

THE TRANSMISSION OF IDEAS THROUGH TRANSLATION

Dr Deepti Sharma

Assistant Professor, Department of English, Shyam Lal College, Delhi University.

My aim in this article is to examine development of ideas and their spread while examining the role of translation in the same. The history of ideas runs through a circle of development, experiment and discovery. The birth, growth and decay of civilizations have been found to be intrinsically linked to ideas. We can trace the development or origin of an idea but as Foucault said, one cannot say with certainty when and how the particular idea was developed. On the basis of evidence, one can however attempt to trace its history. (Lazreg, 2002) This unit will help you understand and appreciate the relationship of individuals with culture and how the growth of ideas was facilitated because ideas were transported from one culture into another through the medium of translation.

The article will briefly introduce the theory of translation, its history and then move on to textual discussions of the translated texts. As you know already, the journey of ideas depends not only on the intrinsic value of the ideas, modern means of communication and the receptivity of the followers but also on language and translation. The development of ideas, in essence, is related to discovery, religion, acceptability, medium, language and these ideas are disseminated through translation, print media, electronic media and internet. These ideas in turn, work as the building-blocks of the history of ideas: though they are relatively unchanged in themselves over the course of time, unit-ideas recombine in new patterns and gain expression in new forms in different historical eras through translations. Gandhism, Marxism, Darwinism and Humanism spread all over the world because they were translated into many languages. For instance, Marxism's theories and philosophy were expounded in German, but spread across the world because of translation. In short, translation plays a crucial role in the development, fame and spread of an idea. (Mukherjee, 1991) Our objective of this article is to identify such universal ideas and describe their historical emergence and recession in new forms and combinations.

CROSS-CULTURAL COMMUNICATION AND TRANSLATION

There are many questions as to how ideas are born, how they travel and what is the relationship between ideas, individual and society; how ideas are recognized in society and the role of translation in the journey of ideas. The inception of ideas depends on many factors but for the spread of ideas, the role of translation is critical. Translation gives access to information that would otherwise remain locked in a foreign language, beyond reach of people not conversant with the language of the original. It is commonly felt that this enabling role constitutes the main value of translation. (Pym, 2002)

Translation is largely, the communication of the meaning of a source-language text by means of an equivalent target-language text. Translation began only after the appearance of written literature and the subsequent differentiation and diversity of spoken language. Translators always risk inappropriate spill-over of source-language idiom and usage into the target-language translation. On the other hand, spillovers have imported useful source-language calques and loanwords that have enriched the target languages. Indeed, translators have helped substantially to shape the languages into which they have translated. (Pym, 2002) Translations, however, are evaluated to be less than originals while the act of translation takes away from the original.

The problem of translation has become increasingly central to critical reflections on modernity and the universalizing processes of ideas. Approaching translation as a symbolic and material exchange among peoples and civilizations—and not as a purely linguistic or literary matter expands the metaphor of translation to encompass a broad spread of trans-cultural negotiations, thereby opening new possibilities for approaching the language and practices of Translation. (Gentzler, 1981). There is always transference of ideas through interaction or cross-culture communication. It will be important for us to understand at this point that an idea or doctrine may start in a different part of the world, but its effect can be felt at another place. Great national literary traditions, for instance, have flourished and been affected by some other literary movement across the border. The greatest exponents of ideas have always indicated their debt and gratitude to other cultures and languages. Goethe, for instance, truly appreciates the work of the great Persian poet Hafiz. (Mukherjee, 1991) It should be noted here that the flow of bilateral

cultural exchange between East and West resulted in great literature in the world. Development of culture and society is actually the evolution and development of ideas.

EVOLUTION OF IDEAS AND TRANSLATIONS OF RELIGIOUS TEXT: BIBLE, BUDDHIST TEXT, UPANISHADS AND BHAGAVAD GITA

The subject of translation has interesting Biblical antecedents. According to the story of the tower of Babel in the *Book of Genesis* in the *Bible*, the descendants of Noah decided, after the great flood, to settle down in a plain in the land of Shinar. There, they committed the great sin of challenging His authority and build a tower that could reach Heaven. However, this plan could not be completed, as God by the power of realizing the (lack) of linguistic translation, caused them to speak different languages so as not to understand each other. Then, he scattered them all over the earth. (Simms, 1983) After this, the number of languages only increased as the tribes dispersed, and people started to look for ways to communicate. It resulted in the birth of translation.

