

Culture of Nonviolence: Tolstoy, Gandhi and the Legacy of J.C. Kapur

A Paper by Pascal Alan Nazareth, Ambassador (Retd), Managing Trustee, Sarvodaya International Trust, delivered at the 12th Rhodes Forum on September 26, 2014

Distinguished chairman, vice chairmen, moderators and participants in this 12th annual session of the World Public Forum ‘Dialogue of Civilizations’.

I am greatly honoured and privileged to have been invited to address this very distinguished and scholarly gathering on the topic of ‘Tolstoy, Gandhi and the Legacy of J.C. Kapur’. My manifold thanks to all those involved in extending this invitation to me and to Prof. Marietta Stepanyants, Mahatma Gandhi Chair of the Institute of Philosophy of the Russian Academy of Sciences for her generous introduction of me at this session.

All those involved in researching and diffusing by various means the vision and ideals of Mahatma Gandhi owe a great debt of gratitude to Prof. J.C. Kapur for bringing the Mahatma into the Dialogue of Civilizations discourse in a broad spectrum and insightful manner. I offer my personal homage and manifold thanks to him for this important contribution.

Tolstoy and Gandhi have made monumental contributions to the theory and praxis of non violence. However, in the earlier part of their lives both were involved in military campaigns, the former actively as a soldier in the Caucuses and Crimea and the latter as a volunteer stretcher bearer in the Anglo-Boer and Anglo Zulu wars in South Africa. Their deep commitment to non-violence gestated only after they moved away from their “nihilistic” and “atheistic” phases, at age 53 in Tolstoy’s case and age 21 in Gandhi’s case. Witnessing the killings and human suffering wars cause was partly responsible for creating in them a great revulsion for war.

1881 was the turning point in Tolstoy’s life. In that year, having achieved the zenith of literary fame and the prosperity this brought, he moved from his Yasnaya Polyana country estate to Moscow. Here he participated in that year’s census of this city and saw for the first time the terrible social condition of the urban poor.



But he also observed that despite the deep resentments among many, most of them were imbued with deep faith and resignation. This triggered his writing pamphlets and books such as ‘What then must we do’ and ‘The Kingdom of God is within you’ as also to his turning away from literature to study the tenets of various religions, including Hinduism, Buddhism and Islam. His ‘My Confession’ and ‘What I believe’ : Critique of Dogmatic Theology’ were the outcome of this intense study. In the former, he revealed the sinful deeds of his past life and the great mental tussle between his preference for reason over faith and his perception of the salutary effects of irrational faith among the impoverished peasants. *“In contrast with what I had seen in our circle, where the whole of life is passed in idleness, amusement, and dissatisfaction, I saw that the whole life of these people was passed in heavy labour, and yet they were content with life.....these people accepted illness and sorrow without any perplexity or oppositionand death and suffering with tranquility and in most cases gladly”*.

In ‘‘What I believe’ : Critique of Dogmatic Theology’. (1883) ” He wrote : *“I am fifty-five years old and, with the exception of the fourteen or fifteen years of my childhood, I have been until recently a “Nihilist” in the sense that I have not been a Socialist or Revolutionary, but one completely without faith. Five years ago I began to believe in the doctrine of Christ, and in consequence a great change has been wrought in me. I now no longer care for the things that I had prized, and I have begun to desire things concerning which I had formerly been indifferent. For me, good and evil have changed places. This experience came through my apprehending the doctrine of Christ in an altogether different way, and seeing it in quite a new light.....Like the thief on the cross, I, too, believed in the doctrine of Christ, and found my salvation in it. This is not a far-fetched comparison; it worthily describes the condition of anguish and despair I once was in and the peace and happiness that now fill my soul.”* He then averred it was not his intention to interpret Christ’s doctrine, but only to relate how it has given “new direction” to his life and *“to prevent others from interpreting it wrongly”*. Thereafter, he frequently berated the Russian Orthodox Church for its hypocrisy and perversion of Christ’s teachings.

In his ‘Christianity and Patriotism’ (1894), which he began to write during the visit of a Russian Naval squadrons to Toulon, he averred *“The most fearful evil in the*



world is hypocrisy. Not in vain did Christ , once only, show anger, and it was against the hypocrisy of the Pharisees. But what was Pharisaic hypocrisy compared with our own ? In comparison with our hypocrites, their hypocrisy was child's play.....It is very convenient to profess a doctrine which has, at one end Christian holiness and at the other end, the heathen sword and gallows ; when it is possible to deceive by holiness, holiness is brought into play, but when this fails, the sword and gallows are set to work.”

