model and you move on decide and do. We will although there is an unconscious need and biology and social context conditioning but lot is there but ultimately all works in a complex dynamics. Then being conscious of it really can help change life. Now you would have listen the lectures you can read my experiments with truth Gandhi as a model.

Another articles on mkgandhi.org will wrap up at this and this brings to the end of this lectures and we will try to have an interactive session as you go through this. Where we can talk about this further, so I suggest you will listen read and comeback. Thank you very much.

Acknowledgement

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