It is important for us to understand that translation became an important tool in the spread of religion. When the followers of a religion desired to propagate their religion to other communities speaking other languages, they felt the need for translation. Researchers mention that writings on translation go back to the Romans. Eric Jacobson claims that translating is a Roman invention. Cicero and Horace (first century BC) were the first theorists who distinguished between word-for-word translation and sense-for-sense translation. The greatest step in development of the new Christian religion occurred when Pope Damasus (366-384 A.D.) commissioned Saint Jerome (340-420 A.D.), a Christian ascetic and Biblical scholar, to translate the *New Testament* (the second part of the Bible) from Hebrew into the popular, non-literary Latin (Vulgate). (Wilson, 1998) The *Old Testament* was also translated into Greek and was called Septuagint (seventy) because seventy scholars accomplished it.

John Wycliffe the noted Oxford theologian, translated the complete *Bible* into English during 1380-84. He argued that each man should be granted access to the *Bible* in a language that he could understand because man is immediately responsible to God and because God's law is

nothing but guidance of the *Bible*. By implication Wycliffe was 'protesting' the authoritative mediation of the Pope, Archbishop, Bishops, etc. between the masses and God and readily came into conflict with the religious establishment. (Watts, 2015)

These conflicts that *Bible's* translation initiated were intensified with the coming of the Reformation in the sixteenth century, when translation came to be used as a weapon in both dogmatic and political conflicts as nation states began to emerge and the centralization of the Church as well as the use of Latin as a universal language declined. (Wilson, 1998)It should be noted here that in the mediaeval times, church authorities forbade the lay people to read the *Bible* in their native languages. Martin Luther (1483-1546), the German theologian, author and the leader of the reformation translated Bible into High German and used it as an ideological weapon of the Protestant movement against the Roman clergy. Luther argued that people could understand the holy scriptures, only through their native language. Erasmus (1466-1536), a Dutch theologian, scholar and writer, published the first Greek *New Testament* in 1516 and this version served subsequently as the basis for Luther's 1522 German version. (Valantasis, 2000)

The counter movement of Reformation demanded reforms in the hegemonic functioning of the church in matters of state administration, economy, religion, etc. It was mainly a movement of / by the kings and princes against the pope, bishops and such other authorities. The Revolutionary leader of the German Peasantry during the Reformation movement had sponsored a translation, free from Latin vocabulary that must be read in its entirety to the peasants. (Richard Valantasis)Thomas Muntzer (1488-1525) an early Reformation German theologian used the *New Testament* as one of the ideological weapons not simply against the catholic clergy but also against the Saxony-kings who were oppressing the peasantry.

A few examples from other European countries will be useful in illustrating how translation is used by conflicting social classes as an ideological weapon. In England, William Tyndale a religious reformer published the English translation of the *New Testament* in 1525. But this translation was publicly burnt by the Catholic Church authorities in 1526. Tyndale translated the *New Testament* from Greek and the Old Testament from Hebrew. The authorities burnt Tyndale alive at the stake in 1536. Similarly Etienne Dolet (1509-46) a French humanist was tried for

translating one of Plato's *Dialogues* in such a way as to imply disbelief in immortality. He was condemned as an atheist, tortured and strangled at the age of thirty-seven and his body was burned with the copies of his books. (Simms, 1983)

In the early seventeenth century (1611) King James I of England commissioned scholars to translate a text of *Bible* that could be authorized for reading in the Churches. It became the Standard English *Bible* and had a great influence on the English language and literature. (Valantasis, 2000)

BUDDHISM AND TRANSLATION

Buddhism also spread globally rapidly- facilitated largely by the power of translation. Pushed top-down by successive emperors, the religion could however spread only at people-to-people level. Apart from the royal panoply, Buddhism could spread to distant lands amongst people unacquainted with religion only with the help of written texts that needed to be translated. Ultimately, the religion tasted success in its proselytizing efforts since it seamlessly settled into the local cultural and religious milieu. (Muir) Translation had a major role to play in this transference of Buddhist ideas and ethos.