Commenting on the use of patriotism by the Russian State and Church for war mongering he wrote. *“Patriotism was necessary for the formation and consolidation of States composed of different nationalities and for defence against barbarians.Patriotism to-day is the cruel tradition of an outlived period, which exists not merely by its inertia, but because Governments and ruling classes are aware that not only their power, but their very existence, depends upon it. They therefore persist in inciting and maintaining it among the people, both by cunning and violence”*

In the concluding part of this book he also accused the European nations which, *“forgetful of Christ, have in the name of patriotism, been more and more incited against peaceful peoples of the East.If Japan and China forget the teaching of Buddha and Confucius as completely as we have forgotten the teaching of Christ, they would soon master the art of killing (as Japan has already shown) and being brave, skilful, strong, and numerous, they would inevitably do with Europe what the European countries are doing with Africa. “*

Outraged by Tolstoy’s frequent attacks upon it, the Holy Synod of the Russian Orthodox Church excommunicated Tolstoy in 1901,. His response was unabashed and dignified. Its opening and concluding sentences are as under : *“What I believe is this: I believe in God, whom I understand as spirit, and in Love as the beginning of everything. I believe that the will of God is most clearly expressed in the teachings of Christ, but I consider it the greatest of blasphemies to look on this man as God and to pray to Him. I believe that man’s true good lies in following the will of God, and that Gods will is for men to love one another and do unto others as they wish others to do unto them. According to the gospels, this is the whole of the law and the prophets.....*



Coleridge said ‘He who begins by loving Christianity more than the truth, will proceed by loving his own church better than Christianity, and end up loving himself better than all’. I have gone the opposite way. I began by loving my Orthodox faith more than my own peace, then I loved Christianity more than my own church, and now I love the truth more than anything else in the world.”

His troubles with the Russian state commenced in subsequent years because of his strong criticism of the frequent executions of impoverished peasant rebels. In his 1908 ‘I cannot be silent’ book he wrote “*A short time ago two executioners were not to be found in all Russia. In the eighties there was only one. I remember how joyfully Vladimir Solovev told me that the sole executioner was taken from place to place....People now write and speak of executions, hangings murders and bombs as they used to speak about the weather.....What is most dreadful is that all this inhuman violence and killing, besides the direct evil done to the victims and their families, brings a yet more enormous evil on the whole people by spreading depravity among every class of Russian in the same way that fire spreads amid dry straw. This depravity grows with special rapidity among the simple working folk because all these inequities , exceeding by a hundred fold all that is or has been done by thieves, robbers and all revolutionaries put together, are done as though they were something necessary, good and unavoidable. These deeds are not merely excused but supported by different institutions inseparably connected in people’s minds with justice, and even with sanctity ; the synod, the Duma, the Church and the Tzar”.*

The publisher of this book was arrested and several newspapers which had published extracts from it were fined.

Tolstoy’s opposition came not only from the Church and State but also from Russian writers and revolutionaries. Maxim Gorki made devastating comments about him in his ‘Reminiscences’ book, accusing him of having a “*disproportionately overgrown individuality which is a monstrous phenomenon*” and of having “*very suspicious relations with God*” . He stated “*that they were like two bears in a den*”.



Lenin wrote seven essays on Tolstoy between 1908 and 1911,. He lauded Gorki's book and stated "No one has written about Tolstoy so honourably and boldly" He accused Tolstoy of having acquired his ascetism, non violence, and notions that everything material is unreal and man's only duty is to save his soul from "the unchanging nations of the East" and declared "Tolstoyism is our historical sin.....In our day, every attempt to idealize Tolstoy's teaching, every justification of his non-resistance and calls to moral self-perfection, his doctrines of conscience and universal love, his preaching of quietism and ascetism bring with them most immediate and profound evil"

Tolstoy also faced much opposition, and harassment, from his wife and two of his children. It commenced soon after he adopted his ascetic life in 1883 and became worse with every passing year thereafter. By 1910 it became so insufferable that on Novemebr 2nd, before sunrise, he left his Yasnaya Polyana home. Some days later he was found, very ill, in the small village of Astapovo. He died there on November 5th and was buried at Yasnaya Polyana two days later. The Holy Synod forbade memorial services for him in any of its Churches. However, the Czar and the Duma sent condolence messages. St. Petersburg University suspended classes and its student choir sang a chorale as a tribute to him.

