If life is meant to be lived happily, with thought, with love, with affection, then it is important to understand ourselves; and if we wish to build a truly enlightened society, we must have educators who understand the ways to integration and who are therefore capable of imparting that understanding to the child.

J. Krishnamurti

What is the significance of spirituality, what is the nature of the person and what are the aims and purpose of a sound education that can help the person to be integrated within himself and to function harmoniously, effectively and productively in world society are the main topics to be discussed in this chapter. It is through such a discussion that, I believe, the actual spirituality of Gandhiji could be brought out.

The significance of spirituality

In the entire philosophy of Gandhiji, spirituality has a specific meaning. It plays a very important role in that the person is placed at the centre of life and education. Both life and education were regarded by Gandhiji as a spiritual process of growth, evolution, development and progress governed by the law of KARMA, that is, action, which, he said, 'is inexorable and impossible of evasion', because 'whatever a man sows that shall he reap'.

It is wrong to assume that Gandhiji advised people to accept their fate blindly, without living an examined way of life. He actually worked hard to see that each and every person was self-supporting and had self-
respect and decency, cleanliness and good manners so that the person
could be an asset to the country rather than merely possessing a knowledge
of grammar and of the three R's, simply to be a slave to the system. The
spirituality inherent in Gandhiji's philosophy was based not on action or
inaction, as some people might think, but on NISHAKAMA KARMA, that is,
selfless action to restore dignity and worth to the person and thereby to
the whole human race, without being dominated by outside and inside forces.

The person, in the eyes of Gandhiji, could not rely on the outer
material world only. The spiritual world, which is the inner world of
moral values, could not be ignored and, if ignored, everything could not
be left unattended as it could lead to disastrous results because it is
more important than the outer material world which is contained in the
inner spiritual one. He clearly drew our attention to this fact of life
when he stated:

On the principle that the greater
includes the less, national inde­
pendence or material freedom is
included in the spiritual.  

To understand his argument about the material and the spiritual,
I would quote Richard Livingstone who once explained this duality in the
following forceful words which support Gandhiji's view:

We live — all of us — in two worlds;
in the everyday world which changes
in each age with the progress of
material civilization and, whether
we give it that name or not, in a
spiritual world, without which
Science could not believe in Truth,
or Religion in God, or Good itself
have any meaning. This is the world
of values.
In fact, a person cannot live by food, shelter, clothing and job alone. While these are important, the person also needs love, affection, respect and dignity. Spiritual or moral values are just like vitamins contained in our daily food, without which the food itself would have no nutritive value at all. Livingstone was right when he said that to omit values would be 'as fatal as to omit vitamins from the human diet' and this line of thought would not go against that of Gandhiji who argued that the material was included in the spiritual. Through an in-depth analysis, it is seen that Gandhiji gave spirituality its full priority and practicality in each and every human act, without which the act itself would be lacking in value, meaning and direction and could not be advantageous and fruitful to one and all. It would rather turn to be a selfish act and a selfish act is one in which the spiritual element of selfless action would be missing. Gandhiji undoubtedly believed in material advancement but he made it crystal clear that the spiritual element should not be ignored or eliminated, failing which the act could lead to sorrow and misery.

In our understanding of the spirituality of Gandhiji, it can also be argued that much of our suffering is due to our ignorance in not giving importance to the spiritual or moral values which make life meaningful and worth living. This ignorance is a great weakness which Gandhiji wanted man to convert into soul-force. The spiritual world was a living reality in the opinion of Gandhiji and this was not a far-fetched idea as some people might believe. E.B. Castle too nearly supported Gandhiji's view when he once said that 'just as we live in a social and physical world, so we also live in a spiritual and moral world.' It is an undisputed fact therefore that, in life and education, we have to acquire not only knowledge and skills but also we have to develop healthy attitudes towards others. Without the latter which
is on a spiritual plane, there cannot be progress, prosperity and peace. This is why, in Gandhiji's view, the person must be of good moral fibre. Material values only cannot make him evolve, progress and move towards self-accomplishment, self-fulfilment, self-realization and consequently towards God-realization. He must have recourse to moral and spiritual values to uplift his life and make his education complete. It is true that we have reached the moon but, sickened by war, hatred, pride, jealousy, boredom, anxiety and suspicion, we have not yet reached the heart of our fellow beings on earth. This could be traceable to the confusion in our minds between the end and the means of life. And Arnold Toynbee could not but agree with Gandhiji when he warned us:

