Mohandas Karam Chand Gandhi was not a systematic philosopher in the field of metaphysics or political science but his contribution lies in stressing some of the fundamental ideas for the regeneration of man and reconstruction of society and politics. His life itself is a living proof of his thought and philosophy. In order to understand Mahatma Gandhi’s life and thought it is necessary to analyse his cultural heritage and major influences which contributed towards the development of his thought and personality. Gandhi embodied in himself the wisdom and inspiration of sages of different ages. We can divide the sources of influence into three main heads, i.e., family, Indian tradition and the Western sources.

The influence of his family and environment was great and had a deep impact on his mind. He was influenced by his family circle in his childhood. Mahatma says about his father "My father was a lover of his clan, truthful, brave and generous.....my father never had any ambition to accumulate riches and left us very little property." ¹

His father, Karam Chand Gandhi was a fearless, truth loving and forgiving man. For the sake of truth he could oppose the kings and leave even the best jobs. Money and possessions were not his weakness. Mohandas had seen his father respectfully entertaining people of various religions, including the Jain saints and Muslim saints. His father used to participate in these religious discussions. Child Mohandas, had taken the lessons of religious tolerance from his father.

Apart from respect for all religions and dignity of labour, his father became the source of his first lessons in Ahimsa, sublime love and true confession which he got at the age of thirteen,
these became his life's treasure and the very foundation of his life, thought and personality.

The influence of his mother is also very deep on Mohandas's mind. She was a pious lady, who was deeply spiritualistic and religious. She loved her children and taught them discipline. J.J. Doke, Gandhi's first biographer, writes about her "just as though the house were a mediaeval convent and she an Indian saint Elizabeth. It was her influence, more than any other that formed the character of the boy."  

Another biographer concludes the influence of his parents that his father was the model that he was to follow in his career, in life but his mother became the core of his inner being. Her affection forged bonds that continued to protect and influence him even when physically she was away and had even ceased to be.

As a child, Mohandas had a very devotional and sensitive mind and was influenced by the plays which he read e.g. 'Sharavana Pitri Bhakti' and he saw 'Harish Chandra'. Regarding these two plays he writes in his autobiography, "still both Harish Chandra and Shravana are a living realities for me, and I am sure I should be moved as before if I were to read those plays again today."  

Sharavana Pitri Bhakti motivated him for service of parents and 'Harish Chandra' inspired him to be truthful at any cost.

Kasturbai, his wife too played an important role in the making of Mahatma. She was a simple lady but spiritually elevated. It was she who shaped his ideas about woman and her strength. It was through her he realized that a woman is not husband's bonded slave but an equal partner in all his joys and sorrows. She is also as free as husband to choose her own role. "She became his teacher in satyagraha much more successfully than he had been a husband teacher."  

25
Mahatma Gandhi wrote about his wife to Lord Wavell in a letter, “She was a woman always of a very strong will, which in our early days I used to mistake for obstinacy. But that strong will enabled her to become quite unwillingly, my teacher in the art and practice of non-violent non-cooperation.”

Like a true satyagrahi, she always resisted him with love and self-suffering and finally she was victorious and was able to convert the heart of her husband. It is for this reason, Gandhi said that she was my teacher in the art of non-violent resistance, i.e. satyagraha.

Apart from the family influences, Gandhi was deeply influenced by Indian Philosophical scriptures namely the Vedas, Upanisads, The Bhagavad Gita, Mahabharat, Ramayana Purana, Patanjali's Yogasutra, Buddhist and Jaina religious scriptures and Koran. Out of these scriptures a few had a very deep influence on his mind. Ishopanishad had a very deep influence on his mind, soul and personality. He found the essence of all the Vedas in the first verse of Ishopanishad. It is as:-