Toltoy's first contact with Eastern religions was at a hospital in Kazan, (where he had done his university studies). Here he met a Mongolian Buddhist monk, who spoke to him about compassion and non violence. Many years later (1901), an Indian admirer based in New York sent him Swami Vivekananda's book 'Raja Yoga : Conquering Internal Nature' (published in New York in 1896). His biographer Paul Birukov has written that this book made a deep impact on Tolstoy. The entry he made in his diary some months later read " I felt God clearly for the first time.....I was in Him a limited being in the illimitable, He the illimitable within the limited me"

Tolstoy's clearest enunciation of the imperative need for nonviolence in all and particularly the Indian freedom struggle was made in his 1908 'Letter to a Hindoo'. It was written in response to a letter from Tarakanath Das, editor of a militant Indian magazine called 'Free Hindustan', published in Vancouver. In his letter Das



had argued that *“Resistance to aggression is not simply justifiable but imperative and nonresistance hurts both Altruism and Egotism”*. Tolstoy began his reply with quotations from the Vedas and the Bible about the primacy of Truth and love and wrote *“The oppression of a majority by a minority, and the demoralization inevitably resulting from it, is a phenomenon that has always occupied me and has done so most particularly of late.Your letter, as well as the articles in Free Hindustan and Indian political literature generally, shows that most leaders of public opinion among your people no longer attach any significance to the religious teachings that were and are professed by India’s peoples and recognize no possibility of freeing themselves except by adopting the irreligious and profoundly immoral methods which the English and other pseudo-Christian nations utilize.You say the English have enslaved your people and hold them in subjection because the latter have not resisted resolutely enough and have not met force by force. But the case is just the opposite. If the English have enslaved the Indian people it is just because the latter recognize force as the fundamental principle of the social order.....A commercial company enslaved a nation comprising two hundred millions. Thirty thousand men, not athletes but rather weak and ordinary people, have subdued two hundred million vigorous, clever, capable, and freedom-loving people. These figures make it clear it is not the English who have enslaved the Indians, but the Indians who have enslaved themselves?When the Indians complain that the English have enslaved them it is as if drunkards complained that the spirit-dealers who have settled among them have enslaved themIf the people of India are enslaved by violence it is only because they themselves have lived by violence, and do not recognize the eternal law of love inherent in humanity.”*

Tolstoy’s initial impact on Gandhi was in 1894 and through his book ‘The Kingdom of God is within you’, which impressed and inspired him greatly. He thereafter read other books of Tolstoy that he found in South Africa . In 1908, when Tolstoy’s ‘Letter to a Hindoo’ was brought to his notice he wrote to Tolstoy requesting confirmation of this letter’s authenticity as also permission to translate/publish it in Gujarati. In Foreword to this publication he wrote *“To me, as a humble follower of that great teacher whom I have long looked upon as one of my guides, it is a matter of honour to be connected with the publication of his letter, especially the one which is now being given to the world.....When a man like Tolstoy, one of the clearest thinkers in the western world, one of the greatest writers, one who as a soldier has known what violence is and what it can do,*



condemns Japan for having blindly followed the law of modern science, falsely so-called, and fears for that country 'the greatest calamities', it is for us to pause and consider whether, in our impatience of English rule, we do not want to replace one evil by another and a worse."

Subsequently he wrote from London in October 1909 informing Tolstoy of his non-violent struggle against racial oppression in South Africa and sending Rev. J.J.Doke's biography of him. Tolstoy replied *"I have just received your most interesting letter, which has given me much pleasure. God help our dear brothers and co-workers in the Transvaal. The same struggle of the soft against the harsh, of meekness and love against pride and violence, in making itself felt every year more and more among us"*.

To Gandhi's next letter, written from Johannesburg in early April 1910, and enclosing his recently written book 'Hind Swaraj or Indian Home Rule' Tolstoy replied : *"I have received your letter and your book 'Indian Home Rule'. I read your book with great interest because I think that the question you treat in it – passive resistance – is a question of the greatest importance not only for India but for whole humanity.....I am not quite well at present and therefore abstain from writing to you all what I have to say about your book and all your work which I appreciate very much but I will do it as soon as I will feel better."* He signed the letter as *"your friend and brother L.Tolstoy"*

In Tolstoy's next much longer letter of September 7, 1910, he acknowledged receiving the 'Indian Opinion' journal Gandhi had sent him and wrote, almost prophetically,; , *"I think it will please you to hear that in Russia too a similar movement is rapidly spreading and refusals of military service increase year by year. However small, as is the number with you of those who renounce all resistance by force and with us the number of men who refuse any military service – both can say that God is with us and God is mightier than man. In confession of Christianity – even a Christianity as deformed as that taught among us – and a simultaneous belief in the necessity of arms and preparations to slaughter on an ever increasing scale, there is an obvious contradiction that cries to heaven, which sooner or later, but quite probably quite soon must appear in the light of day in its complete nakedness."*



Like Tolstoy, Gandhi too had great reverence for Christ but not for his Churches. His reverence for Christ is seen in the following statements :

“What does Jesus mean to me? He was one of the greatest teachers humanity has ever had.”

