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A REALIZED SOUL ON THE EARTH ENLIGHTENED THE INNER AND THE OUTER UNIVERSE OF AN INDIVIDUAL, A SOCIETY, A NATION AND THE WORLD MOHANDAS KARAMCHAND GANDHI

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Abstract

M K. Gandhi established himself in the form of a realized Soul on the earth, who enlightened the inner and the outer universe of an individual, a society, a nation and the world for the purpose of the glorification of the human race that transformed the old stratagem of violence, untruth, and pomp and show in general, and colonization in special for the egalitarianism and gratifying life of the race. His life, influences and impacts, contribution, role, philosophy, works, and followers are the evidence of the Great Realized Soul who is now an everlasting figure on the mind of innumerable human beings on the earth. Gandhi devoted his life for human liberation. His was a life; as divine as that of the lives of Buddha and Christ for the service of mankind. Truth, Nonviolence, Simplicity, Vegetarianism, Brahmacharya, Faith in God, and Religion are the major points of Gandhi's principled-life. He was a man of principle and throughout his life he followed his own principles, and never compromised even in the most critical situations of his life for his own sake and also for the sake of the mankind. Gandhi dedicated his life in search of truth. He tried to achieve this by learning from his own mistakes and conducting experiments on himself. Gandhi addressed his autobiography, *The Story of My Experiments with Truth*. Gandhi—a transcendentalist, was a prolific writer. He was one of the best editors of the age and for decades he had been editing several newspapers including *Harijan* (in Gujrati, Hindi and English), *Indian Opinion* (while in South Africa) and *Young India* (in English), and *Navajivan* (a Gujrati Monthly). He wrote many letters of great value to individuals and newspapers. *THE COLLECTED WORKS OF MAHATMA GANDHI* is a collection of the complete writings of Gandhi which consists of around 50000 pages, and a hundred volumes. *An Autobiography*, *Satyagraha in South Africa*, *Hind Swaraj*, *Selected Letters*, *God is Truth*, *Food for the Soul*, *The Law of Love*, *The Science of Satyagraha*, *The Message of Jesus Christ*, *The Law of Continence*, *Through Self-control*, *The Role of Women*, *The Hindu Muslim Unity* etc. are some major works by Gandhi. On the whole, celestial spirit of life-philosophy of Gandhi elevated whole scenario of his works on the mind of man for the pious cause of the glorification of the world.

Keywords: Gandhi, Truth, Nonviolence, Simplicity, Vegetarianism, Brahmacharya, Religion, Hind Swaraj

INTRODUCTION

Mohandas Karamchand Gandhi (1869-1948) established himself in the form of a realized Soul on the earth, who enlightened the inner and the outer universe of an individual, a society, a nation and the world for the purpose of the glorification of the human race that transformed the old stratagem of violence, untruth, and pomp and show in general, and colonization in special for the egalitarianism and gratifying life of the race. His life, influences and impacts, contribution, role, philosophy, works, and followers are the evidence of the Great Realized Soul who is now an everlasting figure on the mind of innumerable human beings on the earth.

LIFE

Mohandas Karamchand Gandhi was an international figure of great worth, and his transcendental philosophy will remain a constant subject of study, analysis, research, love as well as strong criticism. He was a charismatic political and spiritual leader of India, and Indian Independence Movement. Rabindranath Tagore described Gandhi, "Mahatma in a beggar's grab". In spite of Gandhi's bitter protest against it the appellation of "Mahatma" (i.e., The Great Soul) has stuck. The honorific suffix "ji" was added to his surname to show respect, "Gandhiji". The magnetic personality of Mahatma Gandhi moved the spirit of people to act with high devotion for the cause of winning independence through non-violent means.

INFLUENCES

Influence of Gandhi's parents is remarkable from the point of view of the formation of the life and the character of Gandhi. He had been impressed by his parents from his cradle. His father, Karamchand Gandhi was truthful, brave and generous; and his mother, Putalibai was deeply religious. Thus from his parents Gandhi learned the primary lesson of truthfulness, bravery, humbleness and religion. For Gandhi, his father became a symbol of discipline and good behavior. Gandhi writes:

"My father was a lover of his clan, truthful, brave and generous, but short - tempered."¹

His mother won his admiration for her great piety. Gandhi's sense of justice is transparent and clear. He is above pride and prejudice in his judgment. For his mother, he discloses:

"The outstanding impression my mother has left on my memory is that of saintliness. She was deeply religious."²

A.P.J. Abdul Kalam is also of the view that Gandhiji was advised by his mother to always work for the betterment of people's lives.

