



## A Brief History of *Ahimsa* with Special reference to Gandhi

J. Saha<sup>1</sup>, A. Bhuimali<sup>2</sup>

<sup>1</sup>Department of Philosophy, Raiganj University, WB, India

<sup>2</sup>Vice-Chancellor, Raiganj University, Raiganj University, WB, India

Corresponding Author: [tapashjhumu@gmail.com](mailto:tapashjhumu@gmail.com)

Available online at: [www.isroset.org](http://www.isroset.org)

Received 16<sup>th</sup> Feb 2017, Revised 24<sup>th</sup> Feb 2017, Accepted 14<sup>th</sup> Mar 2017, Online 30<sup>th</sup> Mar 2017

**Abstract-** *Ahimsa* is the key concept or heart of the Gandhian philosophy as well as movement. Gandhism as a way of life advocates that *Truth is God* and non-violence is only means of attaining it. For Gandhi realization of “Truth” is the final goal of the human face. There is no question of doubt that Gandhi’s idea of non-violence (*ahimsa*), chastity, non-possession, and equality of all religions constitute the very structure of *Satyagraha* is the perfect weapon to conquer political freedom as to attain higher destiny. The present paper is an attempt to show that Gandhiji has a firm belief in the evolution of rational being from the lower grades of animal being to upper levels of humanity via noble virtues like love (*ahimsa*) is necessary for welfare state.

For Gandhi, *ahimsa* is the law of life and higher than destruction. The law of *ahimsa* makes life worth-living or meaningful. *Ahimsa* not only develop man’s moral dignity and personality, but it also makes possible an ideal state or society. Thus, for the construction of well-developed as well as well-ordered human society *ahimsa* is crucial. *Ahimsa*, therefore, plays an important role to build up peaceful society. *Ahimsa* means the largest love or greatest love as the term *ahimsa* indicates harmlessness or non-violence.

**Key words:** *Ahimsa, Love, Satyagraha, Truth.*

### I. INTRODUCTION

It would not be an exaggeration if we claim that *ahimsa* is the main concept of the philosophy of M. K. Gandhi and his movement too. Gandhism is a way of life as it advocates that *Truth is God* and non-violence is only means of attaining it. For Gandhi, realization of “Truth” is the ultimate goal of human. Truly speaking, Gandhi’s idea of non-violence (*ahimsa*), chastity, non-possession, and equality of all religions constitute the very structure of *Satyagraha*. *Satyagraha* is the key weapon to conquer political freedom as well as to attain higher destiny. Thus, Gandhiji has a firm belief in the evolution of human being from the lower grades of animal being to upper levels of humanity via noble virtues like love (*ahimsa*) etc. For Gandhi, man has made him man by distinguishing him from other lower class of animals or creatures. Gandhi said, “I am prepared to believe that we have become man by a slow process of evolution from the brute. We were thus born with brute strength, but we were born men in order to realize God who dwells in us. That indeed is the privilege of man, and it distinguishes him from the brute creation [1]. Gandhi claimed that the animal’s world is the world of violence (*himsa*), whereas the world of human being is the world of non-violence (*ahimsa*). At this juncture it becomes clear that man’s evolution shows his progress

from violence to that of non-violence. “If we turn our eyes to the time of which history has any record down to our own time, we shall find that man has been steadily progressing towards *Ahimsa*.”[1]

### II. GANDHI AS A MORAL GENIUS

Gandhi has been called a “moral revolutionary”[2] and also a “moral genius”[3]. Gandhi claimed morality is the basic principle of life. For him, moral regeneration is essential for political and social betterment of mankind. Man, according to Gandhi, “is a mixture of good and evil.”[4] Therefore, man should learn to distinguish good acts from the bad one. Gandhi said, “The ideals that regulate my life are presented for acceptance by mankind in general. I have arrived at them by gradual evolution. Every step was thought out, well considered, and taken with the greatest deliberation.”[5] Gandhi envisages the view that moral force originates from the determination “to do something, to sacrifice something”[6] for the sake of humanity entirely. “Man becomes great exactly in the degree in which he works for the welfare of his fellow men.”[7] When man learns to lead a good life, superstitions as well as other prejudices fade away. Gandhi says, “I concern myself not with belief but with asking to do the right thing. As soon as they do it, their belief

rights itself.”<sup>[8]</sup> Gandhi envisages the view that voluntary moral actions should be associated with knowledge. He, thus, recognizes the importance of *jnana* along with the acquisition of moral or ethical virtues. In this connection Gandhi prescribes certain moral principles for the development of man’s personality. These moral principles reveal that Gandhi “has found for humanity a civilized way for righting wrongs and establishing justice.”<sup>[9]</sup> Gandhi’s certain moral principles are:

- 1) *Ahimsa* or Non-violence,
- 2) *Brahmacharya* or Chastity,
- 3) Non-possession,
- 4) Fearlessness, and
- 5) Self-purification.