“Jesus was the most active resister known perhaps to history. His was nonviolence par excellence”.

“Jesus expressed as no other could, the spirit and will of God. It is in this sense that I see him and recognize him as the Son of God. And because the life of Jesus has the significance and the transcendence to which I have alluded, I believe that he belongs not solely to Christianity but to the entire world, to all races and people.”.

Seeing a painting of the crucified Christ in the Sistine Chapel in Rome (on his way back from the 1931 Round Table Conference in London), he remarked “What would not I have given to be able to bow my head before the living image of Christ crucified. I saw there at once that nations like individuals could only be made through the agony of the cross and in no other way. Joy comes not out of infliction of pain on others but out of pain voluntarily borne by oneself.”

About the proselytization activities of missionaries and churches he wrote “ *I am not against conversion but against its modern methods which nowadays has become a matter of business like any other. I remember reading a missionary report about how much it costs per head to convert and then presenting a budget for “the next harvest”*

On patriotism, Gandhi differed from Tolstoy. His concept of it was imbued with the ancient Indian maxim ‘*Udara charita nam tu vasudaiva Kudumbakam*’ (for the broad minded all mankind is one family). He averred “*I live for India’s freedom and would die for it. But my patriotism is not exclusive. It is calculated to benefit all in the true sense of the word. Through the deliverance of India, I seek to deliver the so called weaker races of the world.... For me, patriotism is the same as humanity. It is not exclusive. I am patriotic because I am human and humane. I will not hurt England or Germany to serve India”.*

There was also a difference in what Tolstoy and Gandhi imbibed from Christ. The former focused on his gospel of love and non resistance; the latter on his message of redemption through self suffering. It was by combining this message with that



of Lord Krishna in the Bhagwat Gita about one's bounden duty to firmly confront evil and injustice irrespective of the outcome of this action that Gandhi fashioned his potent weapon of Satyagraha. It was not passive non-resistance to evil but active non-violent resistance to it.

Tolstoy's great contribution was to ignite the "fire in the minds of men" which Dostoevsky described so well in 'The Possessed', including the mind of a young Indian barrister in South Africa. Gandhi's great contribution was to devise an effective and potent strategy for harnessing this fire for non violent revolutions. The many successful nonviolent revolutions of the last seven decades – of which the most remarkable is that which has put a black president in the White House, has secured for Gandhi the credit of having "revolutionized revolution itself"

The great challenge we faces today is how to carry forward the valuable truth, love & non violence legacies of Tolstoy, Gandhi & J.C.Kapur into the post-modern era which Martin Luther King aptly described as that of "*guided missiles and misguided men*", declaring the stark choice now is "*either non-violence or non-existence*".

It is ironic that this great challenge comes primarily from within the United Nations which was instituted, "to save succeeding generations from the scourge of war". Its Security Council, is primarily responsible "to maintain international peace and security". Yet, its P5 members are the world's largest producers and salesmen of lethal arms. One of them annually spends more on military hardware than all other UN member states put together. On many thorny international issues three of the P5 often prefer military action to diplomacy and dialogue. The Iraq war was embarked upon by a "*Coalition of the Willing*" assembled and led by two P5 members, in open defiance of the Security Council. Almost a million Iraqis have been killed and four million displaced by this illegal war. In Libya, three of the P5 grossly misused a UNSC "*right to protect*" (R2P) resolution to bring about regime change and in the process destroyed a stable, secular and prosperous though authoritarian Arab state along with much of its infrastructure and the excellent irrigation system it had painstakingly constructed.. In their determination to bring about regime change in Syria also they have actively the supported the Jihadi terrorists that ae battling the Assad regime. These Jihadi's have morphed into ISIS and set up 'Islamic Caliphate of Syria and Iraq' and now control extensive swathes



of Syrian and Iraqi territory. So one of these P5 has begun to bomb ISIS military positions in Iraq and is considering doing so in Syria also. The same P5 member has vetoed 35 UNSC resolutions to shield a close ally in West Asia from international censure for its illegal occupation and devastating attacks on Palestinian and neighbouring lands and kept supplying it with lethal arms even while said attacks are being relentlessly made.