Technology gives us material power, and this is morally neutral; it can be used, at will, for either good or evil. The greater our material power the greater our need for spiritual insight and virtue to use our power for good and not for evil. Material power that is not counter-balanced by adequate spiritual power, that is love and wisdom, is a curse and not a blessing.7

Gandhiji, in the course of his very busy life, constantly gave importance to that spiritual power referred to by Toynbee. He once stated clearly:

Fearlessness is the first requisite of spirituality. Cowards can never be moral. Fearlessness is the sine qua non for the growth of other noble qualities.8

In fact, Gandhiji preached and practised what he said. Where there is no fear, there is creativity and spontaneity in our action, and this was true
of Gandhiji who wanted to bring home to the people that human beings should be brave and active in life in order to love what is actually good, to see good and to do good. Spirituality, according to him, could not be expressed in terms of inactivity because 'the best advertisement of things spiritual is corresponding action'.

He was actually a fearless Karma Yogi whose each and every act was a brave one performed in the name of dharma i.e. righteousness backed by Satya (Truth), Prem (love) and Ahimsa (Non-violence). It was with such a healthy attitude that he always served humanity and gave priority to elements of non-possession and non-stealing which made his performance and conduct more spiritual to the extent that they were described by a philosopher of note as 'a positive demonstration of life and behaviour of certain universal principles and standards'.

For Gandhiji, therefore, spirituality was wisdom in action having fearlessness as its base and being practised selflessly for the welfare of one and all, bringing in its train all the noble qualities of truth, love, non-violence, goodness, empathy, justice and the like which a truly educated person should have in order to be productive, effective and loving.

The nature of the person

The problem in philosophy of life and education crops up not only because man finds himself in a world which is changing or in a complex environment which is difficult to understand but also because he wants to understand himself and the entire creation. Being a human person who is always willing to accomplish, to achieve, to fulfill and to realize in order to become better and better, he wants to understand his own inner nature first while trying to understand the outer nature. Man, the measure of all things,
as stated by Protagoras, is not a special being belonging to a particular
country but a universal being because human nature is the same all over the
world. Hence, of what stuff is that person made is a fundamental question
which Gandhiji had clearly indicated to us. Man is not made of matter only,
as viewed by the materialists, but is a combination of matter and spirit
or, in other words, of body, mind and spirit.

The make-up of the body can be easily understood because it consists
of the various organs, including the brain. No doubt the brain is always
there and it is the mind that is not there all the time. When the latter
is absent, a person is often qualified as being absent-minded. Furthermore,
if the mind functions properly and is well developed the person reasons well
and is often qualified as being an intellectual. That intellect too is more
often confused or fails at times and changes its views when the spirit is not
high. By spirit Gandhiji meant the culture of the heart14 whereby the
feelings and emotions have a tremendous influence on the reasoning power of
the mind. A person, in fact, is distinguishable from all other terrestrial
creatures and Gandhiji very ably explained this phenomenon thus:

My reason follows my heart. Without
the latter it would go astray. Faith
is the function of the heart. It must
be reinformed by reason.15

Coming back to the interesting question about the culture of the heart
which, to Gandhiji, meant character-building, I would argue that it is
calendar that makes a man and therefore Gandhiji was right when he said
that the spirit should be properly trained. 'By spiritual training I mean
the education of the heart'16 is a very clear explanation which he gave
in order to support this view. Once he very ably addressed the students and
and clearly explained the spiritual awakening in the person:
To awaken the heart is to awaken
the dormant soul, to awaken reason,
and to inculcate discrimination
between good and evil.17

While speaking of the nature of the person, Gandhiji also referred
to the soul or the spirit and often spoke of the soul-force or the spiritual
force as something which could not be overlooked. After all, he was not
abstract, in his thinking, as some might say, but very close to what man
usually is. There is actually a life-force which pushes man to do this or
to do that and thus keeping him always active. It is that life-force which
Gandhiji called soul-force or spiritual force or at times 'the inner voice'
or 'the conscience' that has to be properly trained.