All these moral principles are correlated and are recognized by most of the great religions of the world.

### III. A BRIEF HISTORY OF NON-VIOLENCE

It is interesting to note here that non-violence cure ill force or violence of society. However, the elimination of violence or evil force is not attempted for the first time by Mahatma Gandhi. Before Gandhi, there have been others like Ignatius Loyola attempted *ahimsa*. Ignatius Loyola of the Society of Jesus wedded to principles of celibacy and freedom from desire and attachment. Of course, apostles of *ahimsa* are a long and varied one. There is a list of saints and prophets who worked on the line of *ahimsa*. Here one can name Parsva, Buddha, Mahavir, Lau Tsu, Jesus Christ, Paul of Tarsus, Peter Waldo, Wycliffe, Huss, Menno, George Fox, the great American thinker Thoreau, Tolstoy and many more are apostles of non-violence. These are the names of the greatest teachers as well as exemplars of *ahimsa*. There is no question of doubt that Tolstoy and Prince Kropotkin had laid the basis of *ahimsa* in Russia. Equally, there are familiar names such as Ruskin, Thoreau, Edward Carpenter, brother of Giles and John Woolman, Michael Coates, the Quaker, James Nayler of the 17<sup>th</sup> century (James Nayler was punished for blasphemy), mystic likes Jacob Behme and his English disciple William Law, Peter chelchizki and martyrs like Socrates, Guiardino Bruno and Servetus, Kurt Eisner, Gustav Landauer, Car Von Ossietzky, Erich Mishan, Theodre Lessing of Germany etc. worked on the line of non-violence. Besides, we have elsewhere the names of Alfred Wallace, Washington Koscinsko, Lafayette, Clarkson, Wilberforce, David Lloyd Garrison, Abraham Lincoln and St. Francis of Assisi the world celebrities and the thinker and philosopher St. Thomas Aquinas. Here it is striking to note that St. Francis of Assisi led a simple and poor life in harmony with creation. Above all, Prophet Muhammad (SAS) labored for *Ahimsa* and *Truth* in the world. Muhammad (SAS) leads a selfless life free from material comforts and sensual pleasure. He treats everyone equally. He always engages himself in the pursuit of the love (*Ishq*) of Allah. Muhammad (SAS) advocates *love for love’s sake, love for goodness, love for beauty and love for truth*.

Thus, Prophet Muhammad (SAS) were trying to achieve spiritual advancement via one unified goal, i.e. to develop **universal brotherhood** among all. **Islam** as a religion of peace advocates world brotherhood and peace through non-violence. Prophet Muhammad (SAS) of Islam was an apostle of *ahimsa*. Prophet Muhammad’s (SAS) ideals of life style led Gandhi to believe that there is no virtue than *ahimsa*. Whatever, to this long roll of apostles, we add the name of Mahatma Gandhi who is familiar to nearly everyone in the world in general and India in particular. Here it can be said that there is not one amongst the religions in the world that does not make non-violence obligatory. In the same vein of religions, *ahimsa* has a history and a philosophy behind it. Yet it is not an invention of the age. It is a discovery which has been resuscitated from the debris of *himsa* and *materialism*, of *rage* and *passion*, of *hatred* and *competition* by which it has been covered over for centuries. Saints and seers have sprung up from time to time and tried to disclose this treasure-trove, to exhume this ancient relic of civilization. But it has been left to Gandhi to recover it, and then to burnish it. Today, it is a shining light to generations of men as well as women, to nations to continents sunk in the mire of greed and anger, vengeance and destruction too. Unquestionably, of many principles, non-violence is the core of all religions or common alike to the all and applicable to all times, all countries, all circumstances and conditions, all spheres of life and society entirely.