Buddhism arose in the foothills of Himalayas in India, in the late-sixth century BC. Prince Siddhartha-scion of a leading republican clan realized that humans could find release from the endless cycle of birth and death- *samsara* through spiritual realization. He became known as the Buddha, or Enlightened One, and developed a devoted following. When the Buddha died, his followers began to spread his teachings beyond the confines of northern India by trade routes to the East and West. It spread rapidly mainly because of the willingness of Buddhist monks to incorporate local beliefs and adapt them to Buddhist beliefs. When these texts were translated into other languages, though, their meanings were often subtly changed to suit culturally specific concepts. (Richard Valantasis, *The Gospels and Christian Life in History and Practice*, 2001)

Historically, the roots of Buddhism lie in the religious thought of Ancient India during the second half of the first millennium BC. That was a period of social and religious turmoil, as there

was significant discontent with the sacrifices and rituals of Vedic Brahmanism. It was challenged by numerous new ascetic religious and philosophical groups and teachings that broke with the Brahmanic tradition and rejected the authority of the *Vedas* and the Brahmins. Collectively known as shramanas, they were distinctively non-Vedic gave rise to many fundamental Hindu ideas. Shramanas, shared the same conceptual vocabulary - atman, Buddha , dhamma , karma , nirvana , samsara and yoga and contributed some of the deepest concepts of Hinduism. (Mukherjee, 1991)

Buddhism spread only slowly in India until the time of the Mauryan emperor Asoka, who patronized the religion and took upon himself the role of proselytizer intent on reaching the religion to the farthest corners of the globe. The support led to the construction of more stūpas and sending of embassies headed by his own sons -to spread Buddhism throughout the Maurya Empire and even into neighboring lands. Missions were dispatched particularly to the Iranian-speaking regions of Afghanistan and Central Asia, beyond the Mauryas' northwest border, and to the island of Sri Lanka south of India. The two missions sent by Asoka in opposite directions, would ultimately lead, in the first case to the spread of Buddhism into China, and in the second case, to the emergence of Theravada Buddhism and its spread from Sri Lanka to the coastal lands of Southeast Asia. (Simms, 1983)According to the edicts of Asoka, emissaries were sent to various countries west of India in order to spread Buddhism, particularly in eastern provinces of the neighboring Seleucid Empire, and even farther to Hellenistic kingdoms of the Mediterranean. (Wilson, 1998)

The gradual spread of Buddhism into adjacent areas meant that it came into contact with new ethnic groups and was exposed to a variety of influences, from Persian and Greek civilization, to changing trends in non-Buddhist Indian religions—themselves influenced by Buddhism. Its adaptive qualities were fuelled by copious translations in local and regional language and cultures served it well. Striking consequences of this syncretistic development can be seen in the emergence of Greek-speaking Buddhist monarchs in the Indo-Greek Kingdom, and in the development of the Greco-Buddhist art of Gandhāra. A Greek king, Menander, has even been immortalized in the Buddhist canon. The Theravada school spread south from India in the 3rd century BC, to Sri Lanka and Thailand and Burma and later also Indonesia. (Mukherjee,

1991)The Dharmagupta School spread north to Kashmir, Gandhara and Afghanistan. In the 2nd century AD, Mahayana Sutras spread from that general area to China, and then to Korea and Japan, and were translated into Chinese. (Muir)

It is important to remember, unlike many religions, Buddhism has no single central text that is universally referred to by all traditions. The followers of Theravāda Buddhism consider the scriptures known as the Pāli Canon as definitive and authoritative, while the followers of Mahāyāna Buddhism base their faith and philosophy primarily on the Mahāyāna sūtras and their own vinaya. The Pāli sutras, along with other, closely related scriptures, are known to the other schools as the āgamas. (Wilson, 1998)

Ultimately the internal conflicts tore Buddhism into two sects Hinayana and Mahāyāna. Those who venerate the bodhisattvas and read the Mahāyāna sūtras are called the Mahāyānists, while those who do not perform these are called the Hīnayānists. While Hinayana stresses on following the principles strictly, Mahāyāna constitutes an inclusive tradition characterized by plurality and the adoption of new Mahāyāna sūtras in addition to the earlier Āgama texts. The fundamental principles of Mahāyāna doctrine were based on the possibility of universal liberation from suffering for all beings and simplified the expression of faith by allowing salvation to be alternatively obtained. Mahayana actually travelled on the back of extensive translations of thoughts, ideas and teachings to penetrate far flung areas. (Muir)It's very popularity rested on its laxity and lack of fundamentalism which in turn led to the internal conflict with Hīnayāna who wanted to follow the teachings to the letter. A series of Buddhist council tried to reconcile the differences but to no avail and the two branches split displaying the irony of success of translations in the spread leading to a split in the religion. (Wilson, 1998)