IMPACTS

Impact of the Hindu scriptures and legends, such as the Gita, the Shravana Pitribhakti Nataka, the Harishchandra etc.); the Koran, the Bible, Emerson, Thoreau, Ruskin, Tolstoy, Raychandbhai, Gokhale, Buddha, Socrates, Mohammed and above all of his parents; is paramount in the life, works and contribution of Gandhi. He accepted the Gita, the Bible and The Quran as divine scriptures; Raychandbhai, Thoreau and Gokhale as teachers; Shravana's service and Harishchandra's truth as ideals. The teachings of Buddha, Socrates and Mohammed are spotless and replica for Gandhi. Tolstoy's The Kingdom of God is Within You, Thoreau's Civil Disobedience and Walden; and Ruskin's Unto This Last influenced very much the fighting capability of Gandhi against evils— individual, national and international.

Gandhi accepted that the three have left a deep impress on his life, and captivated him: Raychandbhai by his living contact; Tolstoy by his book, The Kingdom of God is Within You; and Ruskin by his Unto This Last.

CONTRIBUTION

Gandhi dedicated his life for human liberation. His was a life; as divine as that of the lives of Buddha and Christ for the service of mankind. Thus this prompted Albert Einstein to say that the forthcoming generations would not even believe that such a man ever was and walked on this planet. His life was the lives of truth, nonviolence and simplicity, and he could merge the differences between individuals, countries and continents. His

birthday is commemorated as Gandhi Jayanti, a national holiday, and worldwide as the International Day of Nonviolence. He believed in simplicity and wore the traditional dhoti and shawl, woven with yarn he had hand spun on a charkha. He was a strict vegetarian and ate simple vegetarian food and also undertook long fasts as the means of both: self-purification and social-protest. Today, all the currency notes; such as of rupees 5, 10, 20, 50, 100, 500 and 2000 in India contain a portrait of Gandhi. Such the greatness of Gandhi has no need of proof.

ROLE

The role and contribution of Gandhi is noteworthy, extraordinary and exemplary. He first employed Nonviolent Civil Disobedience in South Africa. It is South Africa where the true Satyagraha Movement began by Gandhi for the Indian living in South Africa. The term "Satyagraha" has many-fold meanings, as 'firmness in truth', 'surgery of the soul' and 'soul-force' etc. After his returning from South Africa to India, he set about organizing peasants, farmers and urban labourers in protesting excessive land-tax and discrimination. Assuming leadership of the Indian National Congress, he led nationwide campaigns for easing poverty, ending untouchability, increasing economic self-reliance, building religious ethnic amity, expanding women's right; but above all achieving Swaraj—the independence of India from British domination. He led Indians in the Non-cooperation Movement. He was imprisoned for many years and many times in both—South Africa and India, for the betterment of people. There is not a single country in the world where the name of Gandhi is not known for the contribution of Satyagraha.

Undoubtedly, Satyagraha was an important constituent of Gandhi's programmes of international self-purification. Gandhi taught us the dogma of Satyagraha as an active and positive instrument for the peaceful solution of all kinds of differences—personal, national or international. He showed us that human spirit is more powerful than the mightiest of weapon. He applied moral values to political action. Thus Gandhi showed an instance of supreme spiritual humanism.

PHILOSOPHY

Truth, Nonviolence, Simplicity, Vegetarianism, Brahmacharya and Faith in God and Religion are the major points of Gandhi's principled-life. He was a man of principle and throughout his life he followed his own principles, and never compromised even in the most critical situations of his life for his own sake and also for the sake of the mankind. Gandhi dedicated his life in search of truth. He tried to achieve this by learning from his own mistakes and conducting experiments on himself. Gandhi addressed his autobiography, *The Story of My Experiments with Truth*. According to Gandhi, God is truth: truth is God. In *GOD IS TRUTH*, he explicates:

"I would say with those who say 'God is Love', God is Love. But deep down in me I used to say that though God may be Love, God is Truth, above all. If it is possible for the human tongue to give the fullest description of God, I have come to the conclusion that, for myself, God is Truth."³

Gandhi was a strict follower of **nonviolence**. He was the first to apply it in the political field on a wide scale. The concept of nonviolence has a long history in Indian religious thought of Hindu, Buddhist, Jain, Jewish and Christian. "It is my firm conviction" Gandhi affirmed, "that nothing enduring can be built upon violence." Gandhi is not of the view that people should live a life of prophet or philosopher but he accepts that the life of people must be based upon truth, simplicity and nonviolence. The real significance of the Indian Freedom Movement in Gandhi's eyes was that it was wage nonviolently. In the words of A.P.J.AbdulKalam:

"Mahatma Gandhi was an apostle of Non-Violence who led our struggle for freedom."