The UN Human Rights High Commissioner Ms Navi Pillay, in a recent address to the Security Council boldly pointed out *"Short-term geopolitical considerations and national interest, narrowly defined, have repeatedly taken precedence over intolerable human suffering and grave breaches of, and long-term threats to, international peace and security. ...the use of veto power to stop action intended to prevent or defuse conflict is a short-term and ultimately counter-productive tactic. These crises hammer home the full cost of the international community's failure to prevent conflict. None of these crises erupted without warning."*

Julian Assange and Edward Snowden have disclosed the gross human rights violations, incredible brutalities, deception and fraud which soldiers and contractors one of the P5 have perpetrated in Iraq, and its extensive spying even on the heads of state of its closest allies. The *"profoundly immoral methods the pseudo-Christian nations utilize"* which Tolstoy had castigated, still continue unabated.!

The World Social Forum (WSF), is an inspiring effort to create a "global peoples power" movement to confront and change the present oppressive P5 dominated globe scenario. Launched in January 2001 at Sao Paulo Brazil it has in the last 14 years brought together almost 5000 diverse NGOs represented from 120 countries. Among the many eminent personalities who have participated in its annual Forums are Nobel Laureate Jaime Stiglich and Noam Chomsky. At its 2013 Forum, held at Tunis there were over 40,000 participants. Its remarkable growth and extensive social mobilization have been greatly facilitated by the Internet. Its prime slogan is **'Another world is possible'**. It aspires to build a global society in which there will be friendly, mutually beneficial human relationships between humanity and Mother Earth. Reform of UN, particularly the P5 system, is not yet ones of its stated objectives but efforts can, and should be made, by all of us at this 12th Annual session of the Dialogue of Civilizations' to induce it to do so. The time has



come to raise the Dialogue to the next level of fashioning the new civilization based on Truth, Love and Non Violence that Tolstoy and Gandhi had envisioned and strived for.

The one favourable and significant development regarding the United Nations is that the world power elites, despite their many years of disparagement and rejection of the concept and culture of nonviolence have finally acknowledged its relevance and importance with the adoption by the UN General Assembly on 15 June 2007 of resolution A/RES/61/271 to annually celebrate October 2nd (Gandhi's birthday) as International Day of Non Violence and urge all UN members "to disseminate the message of non-violence in an appropriate manner, including through education and public awareness." The idea of an International Day of Non-Violence was initially mooted by 2003 Nobel Peace Prize laureate Ms Shirin Ebadi of Iran, and then supported by Archbishop Desmond Tutu and Sonia Gandhi. The latter formally proposed it to the UN in January 2007.

Former UN Secretary General U Thant, a devout Buddhist, believed that what was needed for the attainment of an enduring world peace was a global spiritual renaissance. He therefore invited the Indian spiritual master Sri Chinmoy in April 1970 to conduct meditation sessions at the UN for its staff members and Permanent Representatives of various countries and their staff. These were named Peace Mediations and have continued unbroken since 1970 even though Sri Chinmoy passed away in October 2007. From this prime global forum his meditation techniques for "self-discovery" have travelled worldwide and Sri Chinmoy meditation centres, book/music shops and vegetarian restaurants have sprung up in many cities in many countries to propagate his teachings and his maxim "World Peace will be achieved when in each person, the power of love replaces the love of power" . A biennial World Harmony Run instituted by him in 1987, now traverses 70,000 kilometers in 100 countries in all continents and has internationally renowned athletes and Olympic Gold medalists like Olivier Bernhard, Carl Lewis, Katrina Webb, Paul Tergat, Tatyana Lebedeva and Tegla Loroupe participating in them. After one such run Carl Lewis declared "*When I carried the flaming torch, I felt so much oneness with all the people of the world.*"

Other spiritual masters of various nationalities and lay spiritual movements like Focolare, Art of Living, Brahmakumaris, Soka Gakkai, Humanitas International,



Servicio Paz y Justicia and others have also made valuable contributions in promoting non denominational spirituality. But none has been more successful in this than His Holiness the Dalai Lama. The over 1000 Dharma Centres he has set up numerous countries world wide brought thousands of people of diverse nationalities into these meditation centres and transformed their lives by inducing them in give up smoking, drugs, hate and violence and adopt the path of humanitarian service, love and peace.