### IV. AHIMSА AND TRUTH ARE INTERTWINED

*Ahimsa* and *Truth* are inseparable and presuppose one another. According to Gandhi’s philosophy, there is no *God* higher than *Truth*. *Truth* is the first thing to be sought for. He, who believes in non-violence, believes in a living God. Explaining the transition from the notion of truth to that of *ahimsa* Gandhi himself says, “*Ahimsa* and *Truth* are so intertwined that it is practically impossible to disentangle and separate them. They are like the two sides of a coin, or rather a smooth unstamped metallic disc. Who can say, which is the obverse, and which the reverse? *Ahimsa* is the means; *Truth* is the end. Means to be means must always be within our reach, and so *ahimsa* is our supreme duty. If we take care of means, we are bound to reach the end sooner or later.”<sup>[10]</sup> Thus, nobody can deny that Gandhiji’s great teachings relate to *Truth* and Non-violence. According to Gandhi, he who believes in non-violence (*ahimsa*) believes in a living God. Non-violence, therefore, calls for true humility, for its reliance not on self (*atman*), but on Absolute (God) and no-one else. For the realization of God, non-violence is a necessary condition for every being in general and for human being in particular. Following Prophet Muhammad (SAS) and Mahavir, Gandhi considers *ahimsa* or non-violence as the highest virtue (*ahimsa paramo dharma*). It sums up in itself all those virtues that spring from *love* of which it is equal. *Ahimsa* is nothing but love. Gandhi has named *ahimsa* as the

law of love. *Love* is a kind of feeling of oneness. According to Gandhi, *love* is the power that cleanses one's inside and thereby uplifts him. For him *ahimsa* or *love* comprehends noble feelings such as compassion, forgiveness, tolerance, sympathy, kindness and many more. It reflects that love is long-suffering. It means love implies self-control, mercy, forbearance, patience as well as forgiveness. That means in *love* one should not bear ill-will or evil-will towards other because evil or ill-will is the root of anger, revenge, vengeance etc. It is not easy to unearth love or *ahimsa*. To *love* is very difficult. *Love* is a very complex discipline as one can easily hate it, but it requires supreme energy as well as strength to love. The task becomes still more complex when one is required to love a person who is ordinarily to be regarded as an opponent. Non-violence is not something mechanical, and hence it required much effort. In other words, it is the pure quality of heart and has to be acquired via strong training, not otherwise. Perhaps, for this reason Gandhi says that *ahimsa* is meant for strong and not for the weak. *Ahimsa* implies that there is no violence in *thought, word or deed* and finally no loss of temper. All this seems in superhuman and so only superhuman can practice *ahimsa*. What *ahimsa* renders is that man free from all kinds of evils or evil acts.

#### V. NON-VIOLENCE IS THE LAW OF LOVE AND SPIRIT

Gandhi discovered a new law- the law of love, a new philosophy- the philosophy of non-violence. Non-violence is the law of human spirit. Since the practice of *ahimsa* requires an inner strength, which can only be generated by living faith in God. In his own words, "Non-violence is the first article of my faith. It is also the last article of my creed."<sup>[11]</sup> Here one can say that, faith in God is the basis of *ahimsa*. Where there is love there is peace, and where there is peace there is God (Truth). Thus, a sincere faith in God will make man see that all human beings are fellow-beings and essentially *one*. There is no question of doubt that the love of God would turn into a love of humanity, which alone make possible the exercise of non-violence. As a matter of fact, non-violence is the outcome of the realization of the unity of mankind that one will be able to love his fellow-beings. One who utilizes *the law of love* creates wonders as the force of *ahimsa* is higher and subtler than the forces of *Nature*. You could not see it, but only imagine it. Gandhi considers non-violence is the greatest and most powerful device in the world.

#### VI. TWO SENSES OF AHIMSA

Gandhi exercises the word 'non-violence' in order to bring out the real or original meaning of *ahimsa*. Here it is striking to point out that the particle '*non*' does not imply any negative force. Literally *ahimsa* means *non-killing*. But to Gandhi, *ahimsa* means more than that of non-killing.