THE BHAGAVAD GĪTĀ AND LITERARY MOVEMENTS IN THE WEST

We find the pervasive outlook of universalism in ancient Indian literature and also find it in many litterateurs and artists of the world. It will be important for us to note that the West was deeply influenced by Hindu philosophy. *Bhagavad Gita's* eternal, deep and all encompassing, perennial font of all ideas, gave rise to tremendous rush concepts that impelled many literary

movements in the West. English , French , American , and even Russian thought leaders borrowed heavily from the hallowed book that they read in translation. (Pym, 2002)

Bhagavad Gita's philosophies and insights are intended to reach beyond the scope of religion and to humanity as a whole. It is at times referred to as the "manual for mankind" and has been highly praised by not only prominent Indians such as Mohandas Karamchand Gandhi but also Aldous Huxley, Albert Einstein, J. Robert Oppenheimer, Ralph Waldo Emerson, Carl Jung and Herman Hesse. (Valantasis, *Dazzling Bodies: Rethinking Spirituality and Community Formation*, 2005) The *Bhagavad Gita* travelled to the west, through the translations of the ancient Sanskrit texts.

The original *Bhagavad Gita* appeared after the great movement represented by the early *Upanishads* and earlier than the period of the development of the philosophic systems and their formulation. The date and authorship of the *Bhagavad Gita* are not known with certainty and scholars of an earlier generation opined that it was composed between the 5th and the 2nd century BCE. In the *Upanishads*, yoga, the *Bhagavad Gita*, the *Mahabharata*, we have a glimpse of God and His psychic projection, the universe. This perspective is the cornerstone of universalism. Wherever this spiritual outlook was cultivated universalism gained precedence. The first English translation of the *Bhagavad Gita* was made by Charles Wilkins in 1785. In England, Samuel Taylor Coleridge, De Quincey and Carlyle had laid the foundations of transcendentalism. Among the American transcendentalists Emerson, George Ripley, Elcott, Fuller, Thoreau and Parker shone in the firmament of literature. (Watts, 2015)Most expressed their indebtedness to the Eastern philosophies in general, and often specifically to The *Bhagavad Gita*.

The romantic and mystic movements in Germany, England and America were inspired by transcendentalism. Intuition got the better of intellect in these countries. In Indian philosophy, cosmic consciousness is the transcendental entity. It's the witness behind all expressions. Later German transcendentalism in Europe and America was replaced by Indian Orientalism. The latter inspired scholars and litterateurs like Emerson, Thoreau, Paul Dyson, Max Muller, Walt Whitman, William James, T.S. Eliot, E.M. Foster and Aldous Huxley. They explicitly exhibited

the influence of *Upanishadas*, *The Gita*, *Yoga*, and the *Mahabharata* . (Valantasis, *Dazzling Bodies: Rethinking Spirituality and Community Formation*, 2005)

Emerson's poem "Brahma" was inspired by Upanishadic spiritual vision. His disciple Thoreau used to call himself a Yogi and his *Waldo* was inspired by Indian spirituality. Max Muller, Paul Dyson and Romain Rolland show the influence of Ramakrishna Paramahans and Swami Vivekananda. Rolland had written a book on Ramakrishna's life. Many poems of the *Leaves of Grass* composed by the American poet Walt Whitman were inspired by the spirituality of the Upanishads and *Gita*. (Watts, 2015) The ancient Sanskrit literature had inspired the oriental poems of William James. T.S. Eliot's "Waste Land" and "Four Quartet's" are full of quotes and ideas from the Upanishads and *Gita* respectively. Forster's "A Passage to India" and Huxley's "Perennial Philosophy" bear the impact of Indian spirituality and philosophy respectively. (Gedwad, 1956)

Notable commentaries were written by Bal Gangadhar Tilak and Mahatma Gandhi, and the text was used to help inspire the Indian independence movement. Tilak wrote his commentary while in jail during the period 1910-1911 serving a six-year sentence imposed by the British colonial government in India for sedition. No book was more central to Gandhi's life and thought than the *Bhagavad Gita*, which he referred to as his "spiritual dictionary". (Chatterjee, 1993) During his stay in Yerwada jail in 1929, Gandhi wrote a commentary on the *Bhagavad Gita* in Gujarati.