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ईशावास्यमिदं सर्वं यत्किंचि जगतो जगतः।
तेन त्यक्ते यू-योः; या गृह्यः कस्य त्वविद्धनम्॥
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It means that all is God in this universe. Man should live here not for his body only rather he should use the objects of the universe in a restrained way. He should practise non-possession in the world and work for the betterment of the universe. Gandhi explains the first verse of Ishopanishad in the following words, "One is asked to dedicate everything to God and then use it to the required extent. The principal condition laid down is that one must not covet what belongs to another. These two maxims contain the quintessence of the Hindu religion."
Gandhi was impressed with the Hindu view i.e. the unity of all existence and its ethical and spiritual outlook. Everything, according to it, is the manifestation of the same spirit. Brahman or Atman is present in everything. It is in this sense that Gandhi believed in Advaita, i.e., in absolute oneness of all being. He said that the chief value of Hinduism lies in holding the actual belief that all life (not only human life but all sentient beings) is one, i.e., all life coming from one universal source, call it, Allah, God or Parmeshwara. The unity of life is a peculiarity of Hinduism which confines salvation not to human beings alone, but says that it is possible for all God's creatures. On account of this belief in the unity of all existence, Gandhi preached love even towards inanimate nature and was very much against the technological exploitation of nature which is the characteristic of modern western civilization. He was overjoyed at the absolute unity of the entire existence. He interpreted the advaita of Hinduism in his own way. According to him, the same spirit of Brahman runs through each and every atom of the world.

Gandhi was deeply impressed by the ‘The Song Celestial’, the translation of the Bhagavad Gita, by Sir Edwin Arnold. Bhagavad Gita remained ever since his spiritual dictionary. He said whenever I am in difficulty or distress, I seek refuge in her bosom. I can declare that Gita is ever presenting me with fresh lessons and if somebody should tell me that it is my delusion, my reply to him would be, I shall love to hug this delusion as my richest treasure.

Bhagavad Gita came in Gandhi’s life when he was in search of his self identity or swadharma. Bhagavad Gita brought him back from his delusions of Western culture and made him realize that by running after the objects of the world man destroys himself. Man should devote his life in search of soul and Brahman. Bhagavad Gita very clearly explained that the
attainment of *Moksha* and the attainment of worldly pleasures are two opposite things. Gandhi was fascinated by these *Shlokas*.

"भ्यापितो विश्राणुः: सङ्क-सतेपूजयते।।
संज्ञातं संज्ञायते काम: कामात: क्रोधोज्जविषयते।।
क्रोधात् भवतिसम्मोहः: सम्प्रभृतिविध्वंसः।।
सम्प्रभृतिभक्ष्यातृज्ञानशो बुद्धिनाशात्मरणसहितः।।"8

The meaning of the above verses has been rendered into the following verse by Arnold.

If one ponders on the objects of sense,  
there springs attraction;  
from attraction grows desire,  
desire flames to fierce passion,  
passion breeds recklessness,  
then the memory -all betrayed-  
lets noble purpose go, and saps the mind,  
till purpose, mind and man are all undone."9

Gandhi realized that the worldly objects and sensations are the cause of destruction of man. But Bhagavad Gita suggests a way out also of this desolate situation.

Gandhi said that "Gita became an infallible guide of conduct. It became my dictionary of daily reference...... I turned to this dictionary of conduct for ready solutions of all my troubles and trials. Words like *aparigraha* (Non possession) and *Sambhava* (equability) gripped me. How to cultivate and preserve that equability was the question."10

He realized that non possession and equability presuppose a change of heart and a change of attitude. Fasting
was accepted life for the purpose of restraint. It is maintained in Bhagavad Gita.

"विषया विनिवृत्तेऽनि आहारस्य देहिनः॥
रसवच रसोद्विवस्य अष्ट श्रेरु निवतिते ॥११॥

It means that objects fall away from the abstinent man thus enabling him to leave the longing behind. It is said further that his longing also ceases when he sees the Supreme. It means that with the grace of God man attains the control over his senses and he enjoys the bliss of God's Love.

We can see that Bhagavad Gita played a very important role in Gandhi's life and his scheme of actions. He began his strivings to become a Karma Yogi after reading Bhagavad Gita. Under the influence of Bhagavad Gita, his life was changing every day, perhaps every minute. His soul was emerging out of darkness and the objects in the world were becoming clear every day. Meanings of various relations and institutions were changing. It was the time when he realized that his family, i.e. his wife and children were a part of his wider family, i.e., God's family, i.e., mankind. He realized that the purpose of his life is to be a Karam Yogi and to devote his life to yajna. In this context he says, man's ultimate aim is the realization of God and his activities social, political and religious have to be guided by the aim of the vision of God. The immediate service of all human beings became necessary part of the endeavour simply because the only way to find God is to see Him in His creation and be one with it. He realized that this can only be done by the service of all. He said, I am part and parcel of the whole and I cannot find Him apart from the rest of humanity. My country men are my nearest neighbours. They have become so helpless, so resourceless, so inert that I must concentrate myself on serving them. So the service of humanity became the aim of his life.
To him, Bhagavad Gita is a commentary on the first verse of Ishopanisad. Besides Bhagavad Gita, he was influenced by many other Hindu Scriptures also, like, Mahabharta, Ramayana, Patanjli’s Yog Sutra, Buddhist religious scriptures, the Jaina’s ethical theory of five Mahavartas. What inspired him most in Hindu religion was its ethical and spiritual outlook. He believed in the reality of *Karma* and *Dharma*. *Dharma* for him is the basic foundation of the universe. Without it the universe cannot exist. Gandhi found the Hindu sacred books, right from the Vedas filled with precious moral values and duties.