The fall of Constantinople in 1453 was a great calamity for Christendom. The silver lining to it was the Renaissance it gestated. Similarly, the silver lining to the in 1950 invasion of Tibet is the Dalai Lama and many of his followers being forced into exile and the Lord Buddha’s message of compassion, non violence, humanitarian service and peace being heard worldwide and a spiritual renaissance being gestated thereby..

The great tragedy of our contemporary world is that there is too much religion, particularly of the fanatic type, and too little of the spirituality it so greatly needs. The most heinous crimes of the last seven decades – the assassinations of Mahatma Gandhi, Solomon Bandaranaike, Indira Gandhi, Anwar Sadat and Iztak Rabin, and the 9/11 terrorist attack in New York,have been the handiwork of religious fanatics - Spirituality that is deeply rooted in Truth, Justice, Love and Universal Brotherhood and which Tolstoy and Gandhi so abundantly embodied can bring about the radical transformatory change in all our lives as it brought to theirs. Those who refuse to concur and prefer to rely on missiles, drones and such other lethal weaponry “*to maintain international peace and security*”, would do well to recall the prophetic words of Christ “*He who raises the sword will perish by the sword.*”

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### **Bio of Ambassador (Retd) Pascal Alan Nazareth**

Holding a Masters Degree in Economics from Madras University, Pascal Alan Nazareth was selected for the Indian Foreign Service in May 1959. He has served in India’s diplomatic and consular missions in Tokyo, Rangoon, Lima, London, Chicago and New York and as India’s High Commissioner to Ghana and Ambassador to Liberia, Upper Volta, Togo, Egypt, Mexico, Guatemala, El Salvador & Belize.

During the 1982-85 period, when Mr. Nazareth was ICCR Director General, multifaceted Indian cultural festivals were held in Britain, USA and France, and international conferences on ‘Buddhism and National Cultures’ and ‘India and World Literature’, and a World Poetry Festival at New Delhi. An India–Greece Symposium organized during this period at Delphi resulted in the scholarly publication ‘India and Greece’. Subsequently when Mr. Nazareth was Ambassador to Egypt and Mexico ‘India and Egypt’ and ‘India and Mexico’ were published, following similar symposia held in Cairo and Mexico City.

Ambassador Nazareth retired in May 1994 and since then has been guest lecturer at National Institute of Advanced Studies & Indian Institute of Management, Bangalore and National Defence College, New Delhi. Among the foreign institutions he has lectured at or participated in seminars are Gandhi Memorial



Centre at Washington DC, American, Yale, Columbia, Stonybrook, UC Berkeley & Stanford Universities, MIT, San Francisco World Affairs Council, East West Centre and University of Hawaii, and Aspen Institute in the USA, Uppsala University in Sweden, Asian Institute of Management & Ateneo and Phillipine Universities in the Phillipines, Udayana and Shiyarif Hidayatullah Islamic Universities in Indonesia, Peking, Shanghai Sun Yat Sen and South China Universities in Cina Universities of Trinidad & Tobago and the West Indies in Port of Spain and Mahatma Gandhi Institute at Moka, Mauritius. His lectures have been published in electronic form as two CDRs titled ‘Historical Perspectives - Asia’ and ‘Historical Perspectives - Europe’.

Ambassador Nazareth is a founder and Managing Trustee of Sarvodaya International Trust which is dedicated to promoting the Gandhian ideals of Truth, nonviolence, communal harmony, humanitarian service and peace. It was established in March 1995. The URL of its website is [www.sarvodayatrust.org](http://www.sarvodayatrust.org).

Ambassador Nazareth’s widely acclaimed book ‘Gandhi’s Outstanding Leadership’ was released in New Delhi by the former Prime Minister of India Dr. I.K.Gujral and at the UN in New York by Under Secretary General Shashi Taroor. Since then it has been published in ten Indian languages as also in Portuguese, Spanish, Mandarin, Korean, Bahasa Indonesia, Russian, Turkish and Arabic.

On October 9, 2007 he was presented the U Thant Peace Award by the Sri Chinmoy Peace Meditation Group at the United Nations, for his ‘Life Time of Dedication and World Service by promoting of the Gandhian Values of Truth, Non Violence, Communal Harmony and Humanitarian Service’. Among previous recipients of this Award were Pope John Paul II, The Dalai Lama, Mother Theresa, Mikhail Gorbachev, Nelson Mandela and Desmond Tutu.

On October 2, 2012 he delivered the keynote address at the International Day of Non Violence event at the United Nations in New York.

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