It is interesting to note that The *Bhagavad Gītā* is one of the hardest books to interpret, which accounts for the numerous commentaries on it - each differing from the rest in an essential point or the other. In 1981, Larson listed more than 40 English translations of the *Bhagavad Gita*, stating that a complete listing of *Bhagavad Gita* translations and a related secondary bibliography would be nearly endless. It displays the rich heritage of Indian comment and brought cross-cultural awareness of the importance of the *Bhagavad Gita* both as an expression of a specifically Indian spirituality and as one of the great religious "classics" of all time. (Saxena, 1965)

Literature is the mirror of society; the expressions of life are reflected in it. Until and unless neo-humanistic and neo-ethical values are ensconced in the society, imperialistic exploitation will continue to appear in new forms. Spiritual inspiration is required and Spirituality is the Prana-Dharma(life breath) of India. The impact of Sanskrit literature was felt in the world from the nineteenth century. (Muir) Indian spirituality had deepened western transcendentalism and inspired an upbeat note in the minds of occidental litterateurs.

Indian influences, both Hindu and Buddhist, are scattered everywhere in the work of the British poet ,critic and dramatist T. S. Eliot (1888– 1965). Eliot had found a solution to the sterility of wasteland in the *Brihadaranyaka Upanishad* -'Datta' Dayadhvam, Damyat'. For instance, the three shantis (peace blessings) that close *The Waste Land* (It has been called one of the most important poems of the 20th century) transforms the long poem of 1920 into an *Upanishad*, for in the Indian tradition only Upanishads are permitted the triple benediction at the end. While acknowledging the *Brihadaranyaka–Upanishad*, Eliot makes use of the story "The Voice of the Thunder", found in the *Brihadaranyaka Upanishad* and changes the advice of Prajapati to the three kinds of intelligent forms who came to him as disciples: gods, anti-gods, and man. He echoes the mantra in the Sanskrit language "Shantih shantih shantih." Contained within the *Satapatha Brahmana*, the *Brhadāranyaka Upanishad* is one of the older, primary Upanishads and Eliot read translation of the *Upanishads* in Max Müller's *Sacred Books of the East* (1879). "The Dry Salvages" section of the poem *Four Quartets* (1944), sets forth the advice by Krishna to Arjuna on the battlefield of Kurukshetra, -Do not think of the fruit of the action. (Kearns, 2008)

It is interesting to note that while Eliot's verse generally appears to be often elaborate and full of complex symbolism Yeats (Irish Poet) too had mystical inclinations, informed by Hindu Theosophical beliefs and the occult, provided much of the basis of his late poetry. The metaphysics of Yeats' late works must be read in relation to his system of esoteric fundamentals in *A Vision* (1925). With Swami Purohit, Yeats entered the esoteric realm of Hindu religious myth and symbolism. Yeats met the Swami in 1930 and collaborated with him in translating the *Upanishads* and other sacred Sanskrit texts. Before he met the Swami, Yeats had composed in 1920, two years after the havoc of World War I, a poem titled "The Second Coming." In this, he

transforms St. John's vision of the coming of the Anti-Christ into a fearful image of an avatar of Vishnu, NaraSimha, turning him into a Doomsday beast who, at the end of the 2000-year gyre of Christian civilization, crawls toward the Christ-child's manger. It will be important for us to remember that Yeats was deeply influenced by Hindu philosophy. (Kavanagh, 2004) In Hindu cosmology the idea of an age of destruction following an age of construction was obvious. In this poem, Yeats propounds a theory of civilization analogous to the Hindu idea.