*Ahimsa* was one of the virtues which found its explicit expression in Chandogya upanishad and Ishopanisad. Later on it has found expression in various Dharmsutras and Patanjli’s *Yogsutra* explicitly mentioned it as one of the five Yamas. In Jaina system we find five Mahavartes and *Ahimsa* is one of those five Mahavartes. Similarly the virtue of *Satya* had been taken as the greatest virtue, right from the age of Rigveda. Sometimes there is explicit mention in the Vedas that *Satya* Constitutes the content of the *Rta*. The other ethical virtues such as love, compassion, self sacrifice, celibacy, selflessness liberty etc. have been repeatedly emphasized in various Hindu scripture. This influence seems very much proved when we find him taking a vow to practice eleven virtues. The five amongst these eleven virtues are the same virtues which are from Ptanjali’s *Yog sutra* under five *Yamas*. These are accepted as the five Mahavartas in the Jiana ethical thought also. These are, *Satya* (*truth*), *Ahimsa* (*Non violence*), *Brahmcharya* (*Celibacy*), *Aparigraha* (*Non possession and Astey* (*Non stealing*)

He was influenced by the Indian Epics i.e., Ramayana and Mahabharta, also. The ethical teachings of Ramayana and Mahabharta impressed him a lot and played a great role in giving shape to his moral and political thought.
He was impressed by the Indian Hindu religion but his faith was not blind faith in Hinduism. He was a staunch critic of many of the unhealthy practices prevalent in Hinduism e.g. untouchability. He was against caste system prevalent in India. Untouchability was a direct consequence of this system and he struggled against this intensely. Although his life he struggled for the uplift of harijans. It was because of his efforts that untouchability was removed to some extent from India though it had been prevalent for centuries in India. It was because of his efforts that the doors of the temples were opened for the harijans. What ever did not appeal to his mind and reason, he criticized and fought against that all through his life.

Similarly, interpretation of Islam by the massages and sermons contained in the different surahs of koran and various utterances which Mohammad himself is reported to have made at times, impressed Gandhi.

In his spiritual and religious quest he met leaders of various religions. He met Rajchandra, a businessman who had a burning passion for self realization. He always had these lines of poet Muktanand on his lips;

"I shall think myself blessed only when I see Him in every one of my daily acts;
verily He is the thread, which supports Muktanand's life."

Rajchandra remained his guide for many a years for spiritual clarifications.

Gandhi writes in The Story of My Experiments With Truth, "Three moderns have left a deep impression on my life and captivated me. Rajchand Bhai by his living contact, Tolstoy by his book,'The Kingdom of God is with in You, and Ruskin by his 'Unto this Last'."
Now we shall see the western influences on the Philosophy and life of Mahatma Gandhi. It shall be appropriate, if we start with the influence of Bible, the New Testament and especially the Sermon on The Mount. Gandhi says when he read the Bible, "The Sermon on the Mount went straight to my heart. I compared it with Gita. The verse, 'But I say unto you, that ... i.e resist not evil; but who so ever shall smite thee on thy right cheek, turn to him the other also and if any man takes away thy coat, let him take away thy cloak too," delighted me beyond measure."\textsuperscript{14} He further was reminded of the famous words of Shamal Bhatt 'For a bowl of water, give a goodly meal'.