Actually, the person can reach the unbounded spiritual consciousness.
He has the inborn capacity to transcend the limitations of sense experience
and attain the highest state of the mind when truth comes out untainted and
unbiased. 'I must not suppress the voice of conscience, the promptings of
my inner basic nature,18 said Gandhiji and he further warned the world at
large that

You must try to listen to the
inner voice, but if you do not
have the expression 'inner voice',
you may use the expression
'dictates of reason.'19

Be it noted that Gandhiji believed that that the nature of the person
is such that before listening to that voice or conscience, which is a spiri­
tual force, the person had 'to go through a long and fairly severe course of
training and when it is the inner voice that speaks, it is unmistakable.20.
He further made it clear that whether it was the voice of conscience or Truth
or Inner voice or voice of God, it was the same for him.21 And, in an address
to the students, he put it very bluntly:

It should be the constant endeavour of every student to arm himself with this matchless weapon of spirit force by dint of self-discipline and self-purification.

The nature of the person, according to Gandhiji, is such that the use of the person's reason could be used towards good and bad. Many a time human understandings have failed because of biased reasoning or because of partial or confused application of reason to the problems of life. If there are misunderstandings today which bring chaos, violence, strife or revolt it is because people regard their rational thoughts or ideas as being ultimate Truths and try to face the ups and downs with their assistance, unmindful of the fact that they lack spiritual support.

In order to meet this difficulty Gandhiji, in his My Experiments with Truth, recommended Sadhanas, that is, spiritual disciplines that could be practised to free the mind from impurities and imperfections as well as from stress and strain. Thus the mind could become more stable and clearer than before and the intellect more understandable and more discriminative so that the heart could meet the mind and bring healthy attitudes towards life and the entire creation through selfless action for the welfare of one and all.

Gandhiji, in fact, visualized an integrated person whose thoughts, feelings and actions could be harmonized. Thus the person could see unity in diversity through the practice of sadhanas. I, for one, cannot but see that, although the person is made up of body, mind and spirit, he forms an integral unity and it is in such an integral unity or rather in such an integration that actual evolution, accomplishment, achievement, fulfilment, self-realization and God-realization lie. Gandhi was quite right when he observed:
Man is neither mere intellect nor gross animal body, nor the heart or soul alone but a proper and harmonious combination of all the three.\textsuperscript{23}

Even in a rose plant, it cannot be said that the plant is mere flower or petals only or thorns only or even stem only. When all of them are seen in an integrated whole that we can understand its growth and development. The same principle seems to apply to the nature of the person who, as I said earlier, is at the centre of life and education. The integrated person, as seen by Gandhiji, grows and develops, according to his nature, towards fulfilment, mindful of his aims through all kinds of experiences.

Extrinsic and intrinsic aims of Education

Gandhiji did not specify any special aim of education. He looked at education from different angles at different times and never dared to divorce intrinsic aims from extrinsic ones.

It is wrong to believe that he did not give much importance to the extrinsic 'bread-and-butter aim' or, in other words, that he did not pay attention to education as a means of helping people to get a job. He made it clear that 'education ought to be a kind of insurance against unemployment'.

The child should therefore be a learner and an earner:

\begin{align*}
\text{The child at the age of 14, that is,} \\
\text{after finishing a seven year course} \\
\text{should be an earning unit.}\textsuperscript{25}
\end{align*}

And this idea of Gandhiji that a learner ought to be an earner should not be misinterpreted. He did not want a child to be a wage earner but what he wanted was to make the child also aware of the intrinsic aim to become
self-sufficient, self-confident, self-disciplined and self-supporting by learning and earning at the same time. The reason he put forward was quite clear when he further stated:

Even now the poor people's children automatically lead a helping hand to their parents - the feeling at the back of their minds being: what shall my parents eat and what shall they give me to eat, if I do not also work with them? 26

One might argue that because India is a poor country where many people are unemployed that Gandhiji had to take such attitude to give a blow to unemployment. To me, India is not a poor country. It is rather a country rich in resources where the poor people, right from childhood, could acquire a love for knowledge as well as a love of work. Such an attitude is an education in itself because, said Gandhiji, 'you impart education and simultaneously cut at the root of unemployment'. This was a self-supporting aspect of education which is indeed in line with Gandhiji's thought implying that the spiritual is contained in the material. Later he boldly evolved his craft-centred philosophy of education based on this meaningful and progressive idea.