The notion of vegetarianism is deeply associated with Hindu and Jain tradition in India. In Gandhi's native land of Gujarat, almost all the Hindus were vegetarian and so were almost Jains. Before going for his studies to London, Gandhi made a promise to his mother, Putlibai and his uncle, Becharji Swami that he would abstain from eating meat, taking wine and engaging in promiscuity. Gandhi opines:

"An examination of the structure of the human body leads to the conclusion that man is intended by nature to live on a vegetable diet.

There is the closest affinity between the organs of the human body and those of fruit eating animals."⁴

Gandhi has explained his motive on vegetarianism in several articles including the book, *The Moral Basis of Vegetarianism*. Some of which were published in the London Vegetarian Society's Publication, *The Vegetarian*.

According to the Vedic culture, **Brahmacharya** is the first ashram in which a person is dedicated to the quest for self-realization. After Gandhi, Brahmacharya means total control of the senses in thought, word and deed. It is the condition of becoming close to God. Only control of senses is not Brahmacharya as it is a primary foundation for self-realization. Gandhi makes it clear in the following lines:

"The full and proper meaning of Brahmacharya is search of Brahma. Brahma pervades everything and can, therefore, be searched by diving into and realizing the inner self. This realization is impossible without complete control in thought, word and in all places."⁵

Gandhi is of the view that a person involved in social service should lead a common and simple life. **Simplicity** in life also leads towards Brahmacharya. He had faith in simple-living and higher-thinking. He represented himself as a simple man to express his simplicity. For Gandhi, simplicity means "reducing himself to zero". He gave up wearing Western-style clothes which he associated with wealth. He dressed to be accepted by the poorest person in India. He wore and advocated the use of home spun cloth (Khadi). Winston Churchill unfolds:

"It is alarming and also nauseating to see Mr. Gandhi, a seditious middle temple lawyer, now posing as a fakir of a type well known in the east, striding half-naked up the steps of the vice regal palace, while he is still organizing and conducting a defiant

campaign of civil disobedience, to parley on equal terms with the representative of the king emperor."⁶

Simplicity was the way of life for the Gandhi. When the British invited Gandhi for peace talks, Gandhi saw no particular reason to change his attire which was same as millions of his fellow countrymen. Thus, KeshavSetlur has rightly advocated the simplicity of Gandhi to say "Gandhi's greatness was his simplicity."

As a common Hindu of India, Gandhi believed all religions to be equal. He rejected all efforts to convert him to a different faith. He had wide knowledge of about all major religions of the world. For Gandhi, faith is like the Himalaya mountains which cannot possibly change. Storm has no power to move this faith of Himalaya as it is very strong and rooted in God and religion. Gandhi accepts human religion as a tree which has a single trunk but many branches and leaves. What is the importance of food for the body; is the importance of faith in God and religion for Soul.

WORKS

Gandhi—a transcendentalist, was a prolific writer. He was one of the best editors of the age and for decades he edited several newspapers including *Harijan* (in Gujrati, Hindi and English), *Indian Opinion* (while in South Africa) and *Young India* (in English), and *Navajivan* (a Gujrati Monthly). He wrote many letters of great value to individuals and newspapers.

The Collected Works of Mahatma Gandhi is a collection of the complete writings of Gandhi. It consists of around 50000 pages, and a hundred volumes. It was published by the Indian Government. *An Autobiography or The Story of My Experiments with Truth*, *Satyagraha in South Africa*, *Village Swaraj*, *The Voice of Truth*, *Religion, Unto This Last*, *Hind Swaraj*, *From Yavada Mandir*, *Discourse on the Gita*, *Constructive Programme*, *Key to Health*, *Selected Letters*, *God is Truth*, *Food for the Soul*, *The Law of Love*, *The Science of Satyagraha*, *The Message of Jesus Christ*, *The Law of Continence*, *Through Self-control*, *The Role of Women*, *The Hindu Muslim Unity*, *None High; None Low*, *My Varnashrama Dharma*, *The Gospel of Swadeshi*,

Capital and Labour, My Theory of Trusteeship, Modern v. Ancient Civilization, My Views on Education, Why Fear or Mourn Death?, Service Before Self, To My Countrymen, On Myself, The Essence of Hinduism, Christian Mission etc. are some major works by Gandhi.