After reading Bible, The Sermon On The Mount, The Song Celestial and The Light of Asia he concluded that renunciation was the highest form of religion. But his religious yearnings were fulfilled when he read Tolstoy's Christian writings. He felt satisfied and delighted by Tolstoy's restless search for perfection and universal love. He writes about this in his autobiography, "Tolstoy's 'The Kingdom of God is Within You overwhelmed me. It left an abiding impression on me."\textsuperscript{15}

He was impressed by the independent thinking, profound morality and truthfulness of this book. He writes at an other place in this contexts, "I made an intensive study of Tolstoy's books. The gospels in brief, 'What To Do'? and other books made a deep impression on me. I began to realize more and more about the infinite possibilities of universal love."\textsuperscript{16}

Tolstoy has advocated with great clarity that all government is based on war and violence and it can be countered through passive resistance only. This helped to clear many a problems of his mind related with state and society. Gandhi came to know that no man is infallible, even if they form themselves into a body, a senate, an assembly, or a parliament. Everywhere there is always scope for wrong doing towards the
individual. But Tolstoy suggested that the opposition to the state must be offered in the true spirit of Christianity, which teaches love and non-violence. Passive resistance is the only escape from the evil of armaments and war. Tolstoy rejected both the methods, i.e. revolution and constitutional struggle to combat the governmental oppression.

Tolstoy writes "A man has only to understand that his life does not belong to himself or his family or the state but to Him who sent him into the world and that he must therefore fulfill not the law of his personality or family or state but the infinite law of Him from whom he has come and he will feel himself absolutely free from all human authorities and will even cease to regard them as able to trammel anyone...... Let a man but realize that the purpose of his life is to fulfill the law of God".17

Tolstoy says the sole guide to such a man would be the law of love. He might be tortured, imprisoned, deprived of all his worldly possessions, no physical suffering or threat of external harm can force him into committing an action which is contrary to his conscience. Tolstoy said that non-violent non-cooperation with the state is the only way of deliverance from the evil of oppression and violence that has afflicted the human society and state.

Gandhi described Tolstoy as the greatest apostle of non-violence that the present age had produced. On the occasion of Tolstoy's birth Centenary in 1928, in a public tribute he remarked that what had appealed to him most in Tolstoy's life was that he practised what he preached and reckoned no cost in his pursuit of truth. He said, he was the most truthful man of his age.

The second thing which impressed Gandhi was the simplicity of his life. It was a life of renunciation. Being rich and yet embracing poverty, only people like Buddha and Tolstoy can do.
The third thing which impressed Gandhi was his practice of the doctrine of 'bread labour'. Tolstoy said that all philanthropy of the rich people is hypocrisy, till they themselves shrink body labour and continue the life of luxury and ease.

Tolstoy's views about non-violence were very clear. For a truly Christian man very little is required to be done to shake power of the government to pieces. Tolstoy said that the kingdom of God is attained by those who sacrifice outward circumstances for the sake of truth. He believed in non-possession.

Gandhi was not a believer of non-violence until he had read Tolstoy. It was only after he had read the Kingdom of God is Within You, he turned towards non-violence at home, among personal friends and colleagues and then towards society and state. After nine years of spiritual love and adoration of Tolstoy, Gandhi wrote him his first letter to seek inspiration at the hours of crisis during the South Africa satyagraha. He wrote, "The climax was reached three years ago with a law which I and many others considered to be degrading calculated to unman those whom it was applicable. I felt that submission to law of this nature was inconsistent with the spirit of true religion. I and some of my friends were and still are firm believers in the doctrine of non-resistance to evil. I had the privilege of studying your writings also which left a deep impression on my mind. British Indians, before whom the position was fully explained, accepted the advice that we should not submit to the legislation, but we should suffer imprisonment, or what ever other penalties the law may impose for its breach."

Their spiritual attraction is revealed by the prompt reply of aged Tolstoy to encourage Gandhi. He wrote in his reply, "May God help all your dear brothers and co-workers in the Transvaal. This fight between gentleness and brutality, between humility
and love on one hand and conceit and violence on the other, makes itself ever more strongly felt here to us also especially in the sharp conflicts between the religious obligations and the laws of the state expressed by conscientious objection to render military service.”

According to his British biographer, Alexander Horace, “The exchange of correspondence between these two great advocates of non-violence shows how much Gandhi learnt from Tolstoy.”