Another important aim which Gandhiji used to mention is the 'self-development aim'. By being conscious of learning and earning, the person discovers himself and develops his sense of duty and service to himself and to others. As he was a firm believer in the 'inner-self' or 'conscience' of an individual, all the efforts he made to evolve his philosophy culminated in the behaviour or the person vis-à-vis himself and society. The self, according to Gandhiji, could not be developed in isolation. 'Self-development', he said, 'includes the capacity to earn a living'. 27 And when a person is earning a living, he is not working for his own individual person but for others as well in the company of others, while sharing his experiences with
others. This attitude could be traced in the entire work of Gandhiji, from his Tolstoy Farm in South Africa to his Ashrams in India, where cooperation and sharing were the main spiritual elements inherent in all his life activities.

It is to be noted that it is through work that a person develops his main faculties of body, mind and spirit. By doing so, educators say that he is developing or discovering himself. Gandhiji did rightly emphasize that an absence of proper coordination and harmony among the main faculties of body, mind and spirit could but bring moral and spiritual anarchy to a person and, furthermore, if the person was deprived of all scope for developing all his faculties, he would sink to the level of the beast. Education is therefore a fostering, nurturing and cultivating process worthy of a person and not of a beast because it includes both intrinsic and extrinsic aims at the same time.

This tremendous process of education, where the 'bread-and-butter aim' and the 'self-development aim' could not be divorced from each other, led Gandhiji not to ignore the most important 'character-building aim' that is most worthy of a person. To him, just as the spiritual is contained in the material in the same way the intrinsic aim is inherent in the extrinsic one. It is not to be forgotten that, besides being an educator, Gandhiji was a socialist to the core and the greatest achievement of socialism was, according to him, the way it changed people into better and more efficient human beings by clarifying their views and make them have healthier attitudes towards life. He therefore advised that the building of character through the culture of the heart should be given the first place in education.
I had always given the first place to the culture of the heart or the building of character.30

To build the character of the young was a thing of the spirit for Gandhiji. Many would be inclined to use corporal punishment to a young girl or boy if she or he would misconduct. He himself once did it mechanically when one of his pupils who was a boy was 'wild and unruly'. He related the incident of hitting the boy with a ruler in his autobiography. He said, inter alia, that

I still repent that violence.
I am afraid I exhibited before him that day not the spirit but the brute in me.31

What Gandhiji wanted the world of education to note was that cases of misconduct would occur again and again but the teacher must not stop so low as to use brute force to brute force to build the character of a young person. To him a person was a spiritual being. The more he imparted spiritual training to the boys and girls under him, he came to understand better and better the power of the spirit.32

A person, who could work productively in cooperation with others and who could lead a life of good conduct, was, in the opinion of Gandhiji, a cultured spiritual being. 'The culture aim' of education therefore was connected with 'the character aim' and the 'self-development aim'. While talking to the boys at the college gathering, he once urged them to lead a pure life of self-restraint where they had 'to be careful about being pure in thought, speech and deeds' failing which they would be 'lost although they
might become perfect finished scholars.' On another occasion, while addressing the girls of a school, he said that 'culture is the foundation, the primary thing which the girls ought to get' and that 'culture should show itself in the smallest detail of their conduct and personal behaviour.'

We have seen so far that, in the philosophy of Gandhiji, all the aims were so inter-connected that they established a complete and harmonious development of the individual self. According to this view, man becomes an effective spiritual being full of moral qualities such as righteousness, empathy, courage, respect and consideration for others, purity of personal life, self-restraint and service for mankind - all based on truth, love and non-violence, the three-fold path chalked out by Gandhiji himself. Each individual following such a path can evolve and progress according to his abilities, tastes and interests so that earning and learning could actually become a nurturing, fostering and cultivating process natural to life, without any stress and strain which usually hinder growth and development.