AHIMSA AND GANDHISM

Ahimsa is an important tenet of the Indian religions (Hinduism, Buddhism and especially Jainism). Ahimsa means kindness and non-violence towards all living things including animals; it respects living beings as a unity, the belief that all living things are connected. Avoidance of verbal and physical violence is also a part of this principle, although ahimsa recognizes self-defense when necessary, as a sign of a strong spirit. Ahimsa, or non-violence, was the key tenet of Gandhi's beliefs. Though Gandhi was not the originator of the principle of non-violence, he was the first to apply it in the political field on a large scale. The concept of nonviolence (ahimsa) and nonresistance has a long history in Indian religious thought and has had many revivals in Hindu, Buddhist, Jain, Jewish and Christian contexts. Gandhi explains his philosophy and way of life in his autobiography *The Story of My Experiments with Truth*. Gandhi strongly believed in this principle. (Gandhism - The Practices and Beliefs of Mahatma Gandhi, 1965)

He held that total non-violence would rid a person of anger, obsession and destructive impulses. While his vegetarianism was inspired by his rearing in the Hindu-Jain culture of Gujarat, it was also an extension of ahimsa. Ahimsa is particularly associated with his contributions to the idea and practice of nonviolent resistance, sometimes also called civil resistance.

The term ahimsa appears in the Taittiriya Samhita of the *Yajurveda*, where it refers to non-injury to the sacrificer himself. It occurs several times in the *Satapatha Brahmana* in the sense of "non-injury" without a moral connotation. The ahimsa doctrine is a late development in Brahmanical culture for the use of the word ahimsa in the sense familiar in Hinduism bars violence against "all creatures" (sarva-bhuta) and the practitioner of ahimsa is said to escape from the cycle of

reincarnation. Several highly authoritative scriptures bar violence against domestic animals except in the case of ritual sacrifice. (Gandhism - The Practices and Beliefs of Mahatma Gandhi, 1965) This view is clearly expressed in the *Mahabharata*, the *Bhagavata Purana*, and the *Chandogya Upanishad*. It is also reflected in the *Manu Smriti*, a particularly renowned traditional Hindu lawbook- *Dharmaśāstra*. (Mukherjee, 1991)

Gandhi promoted the principle of ahimsa very successfully by applying it to all spheres of life, particularly to politics. His non-violent resistance movement *satyagraha* had an immense impact on India, impressed public opinion in Western countries and influenced the leaders of various civil rights movements such as Martin Luther King Jr. (Kumar, 2001)

In Gandhi's thought ahimsa precludes not only the act of inflicting a physical injury, but also mental states like evil thoughts and hatred, unkind behavior such as harsh words, dishonesty and lying, all of which he saw as manifestations of violence incompatible with ahimsa. Sri Aurobindo criticized the Gandhian concept of *ahimsa* as unrealistic and not universally applicable; he adopted a pragmatic non-pacifist position, saying that the justification of violence depends on the specific circumstances of the given situation. A thorough historical and philosophical study of ahimsa was instrumental in the shaping of Albert Schweitzer's principle of "reverence for life". (Kumar, 2001) Schweitzer criticized Indian philosophical and religious traditions for having conceived ahimsa as the negative principle of avoiding violence instead of emphasizing the importance of positive action. (Bondurant, 1952)

Unto This Last is an essay on economy by John Ruskin, first published in December 1860 in the monthly journal *Cornhill Magazine* in four articles. This essay is very critical of capitalist economists of the 18th and 19th century. In this sense, Ruskin is a precursor of social economy. Because the essay also attacks the destructive effects of industrialism upon the natural world, some historians have seen it as anticipating the Green Movement. (Nikam, 1963)

Unto This Last had a very important impact on Gandhi's philosophy. Once Gandhi said I have nothing new to teach the world. Truth and non-violence are as old as the hills. Sarvodaya is a term meaning 'universal uplift' or 'progress of all'. It was coined by Gandhi in 1908 as a title for

his translation of John Ruskin's *Unto This Last*. Later, nonviolence leader Vinoba Bhave used the term to refer to the struggle of post-independence Gandhians to ensure that self-determination and equality reached the masses and the downtrodden. He discovered the book in March 1904 through Henry Polak. Gandhi decided immediately not only to change his own life according to Ruskin's teaching, but also to publish his own newspaper, *Indian Opinion*, in a farm where everybody would get the same salary, without distinction of function, race or nationality, which for that time, was quite revolutionary. Thus Gandhi created Phoenix Settlement. (Patil, 1989)

Gandhi translated *Unto This Last* into Gujarati in 1908 under the title of *Sarvodaya*. Valji Govindji Desai translated it back to English in 1951 under the title of *Unto This Last: A Paraphrase*. This last essay can be considered his program on economics, as in *Unto This Last*, Gandhi found an important part of his social and economic ideas.