According to Gandhi, it has a "world of meaning"<sup>[12]</sup>, because it is a superior force that surpasses all the forces. Gandhi clarifies it in the following words: "It does not express a negative force, but a force superior to all the forces put together. One person who can express *ahimsa* in life exercises a force superior to all the forces of brutality."<sup>[13]</sup>

In fact, *ahimsa* is a composite term and a comprehensive philosophy. Unlike traditional sense, Gandhi uses the word *ahimsa* in certain special sense. Gandhi has stresses certain aspects of *ahimsa* which have not been given that importance by any other supporter in *ahimsa* or non-violence. Even Gandhian use of the word *ahimsa* has some distinguishing feature of its own from its usual meaning. In Gandhian sense the word *ahimsa* has both negative as well as positive import. For Gandhi, the positive meaning of *ahimsa* is more important. Now the question is: why the positive aspect of *ahimsa* is more fundamental than its negative aspects? It is because positive aspect of *ahimsa* comprehends the negative aspects and represents the *essence* of *ahimsa*, for example, non-killing. Non-killing is only an example of *ahimsa*. "*Ahimsa* does not simply mean non-killing. *Himsa* means causing pain to or killing any life out of anger, or from a selfish purpose, or with intention of injuring it. Refraining from so doing is *Ahimsa*."<sup>[14]</sup> Whatever, *ahimsa* is conceived as non-injury. In a sense, *ahimsa* is the opposite of *himsa* (violence). Here it is important to note that in conceiving *ahimsa* Gandhi seems to be influenced via Jainism. Jainism recommends the exercise of non-violence in thought, speech as well as action or deed. For Jainism ill thinking for others is *himsa*. Therefore Jainism claims that one should not only commit *himsa* himself, he should not cause *himsa* or permit *himsa* to take place in any way. Thus, one should avoid *himsa* entirely according to Jainism. However, Gandhi's negative requirements of non-violence are not rigid as that of Jainism claims. According to Gandhi, it is not possible to observe *ahimsa* in a rigorous sense as Jainism stresses. This makes the sense to say that Gandhi permits *himsa* under certain circumstances, not in general. Gandhi is aware that in certain cases *himsa* is inevitable. For example, in case of eating, drinking, breathing, and walking and so on *himsa* is unavoidable. Thus, to some extent violence is possible according to Gandhi. He says, "Taking life may be a duty. We do destroy as much life as we think necessary for sustaining our body. Thus, for food we take life, vegetable and other, and for health we destroy mosquitoes and the like by the use of disinfectants etc., and we do not think that we are guilty of irreligion in doing so...for the benefit of the species we kill carnivorous beasts...even man-slaughter may be necessary in certain cases. Suppose a man runs amuck and goes furiously about sword in hand, and killing anyone that comes in his way, and no one dares to capture him alive. Anyone dispatches this lunatic, will earn the gratitude of the community and be regarded as a benevolent man."<sup>[15]</sup> In his *Young India* Gandhi also says, "I see that there is an

instinctive horror of killing living beings under any circumstances whatever. For instance, an alternative has been suggested in the shape of confining even rabid dogs in a certain place and allow them to die a slow death. Now my idea of compassion makes this thing impossible for me. I cannot for a moment bear to see a dog or for that matter any other living being, helplessly suffering the torture of a slow death. I do not kill a human being thus circumstanced because I have more hopeful remedies. I should kill a dog similarly situated, because in its case, I am without a remedy. Should my child be attacked with rabies and there was no helpful remedy to relieve his agony, I should consider it my duty to take this life. Fatalism has its limits. We leave things so Fate after exhausting all the remedies. One of the remedies and the final one to relieve the agony of a tortured child are to take his life.”<sup>[16]</sup> This is all about why Gandhi openly recommends killing under certain conditions.

However, nobody can deny that killing or injury to life as an act of violence. Gandhi also recommends that killing or injury to life may be an act of violence (*himsa*). But it is not an act of violence at any rate. Killing or injury to life is an act of violence under certain conditions. Here one can ask: under what conditions or circumstances killing or injury to life can be an act of *himsa*? To reply this question it can be said that any *injury* to life (any living being) done under *anger, pride, hatred, selfish consideration, bad intention* and similar other grounds is violence (*himsa*). In short, any *killing* done with *bad intention* or *bad motives* is called *himsa*. It reflects that the negative meaning of *ahimsa* is *non-killing* or *non-injury* to life, but what this presupposes that *ahimsa* is free from anger, malice, and bad intention too.