Gandhi turned towards Tolstoy for perennial inspiration in his fights against the overwhelming odds during satyagrahas. In his practice of love, he turned to the boycott of foreign cloth and adoption of spinning wheel. Gandhi’s statements on many occasions reflect the influence of Tolstoy very vividly on his mind. As in his famous statement at his trial in 1922 when he invited the judge Broomfield “To inflict upon me the heaviest penalty that can be inflicted upon me for what in law is a deliberate crime and what appears to me as the highest duty of a citizen”. This statement reminds of Tolstoy’s ultimatum to the Tsar, “I shall continue the cause which the government regards as a crime and which I regard as my highest duty before God.”

Tolstoy brought home to Gandhi the social and economic implications of love. It was Tolstoy who said that the cause of poverty of the poor is the idleness of the rich. If we really want to eradicate this disease we are required to live our lives with the bread of our own manual labour. Gandhi adopted it and followed it all through his life as a religious duty.

The idea of trusteeship which Gandhi gave resembles Tolstoy’s idea of non-possession and adoption of poverty. Therefore it seems that Tolstoy was the founder of Gandhism Gandhi was impressed by the idea of enlightened anarchy given by Tolstoy. He believed if all obeyed the teachings of Christ, we
will not require police or armies to keep the world and public in order. But this does not apply to any existing society. In a way, we can say, Gandhi extended Tolstoy’s ideas and gave them practical shape. The Kingdom of God is Within You, contains in outline practically the whole of Gandhi’s programme of non-violent non-cooperation. Tolstoy’s doctrine of non-resistance was elaborated and given a body in his movement for the freedom of India. In it he was helped by two other servant of humanity John Ruskin and Henry Thoreau, whose philosophy he synthesized with Tolstoy’s.

John Ruskin was another Western thinker whose book ‘Unto This Last’ influenced Gandhi as a magic spell and he brought about a prompt and practical transformation in his life. The teachings of the book grasped by Gandhi were as follows:

1. “The good of the individual is contained in the good of all.
2. The laywer’s work has the same value as the labourer’s, in as much as all have the same right of earning their livelihood from their work.
3. The life of a labourer, i.e., the life of a tiller of the soil and the handicrafts man, is the life worth living.”

Gandhi says that the first of these three teachings, i.e., each man’s good is contained in the good of all, he knew earlier and the second teaching, that of the dignity of labour, he had dimly realized, but, the third teaching was totally new. He says he had never felt the importance of the hard physical labour earlier. He was so immensely impressed by this book that he translated the book, ‘Unto this Last’, in Gujarati under the title ‘Sarvodya’ and published in his weekly journal ‘Indian opinion’ for the benefit of others.

Ruskin believed that the true bases of society was not wealth but the invisible gold of human companionship. The possession of wealth and power was selfish, perpetuated social
inequalities and injustice and had to be renounced until there was enough for everyone. Gandhi says that the book confirmed his own growing conviction that the simple life of a peasant and craftsman was the ideal life.

He started doing experiments with the 'Gospel of labour and the doctrines of 'Unto This Last'. He drew the conclusion that God created man to work for his food and maintained that those who eat the food without work were thieves. The divine law that man must earn his bread by labouring with his own hands, was first stressed by Russian writer named T.M. Bondaref and Tolstoy advertised it and gave it wider publicity, Ruskin too stressed on the dignity of Labour. Gandhi wrote in "From Yeravda Mandir" in this context, "In my views the same principle has been set forth in the 111rd chapter of the Gita where we are told that he who eats without sacrifice eats stolen food. Sacrifice here can only mean bread labour."24

The influence of Ruskin and Tolstoy is quite visible when we see Gandhi's life in totality. He believed that the law of labour honestly obeyed leads towards love and non-violence. It improves ones relations with others. Gandhi believed that man is born to serve. Service of humanity was being practised every moment and it can be seen from his practical life, e.g. serving his father for three years before his death, serving his sister's husband-on his death bed and nursing the lepers at his home, nursing the plague patients in South Africa and taking up the duties of scavengers voluntarily at Kumbh Mela in Haridwar. He believed that what ever profession we may choose, the aim should always be to serve other people.
Gandhi was impressed by one more Western thinker, Henry David Thoreau also. Thoreau wrote in his essay 'Civil Disobedience' that he will not obey a government which is sinful. He believed in action and not in talk. He opposed Negro slavery and individual slavery to church. Thoreau said that the sincere action of a few thousand, hundred, tens or even one honest man will be enough to oppose slavery. He said that there are thousands who oppose war, slavery but do not do anything to put an end to it. He suggested a programme of peaceful revolution, the right to refuse allegiance to and to resist the government when its tyranny and efficiency are great and unendurable.