The Purpose of Education

Any form or system of education that concerns itself with a part and not with the whole cannot but bring increasing stress, strain, conflict, tension and suffering to man. This is why Gandhiji advised that the purpose of education should not be 'a lopsided affair' consisting mainly in the training of the mind but in the harmonious blending of the head, the heart and the hand so as to make man an integrated person who could accomplish and fulfil his possibilities to the fullest extent, mindful of his duties towards himself, towards others and towards the entire creation, controlled by the cosmic power which we call God. He did not fail to remind us, time and again, that the right kind of education should help man to work towards 'a knowledge of God and self-realization' and that was, according to his philosophy,
the true purpose of education.

I would here agree with Gandhiji and argue in his favour by saying that true education should lead us towards an understanding of the power within ourselves and that which is controlling the entire universe. That power which is controlling the entire universe is symbolically called 'God' and that which is within ourselves is undoubtedly called 'self'. What is wrong then with Gandhiji's philosophy if he advised us that we should work towards 'a knowledge of God and self-realization'. Certainly we are taught to be aware of knowledge—that and knowledge-how, as discussed by Gilbert Ryle, but without knowledge-self or self-realization man cannot be an integrated person. J. Krishnamurti rightly pointed out that 'this living in the intellect is the way of disintegration' because 'if we attach great importance to the intellect' we would be 'inwardly insufficient, poor and confused'.36 The reason for this is quite clear because the intellect is often biased and changes its perspective at different levels of consciousness. Never does the mind of a person remain constant and modern education stupidly tends to rely on the mind by turning away from the soul or spirit force which usually control the mind and the senses. Senses, as a matter of fact, are often defective, if they are not properly controlled. Gandhiji pointed out the malady when he stated:

Modern education tends to turn our eyes away from the spirit. The possibilities of the spirit force or soul force therefore do not appeal to us, and our eyes are consequently directed on the evanescent, transitory material force. Surely this is the very limit of dull imaginativeness.37

It is to be noted that although the development of knowledge is central to the improvement of the mind, knowledge—That or theoretical
knowledge and knowledge-how or practical knowledge must not be understood simply as facts or information to be stuffed in the mind but something to be assimilated and accommodated by the 'self' which is the container of knowledge. Knowledge is not structured in the body or in the mind but in the consciousness and at different states of consciousness knowledge is different. Hence, the self must be kept pure.

The question arises therefore what are the states of consciousness of the self and how it is possible to work towards 'a knowledge of God and self-realization'. There are seven distinct states, the sleeping state, the dreaming state, the waking state, the natural state, the cosmic state, the refined state, and the unified state. There are consequently different levels of perception in the person and these too could be at seven distinct stages, the doubting stage, the questioning stage, the awareness stage, the awakening stage, the enlightenment stage, the self-realization stage and the God-realization stage.

Through an understanding of the different stages of perception, Gandhiji's purpose of education becomes natural and clear to educators, whose duty is to guide the educand to discover his self and the creator. Usually it is through the knowledge of different disciplines that we can work towards 'Self-realization and God-realization'. I mention self-realization first because I believe in the saying 'know thy self and then you will know God'. God-realization could come only when Self-realization is achieved or they could come simultaneously if the person is well integrated within himself and with the creation. Why Gandhiji puts a knowledge of God prior to a knowledge of 'Self is therefore not understood. Some might understand it only if we accept the self as part of the
Bigger self that could enlighten the smaller self and so God-realization must come first.

Coming back to the states of consciousness I would say that at the waking state a person could listen to a statement and understand it in a distinct way. In the dreaming state he might not understand it properly. In the sleeping state he would not understand it at all through lethargy. In the natural state, he would understand it much more because of his full natural awareness. He would then be awakened and his awakening state is a result of his being natural. He would, if he builds up his awareness, start realizing that cosmos could not be ignored. Knowledge contained in a statement or otherwise would thus come as light to him and he would be enlightened. It is at this point that he would start realizing his real Self through a refinement of his feelings and emotions. This Self, once realized, could lead him to understand the ways of the Self as an experience. Further still, when he realizes that the Self, with its accumulated reactions; is performing selfish action he would then wish to better it through performing selfless action for the good of one and all. At that time he no longer accepts himself as the experiencer but believes that the experience itself has become creation and he is merely an instrument in the hands of God who is working through him, always abiding by the theory of Karma, referred to earlier by Gandhiji. It is only then that hw would reach the unified state corresponding to God-realization. Hence, knowledge is understood differently at different levels of consciousness and, in the normal classroom situation, the steps regarding how to work towards Self-realization and God-realization could be explained as follows:

The Doubting Stage - The Student doubts as if he is in a state of ignorance or lethargy
2 The Questionning Stage

- The student questions his 'Guru' and the answer comes as if in a dream sequence i.e., he is in the dreaming state of consciousness.

3 The Awareness Stage

- The student is fully aware of the environments - physical, social and spiritual - i.e. he is in the waking state of consciousness.

4 The Awakening Stage

- The student knows where he stands and he is awakened in a natural way i.e. he is in the natural state of consciousness.

5 The Enlightenment Stage

- The student who is called a pupil receives the 'knowledge' as 'light', just as the pupil of the eye receives light to form the right image. Through that light he is enlightened and comes to understand the cosmos i.e., he is in the cosmic state of consciousness.

6 The Self-realization Stage

- The student evaluates his Self with the rest of creation and starts realizing his spirit or controlling
The God-realization Stage

The student comes to understand that he is the maker of his destiny but also thinks that he cannot control all events and results, thus realizing his limitations and consequently sees God as the cosmic power, working through him. He is here in the unified State of Consciousness.

The right kind of Education and proper coordination

The right kind of education must have a definite purpose and to have a purpose in education is to give meaning and direction to life. No doubt we have seen that the aims of education are many and that we could achieve them through the study of different disciplines but the ultimate aim, which is called purpose, does in no way prevent us from acquiring material comforts and benefits. On the contrary, we come to understand that all the material pursuits are meant to promote our spiritual advancement which consolidates our material comforts and benefits. The inner nature of man therefore cannot be ignored. A civilization which is solely in conquest of the outer nature is building a false superstructure where human relations would not be improved and, consequently, war, violence, strife, hatred and the like would never come to an end, despite the incessant effort of the United Nations Organisations to bring peace in the world. It is when we have a common spiritual purpose to work for a knowledge of Self and God or
God and Self, with different material aims, that the three P’s - Progress, Prosperity and Peace could be restored. MVC Jeffreys once remarked that 'crowds which are assembled to receive the impact of the great mass entertainment are not united to one another as people' and this remark is quite appropriate because these crowds have not been taught to have a common spiritual purpose to make their life worth living, productive, meaningful and effective.

It is true that many educators would find it hard to start a new line of conduct but it has to be done if we want to better our sick society. In the United States, people have stopped struggling for over-production and acquisition of non-necessities which have caused pollution of the atmosphere and of the people. They are now turning to a more humane task, as they are busy in the effort of creating finer human beings and better the quality of life. And Gandhiji had very ably pointed out to us that 'Education must be of a new type for the sake of the creation of a new world'.

It is high time that we modify the present system, which is an inheritance from the British people, because it 'has starved our mind', said Gandhiji, and still the baneful affects of the absence of proper co-ordination and harmony among the faculties of body, mind and spirit are still felt, and it would be further felt if material power is not properly counterbalanced by adequate spiritual power.

Many of us believe that by learning to read, to write and to count or, in other words, by learning the three R's we shall solve our human problems. Others think that by developing the mind we shall become intellectuals who could face and solve our worldly problems. This idea is false as most of the intellectuals are not integrated and peace-generating people but disintegrated and war-generating people who, most
of the time, are responsible for the confusion, misunderstanding and misery existing in our modern world.

The right kind of education then, as advocated by Gandhiji, would mean the fostering of an integrated personality within each and every individual so that his real consciousness is uncovered and he becomes free, efficient, autonomous and loving. Thus he would be working towards 'Self' and 'God' realization or God and Self realization, while functioning productively, effectively and harmoniously in world society. To live really as one family or one people the purpose should be one, though the aims and aspirations could be many. Ethical and spiritual values could hold together separate bricks in a building.
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