#### VII. AHIMSA IS A POSITIVE ACT

The positive characters of non-violence are much more fundamental than its negative aspects as noted above. In the same vein of negative attitudes, the positive act of *ahimsa* represents one of the basic and essential qualities of mankind. That means that *ahimsa* is not a negative attitude but a positive act. *Ahimsa* is not merely abstinence from *a tit for tat* or *an eye for an eye* and *a tooth for a tooth*, it stands for certain positive attitudes towards other living beings that one must cultivate. It is a doctrine of overcoming evil with good, and doing good unto those who do evil unto you, of forgiving them that trespass against you, and giving your coat unto him that stealth your clock. Yet that does not mean that violence does not have any place in life. In fact, even in preserving one's existence one has to commit violence of one kind or the other, and yet non-violence is considered to be the law of our species. This is apparent from the fact that even when *himsa* appears to do some good, the good that appears is temporary, not permanent. So, nothing permanent can be built on violence (*himsa*). Even to some extent violence may be permissible as we advance, even violence is better than cowardice, but *ahimsa* is better than violence (*himsa*). It is

the law of life and higher than destruction. The law of *ahimsa* makes life worth-living. *Ahimsa* not only develop man's moral dignity and personality, but it also makes possible an ideal state or society. Thus, for the construction of well-developed as well as well-ordered human society *ahimsa* is crucial. *Ahimsa*, therefore, plays an important role to build up peaceful society. *Ahimsa* means the largest love or greatest love. The term *ahimsa* indicates harmlessness or non-violence.

#### VIII. AHIMSA IS NATURAL TO MAN

Gandhi has deep faith with non-violence. He understands non-violence as the most active force in the world as well as supreme law. This particular type of belief of Gandhi is expressed in his oft-quoted statement that *Ahimsa is natural to man*. Gandhi explains this in different ways. If we survey the history of human evolution we shall find that although in opening stage brute force appeared to be dominant, the progress of evolution towards non-violence. Gandhi said, “If we turn our eyes to the time of which history has any record down to our time, we shall find that man has been steadily progressing towards *ahimsa*.”<sup>[17]</sup> It is because man is both mind and body. Human body can represent physical power and so, on certain case, do violence. But man's true nature, i.e. mind or spiritual nature is essentially non-violent. For example, body can be injured, the mind, i.e. soul can never be injured. Violence, therefore, is alien to man's nature. When the inner side of human is roused, his *ahimsa* nature becomes apparent. Gandhi has a profound belief in the inner reality of rational being. For him man should attempt to achieve the hidden divine power lying within him with the aid of non-violence. Otherwise there will be no distinction between himself and the brute. When all men will universally practice the non-violence, there will be divine bliss. Non-violence is the law of love that rules mankind. If violence would have been the law, the human race would have become extinct long ago. Even violence may have the appearance of strength, but it is born out of fear. Therefore, violence is a sign of weakness. It is worthless to say that violence is a sign of strong. In contrast to violence, *ahimsa* or love is strong because a true non-violent has conquered fear. Now it becomes clear that the capacity to kill is not a sign of strength. The sign of real strength is the strength to die. Only when one has this power within him that he can claim to have risen above fear and is able to practice *ahimsa*. That means really strong wins not by brute force but by fearless love (*ahimsa*). It is important to note that *ahimsa* involves sacrifice. According to Gandhi, sacrifice is an indispensable companion to love. What love demands is a going beyond, a self-transcendence. He can love who only believes in *giving* and not in *taking*. In short, only who is *selfless* he can love. Gandhi says, “Love never claims, it ever gives. Love ever suffers, never resents, and never revenges itself.”<sup>[18]</sup> This is the reason for love is self sacrifice and eventually involves

suffering. Gandhi says, “The test of love is *tapasya* and *tapasya* is self-suffering.”<sup>[19]</sup> Thus, in a nutshell it can be said that the essence of love (ahimsa) is suffering as there must be a love for opponent. It is not enjoyment as we fell in our ordinary, sensual or physical life. All these show that ahimsa is uttermost selflessness which means complete freedom from a regard for one’s body. If man desired to realize himself, i.e., Truth, he could do so only by being completely detached from the body, i.e. by making all other beings feel safe from him. That is the path of non-violence. For Gandhi ahimsa “is not merely a negative state of harmlessness but it is a positive state of love, of doing well even to the evil-doer. But it does not mean helping the evil-doer to continue the wrong or tolerating it by passive acquiescence. On the contrary, love, the active state of *ahimsa*, requires you to resist the wrong doer by dissociating yourself from him even though it may be offended him or injure him physically.”<sup>[20]</sup> Thus, non-violence is a way of purification as a non-violent resister is constantly constructing and creating sound and fine conditions. That is to say, non-violence is no dead abstraction, but a living virtue in the heart and moral nature of men. In other words, it enlivens the dullest soul with an ideal out of and beyond itself, lifting each and every faculty to a higher intellect with a fealty to something better than self. Perhaps, this is another reason why Gandhi placed *Ahimsa* above all.