Gandhi's *An Autobiography or The Story of My Experiments with Truth* may be rated as one of the most popular and the most influential books in the world-history. It was written at the instance of Swami Anand. It firstly appeared in the Weekly Navjivan. In a book form, it was first published (in Gujrati) by Navjiwan Trust, Ahmedabad in two volumes (Vol I-602 pp-1927; Vol II-608 pp-1929). The English translation first appeared as a series in Young India. The only English translation of the book was done by Gandhi's friend and assistant, Mahadev Desai. The book covers Gandhi's life from 1869 to 1922. It is divided into five parts and 92 Chapters. The book has an Introduction in the beginning and a Farewell at the ending.

Writes, K. R. Srinivasalyengar: The story of his 'Experiments with Truth'—for so he described the unfolding of this process—is one of the imperishable classics of our time. It originally appeared week by week in Gujrati in Navajivan and in English in Young India and it was issued in book form in 1925.

The book is written in personal style. In the book, Gandhi, simply wants to tell the story of his numerous experiments with truth. In this autobiographical record the events and circumstances of his life from birth to the non-cooperation movement in India is described in detailed. It unfolds the various stages of the development of a shy boy into one of the greatest men of the modern age. It is different from all other autobiographies of the world. The autobiographies generally contain self-praise but Gandhi has expressed the real story of his experiments with truth. It is marked by humility and truthfulness; nothing is hidden in the book. The reality has disclosed here without any art. Truth, for Gandhi, was a simple principle which includes: nonviolence, simplicity, vegetarianism, Brahmacharya, faith in God and religion. He has written how to apply spiritual principles to the practical situations. The

book is an experiment in the science of Satyagraha. "Gandhi's autobiography, which he had titled 'My Experiments with Truth' can be rated as one of the most influential books in the recent history ... He only wanted to tell the people the story of his experiments with Truth."

Gandhi himself concludes his autobiography:

"In bidding farewell to the reader, for the time being at any rate, I ask him to join with me in prayer to the God of Truth that He may grant me the boon of Ahimsa in mind, word and deed."⁷

Like *The Story of My Experiments with Truth, Satyagraha in South Africa* is also an immortal writing of Gandhi. As we know that Gandhi first employed Nonviolent Civil Disobedience or Satyagraha as an expatriate-lawyer in South Africa in the Resident Indian Community Struggle for Civil Right; and the book is the story of Satyagraha in South Africa of Gandhi. He originally wrote his experiences of Satyagraha in South Africa in detail in Gujrati. The first English edition of the book was published in 1928.

The book is written in personal style. It has L Chapters and a Preface in the beginning and a Conclusion at the end. The book contains the detail of Gandhi's Satyagraha Movement in South Africa for Indians living there. The book also has Geography and History of South Africa. It is the record of eight years struggle of Indians in South Africa under leadership of Gandhi by nonviolent means, i.e., Satyagraha against racial discrimination. The term "Satyagraha", for the first time appeared there by Gandhi. He invented this new style of struggle against injustice and used there in South Africa for the amplification and order of Indians. As this was the first attempt to apply the principle of Satyagraha to politics on large scale, Gandhi felt the need of writing this in the form of a book, i.e., Satyagraha in South Africa. Gandhi wrote this story of struggle for the benefit of the present struggle in India against British rulers. In the conclusion of the book, Gandhi writes:

"I will consider myself amply repaid if I have in these pages demonstrated with some

success that Satyagraha is a priceless and matchless weapon, and that those who wield it are strangers to disappointment and defeat.”⁸

It is the book in which the meaning of Satyagraha has disclosed by Gandhi. He coined the term “Satyagraha” in South Africa, as a name for the power that Indians there used in their struggle to earn respect and basic rights. Gandhi unfolds that it is a philosophy and method of fighting against evil— individual, national and international. It is very chaotic to discuss the meaning of Satyagraha in English but we may say as: “holding fast to truth”, “adherence to truth”, “insistence on truth”, “reliance on truth” etc.