To some people it appears that Gandhi took the idea of Civil disobedience from Thoreau but Gandhi himself says that the resistance to authority in South Africa was well advanced before he got the essay of Thoreau 'Civil Disobedience'. It was called passive resistance at that time. The word civil disobedience was used in place of passive resistance to explain the struggle to the English readers. Gandhi rather preferred the word civil resistance in place of civil disobedience. Louis Fischer, his French biographer says that Gandhi was in jail at the very moment he read 'Civil disobedience'.

Like Ruskin, Thoreau sought a closer correspondence between man's acts and man's goals. The dissonance between the creed and deed is the root of innumerable wrongs in our civilization. According to Louis Fischer, "Millions have read Ruskin and Thoreau and agreed with them. But Gandhi took words and ideas seriously and when he accepted an idea in principle, he felt that not to practise it was dishonest. How can you believe in a moral and religious percept and not live it." Gandhi tried to establish a harmony between words, beliefs and acts as a formula for mental health.
Vincent Sheean seems to be right when he says, "The entire life of Mahatma Gandhi is a story of becoming what he already was,— but he required these external buttresses to assure himself that he was or might be right. His humility, overwhelming at the end, must have been innate or he could not have relied so heavily upon these accidental aids from the beginning. It was so in all the subsequent discoveries, with Tolstoy or Ruskin or Thoreau—they each in turn came to support with "authority" that which he already passionately believed and had already acted upon to the limit of his powers. It was so even with the Gita and the New Testament, which incised themselves into his soul by words corresponding to the realities already existent there."26

One more person influenced him and that was Socrates. He was overwhelmed by the truthfulness of Socrates. He wanted everybody to know the story of this truthful man. For this purpose he translated Plato's 'Apology' into Gujarati. Its English version was published weekly from 04-04-1908 in the Indian Opinion. We find three fold influence of Socrates on Gandhi's mind.

Firstly, creating in Gandhi's mind and heart a permanent fascination for Socrates as an exponent of non-violence.

Secondly strengthening the repulsion for the external pomp of civilization.

Thirdly a fascination for the dialogue method of writing as in the Hind Swaraj.

Both Gandhi and Socrates practised fearlessness and believed in the immortality of soul. Both had an integral and comprehensive approach to the problems of man and society.

Gandhi writes about Socrates in the Indian Opinion, "Today the world cherishes Socrates memory. His teaching has benefitted millions. His accusers and his judge stand condemned
by the world. Socrates has gained immortality and Greece stands in esteem because of him and others like him."  
In the end, we can say these influences were prominent in directing his search for social and political ideals and spiritualistic quest. His character and personality were fairly formed in the early years of his life. He believed in discipline and progress. He believed in regulating impulses as necessary for an average man. He was not a born saint but he struggled day and night towards saintliness. He carved his personality with the care and sensitivity of a sculptor and he laboured very hard to make his personality an integrated human personality of beauty and holiness. Truth was an ideal and non-violence was a means to him. He wanted to live by his creed. His entire life was rooted in his basic faith in a few unalterable truths. The first of them was sincere unconquerable faith in God. To him God is Truth, Justice and love. God was a living reality for him. He was very much sure of His existence.

He lived for realization of Truth, God, morality and not for the sovereignty of earth. He held that morality is higher than law and the real court is the court of God. He wished all men to realize this truth. He was all love to the poorest of India.

Rabinder Nath Tagore writes about Mahatma Gandhi that "He stepped at the threshold of the huts of the thousands of dispossessed, dressed like one of their own. He spoke to them in their own language. He was living truth."  
We can justifiably say that for this reason Mahatma, the name given to him by the people of India is his real name. Tagore says further, "who else felt like him that all Indians are his own flesh and blood? When love came to the door of India that door was opened wide. At Gandhi's call! India blossomed forth to new greatness, just as once before in earlier times, when Buddha proclaimed the truth of fellow feeling and compassion among all living creatures."
This proves categorically that Gandhi was the symbol of universal humanity. He had been exposed to the cultural and moral influences of the greatest thinkers of his age. However his cultural rootedness to the country of his belonging provided him with additional hues and nuances of spirituality and universal brotherhood.
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GENESIS OF GANDHIAN THOUGHT

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