### CONCLUSION

At the end it can be said that Gandhi’s non-violence is not for cowardice. Non-violence is the core of Gandhian idealism. Gandhi held the view that *Swaraj* could be attained through non-violence.<sup>[21]</sup> According to Indian history, Gandhi had taken up since 1920 the leadership of the Indian National Congress and turned into a fighting mass organization.<sup>[22]</sup> “The two new weapons with which Gandhi decided to fight were non-violent Non-Co-operation and Civil Disobedience—the two outward manifestations of the great principle which Gandhi described as **Satyagraha**. It was an old principle, which according to Gandhi, was preached by the Indian sages of yore, but he was the first to use it in politics.”<sup>[23]</sup> This makes the sense to say that Gandhi entered Indian politics with his slogan of non-violent non-co-operation against the ‘satanic’ imperial system<sup>[24]</sup> and his method of fight continued to be the predominant one in Indian politics till India attained her political independence in 1947. But this does not mean that revolutionary movement was worthless according to the history of our national freedom movement. In the same vein of Gandhi and Gandhian Congress, the contribution of the Indian national revolutionaries was meaningful. Here Biman Behari Majumdar remarks that “the independence of India has been achieved as much by constitutional agitation and non-violent non-co-operation as by militant nationalism... successive generations of Indians.”<sup>[25]</sup> Again, R. C. Majumdar shares the

same view by following words: “Either by habit or by convention the name of Gandhi alone is popular view associated with the freedom of India... But incidental reference should be made here to other agencies at work towards the end. Among these, which are often ignored, I have laid special stress on the revolutionary movements in India and the formation of I. N. A. by Subhas Bose.”<sup>[26]</sup> Even M. K. Gandhi himself said, “We in India have never given non-violence the trail it has deserved. The marvel is that we had attained so much even with our mixed non-violence.”<sup>[27]</sup> Thus, in contrast to revolutionary movement, Gandhi played ‘a very great role in rousing the political consciousness of the masses’<sup>[28]</sup> and ‘took the movement to the masses’<sup>[29]</sup> for the 1<sup>st</sup> time in Indian history via his non-violent non-co-operation movement. Thus, India conquered her freedom, i.e. *Poorna Swaraj* not by violence, but by *Ahimsa* and its technique *Satyagraha*.

### References:

- [1]. M. K. Gandhi, *My Philosophy of Life*, edited by Anand T. Hingorani, Pearl Publications Private Limited, Bombay, p. p. 29, 1961.
- [2]. V. P. Varma, *The Political Philosophy of Mahatma Gandhi and Sarvodaya*, Lakshmi Narain Agarwal Educational Publishers, Agra, p. 252, 1959.
- [3]. C. E. M. Joad, *The Authority of Detachment and Moral Force*, n. p., p. 160, n. d.
- [4]. M. K. Gandhi, *The removal of Untouchability*, Navajivan publishing House, Ahmedabad, p. 96, 1954.
- [5]. M. K. Gandhi, *My Philosophy of Life*, edited by Anand T. Hingorani, Pearl Publications Private Limited, Bombay, p. 6, 1961.
- [6]. M. K. Gandhi, *Non-violence in Peace and War*, Vol. I, Navajivan Publishing House, Ahmedabad, p. 52, 1949.
- [7]. K. T. Char Narasimha, ed., *A Day Book of Thoughts from Mahatma Gandhi*, Macmillan and Co. Limited, Calcutta, p. 101, 1951.
- [8]. N. K. Bose, *Selections from Gandhi*, Navajivan Publishing House, Ahmedabad, p. 27, 1948.
- [9]. J. B. Kripalini, “Unity-Gandhi’s Conception”, in *Gandhi Memorial Peace Number*, edited by Kshitis Roy, The Visva Bharati Quarterly, Santiniketan, p. 21, 1949.
- [10]. J. B. Kripalini, “Unity-Gandhi’s Conception”, in *Gandhi Memorial Peace Number*, edited by Kshitis Roy, The Visva Bharati Quarterly, Santiniketan, pp. 13-14, 1949.
- [11]. D. G. Tendulkar, *Mahatma: Life of Mohandas Karamchand Gandhi*, Vol. II, Publication Division, Government of India, p. 97, 1969.
- [12]. D. G. Tendulkar, *Mahatma: Life of Mohandas Karamchand Gandhi*, Vol. II, Publication Division, Government of India, p. 33, 1969.
- [13]. D. G. Tendulkar, *Mahatma: Life of Mohandas Karamchand Gandhi*, Vol. II, Publication Division, Government of India, p. 33, 1969.
- [14]. D. G. Tendulkar, *The Collected Works of Mahatma Gandhi (CWMG)*, The Publication Division, Government of India, Vol. XXXI, p. 545, 1969.
- [15]. *Young India*, 4-11-26.