Writes, Savita Singh in Satyagraha that the Gandhi forgave the whites in Durban who assembled to lynch him and he forgave those who mauled and beat him. His soul kept no record of past sins against his body. Instead of prosecuting the guilty, he pursued the more creative task of lightening his countrymen’s lot. For Gandhi, this experience was divinely destined and he recollects in Satyagraha in South Africa with usual equanimity:

“I had a most valuable experience, and whenever I think of that day, I feel that God was preparing me for the practice of Satyagraha.”⁹

“Hind Swaraj or Indian Home Rule” is a political, cultural and spiritual manifesto of Gandhi to the modern world. A portion of the whole theory of life is described in the book by Gandhi. He writes that the real home-rule is self-rule or self-control. Gandhi wrote it in Nov.1909, on board the ship during his return trip from England to South Africa. It was published in the Indian Opinion in Natal. It is written in question-answer pattern. The book explains the meaning of true freedom, and Swaraj is different from independence. Swaraj has wide meaning. It is that state of an individual and a nation in which liberty does not exceed the limits to cause injustice to others. Hind Swaraj consists of XX Chapters dealing with the real meaning of Swaraj, civilization, the condition of England and India, Hindus and Muslims, passive resistance, education etc. For Gandhi, civilization is the mode of conduct which

points out to man the way of duty. After the Gandhi, fearlessness is strength. In Hind Swaraj, he asserts:

“Strength lies in absence of fear, not in the quantity of flesh and muscle we have on our bodies.”¹⁰

On the internal conflict of the people, Gandhi points out in the book that evil has wings and good takes time. He discloses:

“Those who want to do good are not selfish, they are not in a hurry, they know that to impregnate people with good requires a long time. But evil has wings. To build a house takes time. Its destruction takes none.”¹¹

Gandhi’s Hind Swaraj is not rejection of the liberation contribution of modernity. Rather his effort can be interpreted as an attempt to integrate these positive elements with a liberating re-interpretation of tradition.

He was one of the earliest to realize that colonialism was something to be overcome in our own consciousness first. For Industrial Capitalism, Gandhi sees capitalism as the dynamic behind colonial imperialism. Technology is but the expression of science which in the modern civilization becomes an uncompromising rationalism. For the Gandhi, this is but a dangerously truncated humanism. It was this that moved the Gandhi to his somewhat hyperbolic claim:

“Machinery is the chief symbol of modern civilization; it represents a great sin.”¹²

The book has universal appeal of divine nature. It is a magical creation of the Gandhi to the world. Its message is spiritual and all that is good is overloaded in the book. It is a divine contribution of Gandhi to the people of the world. It has all the topics relating to our moral, political, and spiritual conduct.

“Food for the Soul” of Gandhi teaches us the importance of prayer. Gandhi opines that if we provide food for the body which is perishable, then, surely, it is our primary duty to provide food for the soul which is imperishable; and such sustenance is found in prayer. He believes that prayer is the very

soul and essence of religion, and therefore, prayer must be the very core of the life of man, for no man can live without religion. There are some who in the egotism of their region declare that they have nothing to do with religion. But it is like a man saying that he breathes but that he has no nose. We are born to serve our fellowmen and we cannot properly do so unless we are wide awake. There is an eternal struggle raging in man's heart between the powers of darkness and of light, and he who has not the sheet-anchor of prayer to rely upon will be a victim to the powers of darkness. The man of prayer will be at peace with himself and with the whole world. The man who goes about the affairs of the world without a prayerful heart would be miserable and would make the world also miserable. Man's destined purpose is to conquer old habits, to overcome the evil in him and to restore good to its rightful place. If religion does not teach us how to achieve this conquest, it teaches us nothing. But there is no royal path to success in this the truest enterprise in life.

Gandhi praises the Omnipotent saying that He and His Law are one. The Law is God. Anything attribute to Him is not a mere attribute. He is the attribute. He is Truth, Love, Law and a million other things that human ingenuity can name. Gandhi adds that we do not know the Law or the Laws fully; and what appears to us as catastrophes are so only because we do not know the universal laws sufficiently. There is an indissoluble marriage between matter and spirit. Our ignorance of the result of the union makes it profound mystery and inspires awe in us but it cannot undo them. But a living recognition of the union has enabled many to use every physical catastrophe for their own moral uplifting. Gandhi unfolds:

"With me the connection between cosmic phenomena and human behavior is a living faith that draws me nearer to my God, humbles me and makes me readier for facing Him."¹³

The book also describes the wonder of God as Gandhi writes in it that God needs no reminder. He is within everyone and nothing happens without His permission. Our prayer is a heart-search, and it is a reminder to ourselves that we are helpless without

His support. No effect is complete without prayer, without a definite recognition that the best human endeavor is of no effect, if it has no God's blessing behind it. Prayer is a call to humanity and it is also a call of self-purification.