Gandhi influenced important leaders and political movements. Leaders of the civil rights movement in the United States, including Martin Luther King and James Lawson, drew from the writings of Gandhi in the development of their own theories about non-violence. Anti-apartheid activist and former President of South Africa, Nelson Mandela, was inspired by Gandhi. (Gangal, 1960) In his early years, the former President of South Africa Nelson Mandela was a follower of the non-violent resistance philosophy of Gandhi. Gandhi inspired succeeding generations of South African activists seeking to end White rule.

Gandhi's life and teachings inspired many who specifically referred to Gandhi as their mentor or who dedicated their lives to spreading Gandhi's ideas. In Europe, Romain Rolland was the first to discuss Gandhi in his 1924 book *Mahatma Gandhi*, and Barack Obama in an address at the Wakefield High School speech in Sept 2009, said that his biggest inspiration came from Mahatma Gandhi. He inspired him with his message of nonviolence. The term "Gandhism" also encompasses what Gandhi's ideas, words and actions mean to people around the world, and how they used them for guidance in building their own future. Gandhism also permeates into the realm of the individual human being, non-political and non-social. A Gandhian can mean either an individual who follows, or a specific philosophy which is attributed to Gandhism. (Erikson, 1969)

BIBLIOGRAPHY

1. Bondurant, J. V. (1952). *Gandhian Satyagraha and Political Theory: An Interpretation*. University of California,.
2. Chatterjee, R. (1993). Gandhi & Gita . *The Modern Review, Volume 3*.
3. Erikson, E. H. (1969). *Gandhi's Truth: On the Origins of Militant Nonviolence*. W. W. Norton & Company.
4. *Gandhism - The Practices and Beliefs of Mahatma Gandhi*. (1965). JSC Publications.
5. Gangal, S. C. (1960). *The Gandhian way to world peace*. Vora Press .
6. Geduad, J. (1956). Cross Fertilization of Ideas -East & West . *The Modern Review, Volume 81*.
7. Gentzler, E. (1981). *Contemporary Translation Theories*. Multilingual Matters.
8. Kavanagh, B. (2004). *W.B. Yeats and Eastern Mysticism*. NYI.
9. Kearns, C. M. (2008). *T. S. Eliot and Indic Traditions: A Study in Poetry and Belief*. Cambridge University Press.
10. Kumar, R. (2001). *Theory and Practice of Gandhian Non-violence*. Mittal Publications. .
11. Lazreg, M. (2002). *Foucault's Orient: The Conundrum of Cultural Difference*,. Berghahn Books.
12. Muir, J. (n.d.). *Original Sanskrit Texts on the Origin and History of the People of India* . 2001: Harvard University Press.
13. Mukherjee, S. (1991). *Gandhian thought, Marxist interpretation*. Deep & Deep Publications.
14. Nikam, N. A. (1963). *Gandhi's Discovery of Religion: A Philosophical Study*. Bharatiya Vidya Bhavan.
15. Patil, V. T. (1989). *New Dimensions And Perspectives In Gandhism*. Inter-India Publications.
16. Pym, A. (2002). *Exploring Translation Theories*. Routledge.
17. Richard Valantasis, D. K. (2001). *The Gospels and Christian Life in History and Practice*. Rowman & Littlefield Publishers.

18. Richard Valantasis, D. K. (n.d.). *The Gospels and Christian Life in History and Practice*. Rowman & Littlefield .
19. Saxena, V. K. (1965). *Feel the Bhagavad Gita: A New Interpretation*. Archway Publishing.
20. Simms, K. (1983). *Translating Sensitive Texts: Linguistic Aspects*. Rodopi.
21. Valantasis, R. (2000). *Religions of Late Antiquity in Practice*. Princeton University Press.
22. Valantasis, R. (2005). *Dazzling Bodies: Rethinking Spirituality and Community Formation*. Wipf and Stock Publishers.
23. Watts, J. W. (2015). *Iconic Books and Texts*. Equinox Publishing Limited.
24. Wilson, A. (1998). *World Scripture: A Comparative Anthology of Sacred Texts*. Paragon House.