- [16]. *Young India*, 18-11-26.
- [17]. M. K. Gandhi, *My Philosophy of Life*, op cit., p. 29, 1961.
- [18]. *Young India*, 7-7-25.
- [19]. *Young India*, 12-6-22.
- [20]. *The Collected Works of Mahatma Gandhi (CWMG)*. The Publication Division, Government of India, Vol. XVIII, p. 195, 1965.
- [21]. <sup>21</sup> *The Collected Works of Mahatma Gandhi (CWMG)*. The Publication Division, Government of India, Vol. XVIII, p. 234, 1965.
- [22]. R. Kothari, *Politics in India*, Orient Longman Ltd., New Delhi, p. 51, 1970
- [23]. R. C. Majumdar, *History of the Freedom Movement in India*, Vol. III, Firma KLM Pvt. Ltd., Calcutta, p. XIX, 1977
- [24]. *The Collected Works of Mahatma Gandhi (CWMG)*, The Publication Division, Government of India, Vol. XVIII, p. 369, 1965.
- [25]. B. B. Majumdar, *Militant Nationalism in India and Its Socio-Religious Background (1897-1917)*, General Printers and Publishers Pvt. Ltd, Calcutta, p. 179, 1966.
- [26]. R. C. Majumdar, *History of the Freedom Movement in India*, Vol. III, Firma KLM Pvt. Ltd., Calcutta, p. XXVII, 1977.
- [27]. "Harijan", 20<sup>th</sup> April 1940, in *The Collected Works of Mahatma Gandhi (CWMG)*, The Publication Division, Government of India, Vol. LXXI, p. 424, 1978.
- [28]. R. C. Majumdar, *History of the Freedom Movement in India*, Vol. III, Firma KLM Pvt. Ltd., Calcutta, p. XXII, 1977
- [29]. R. Kothari, *Politics in India*, Orient Longman Ltd., New Delhi, p. 51, 1970

Bachelors to Doctoral level from the foundation year of the University. Till date under the Vice Chancellorship of Prof. Bhuimali 15 Department started MPhil and PhD Program and about 20 Academic Units started PG degrees leading to MA/MSc/MCom/LLM. He has striking experience in guiding Doctoral students as well. He has guided about 25 PhD students in different Interdisciplinary subjects. He is also member of several societies and organization of national and international repute. His work and administration widely appreciated and therefore in many colleges, universities and projects he has involved as an advisors, consultant and member.

#### AUTHORS PROFILE

**Jhumu Saha** at present is an Assistant Teacher in History. She is doing Ph. D. in the Department of Philosophy at the Raiganj University, Raiganj. Her specialization contains Modern Indian History, Modern Indian Philosophy. She has published more than 5 articles in various leading National and International Journals.

**Prof. (Dr.) A Bhuimali** is the Vice Chancellor at the Raiganj University, Raiganj in the State of West Bengal in India. He is one of the dedicated educationist, economist in the region. Dr. Bhuimali holds MA (Economics) and PhD (Economics) from the University of North Bengal. He joined teaching profession in the University of North Bengal and held the position of Head, Department of Economics, North Bengal University from various period. He was also the coordinator of Special Assistance Program (SAP-DRS-III) in the Department of Economics for five years. He has authored several research papers, policy papers, review papers in several conferences, seminar of national and international repute. Dr. Bhuimali's work spread over economics to development studies to Information Management. He has authored and edited several National text and research based books from time to time. At his new job he is actively engaged in infrastructure development of the Raiganj University towards a modern experience of learning from