God is Truth discloses that "Truth is God", and nothing else is in the universe. According to Gandhi, the search for Truth is the search for God. Truth is God and God is, because Truth is. We embark upon the search because we believe that there is Truth and that it can be found by diligent search and scrupulous observance of the well-known and well-tried rules of the search. There is no record in history of the failure of such search. Gandhi explicates that even the atheists, who have pretended to disbelieve in God, have deep sense of faith in Truth. In the eyes of Gandhi, their tricks are giving God another but not a new name.

In accordance with Gandhi, Truth is the sovereign principle, which includes numerous other principles. This Truth is not only truthfulness in the world, but truthfulness in thought also and not only the relative truth of our conception but the Absolute Truth, the Eternal Principle, that is God. Gandhi writes that there are innumerable definitions of God, because His manifestations are countless. Gandhi unfolds:

"For this and several other reasons that I can give you, I have come to the conclusion that the definition, 'Truth is God', gives me the greatest satisfaction. And when you want to find Truth as God the only inevitable means is Love, i.e. non-violence, and since I believe that ultimately the means and end are convertible terms, I should not hesitate to say that God is Love."¹⁴

FOLLOWERS

We have a long list of Gandhi's followers and the people on whom we may see the influence of his, all over the world. There is no controversy on the topic that Gandhi is one the most influential figures of the world. He influenced many common and simple people, important leaders, thinkers and political movements of the world. Leaders of the Civil Right Movements in the United States (e.g.,

Martin Luther King Jr. and James Lawson), Anti-apartheid activist and former President of South Africa, Nelson Mandela; Khan Abdul Ghaffar Khan, Steve Biko, Aung San Suu Kyi, Philippine opposition leader during the dictatorship of Ferdinand Marcos, Beningo Aquino Jr., Romain Rolland, Brazilian anarchist and feminist Maria Lacerda de Moura, Albert Einstein, Lanza del Vasto, Salad, John Lennon, Dr. M. C. Modi, Dr. Bindeshwar Pathak, Dalai Lama, Leo Tolstoy, Rabindranath Tagore and Barack Obama etc. have the touch and impact of Gandhi as they revealed by their speeches, actions and writings. Martin Luther King Jr. says:

“Christ gave us the goals and Mahatma Gandhi the tactics.”

The former president of the United States of America, Barack Obama saw Gandhi as an inspiration, and had a portrait of “apostle of peace” in his office to remind him that simple people can do extraordinary things. The Indian Express writes:

“Obama, who scripted history by becoming the first black President of the US in 2009, has often talked about the influence Mahatma Gandhi had on his life. The former US president also had a photo of the Indian freedom leader on the wall of his Senate office.”¹⁵

Gandhi’s life and teachings inspired many who specifically referred to Gandhi as their mentor or who dedicated their lives in spreading Gandhi’s ideas. In Europe, Romain Rolland was the first to discuss Gandhi in his book *Mahatma Gandhi*, and Brazilian anarchist and feminist Maria Lacerda de Moura wrote about Gandhi in her work on pacifism. Lanza del Vasto went to India intending to live with Gandhi. He later returned to Europe to spread Gandhi’s philosophy and founded the Community of the Ark modeled after Gandhi’s Ashrams. Madeleine Slade (known as Mirabehn) was the daughter of a British admiral who spent much of her adult life in India as a devotee of Gandhi.

CONCLUSION

Celestial spirit of life-philosophy of Gandhi elevated whole scenario of his works on the mind of man for the pious cause of the glorification of the

world. Transformation of an individual, a society, a nation, and the world under current of Gandhi, established him in the form of a realized Soul on the earth, who enlightened the inside and the outside universe of a man and the world which converted the longstanding stratagem of viciousness, falsehood, and pomp and show in general, and colonization in special for the classlessness and rewarding life of the race.

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About Corresponding Author

I am a person of intellectual, moral, and spiritual bent of mind whose faith has been constantly increasing in the superiority of the spiritual over the material for the upliftment of the Self since the deep

study and analysis of the writings of Emerson, Thoreau, Wordsworth, Tagore, Gandhi, Eliot and like other great pillars of the buildings of humanity who have been trying to save intellectual, moral, and spiritual spirits of people in general and scholars in special since their awareness and discovery, which resulted into the confluence of the currents of the cerebral, ethical, and divine morale of human beings from the different countries of the world that has broken the historical and geographical limitations, barriers and boarders of the globe, and presented before us the Oneness of All.
