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**GANDHIJI'S GOSPEL  
OF  
SATYAGRAHA**

**M. Venkatarangaiya**

GENERAL EDITORS

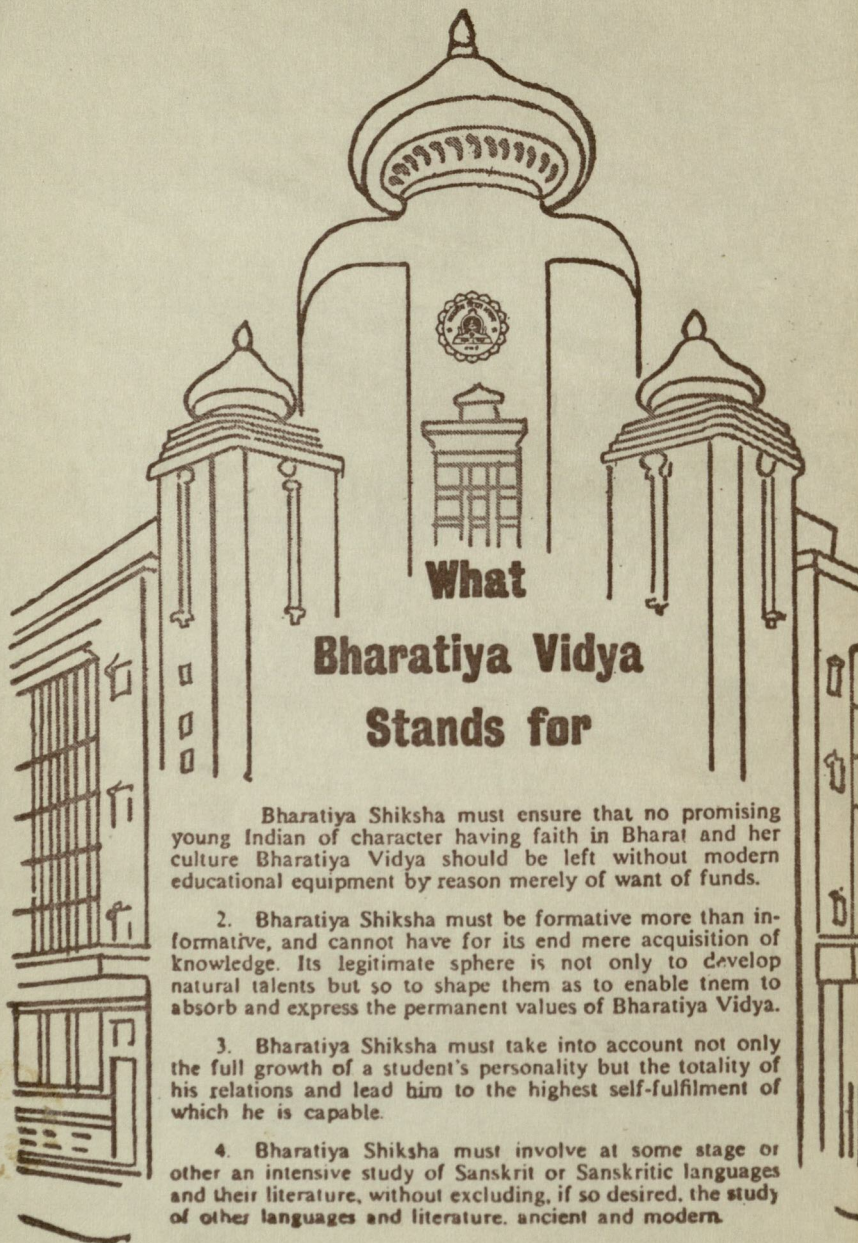
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BHARATIYA VIDYA BHAVAN, BOMBAY



**What**

## **Bharatiya Vidya Stands for**

Bharatiya Shiksha must ensure that no promising young Indian of character having faith in Bharat and her culture Bharatiya Vidya should be left without modern educational equipment by reason merely of want of funds.

2. Bharatiya Shiksha must be formative more than informative, and cannot have for its end mere acquisition of knowledge. Its legitimate sphere is not only to develop natural talents but so to shape them as to enable them to absorb and express the permanent values of Bharatiya Vidya.

3. Bharatiya Shiksha must take into account not only the full growth of a student's personality but the totality of his relations and lead him to the highest self-fulfilment of which he is capable.

4. Bharatiya Shiksha must involve at some stage or other an intensive study of Sanskrit or Sanskritic languages and their literature, without excluding, if so desired, the study of other languages and literature, ancient and modern.

5. The re-integration of Bharatiya Vidya, which is the primary object of Bharatiya Shiksha, can only be attained through a study of forces, movements, motives, ideas, forms and art of creative life-energy through which it has expressed itself in different ages as a single continuous process.

6. Bharatiya Shiksha must stimulate the student's power of expression, both written and oral, at every stage in accordance with the highest ideals attained by the great literary masters in the intellectual and moral spheres.

7. The technique of Bharatiya Shiksha must involve—

(a) the adoption by the teacher of the *Guru* attitude which consists in taking a personal interest in the student; inspiring and encouraging him to achieve distinction in his studies; entering into his life with a view to form ideals and remove psychological obstacles; and creating in him a spirit of consecration; and

(b) the adoption by the student of the *Shishya* attitude by the development of—

(i) respect for the teacher,

(ii) a spirit of inquiry,

(iii) a spirit of service towards the teacher, the institution, Bharat and Bharatiya Vidya.

8. The ultimate aim of Bharatiya Shiksha is to teach the younger generation to appreciate and live up to the permanent values of Bharatiya Vidya which flowing from the supreme art of creative life-energy as represented by Shri Ramachandra, Shri Krishna, Vyasa, Buddha and Mahavira have expressed themselves in modern times in the life of Shri Ramakrishna Paramahansa, Swami Dayananda Saraswati, and Swami Vivekananda, Shri Aurobindo and Mahatma Gandhi.

9. Bharatiya Shiksha while equipping the student with every kind of scientific and technical training must teach the student, not to sacrifice an ancient form or attitude to an unreasoning passion for change; not to retain a form or attitude which in the light of modern times can be replaced by another form or attitude which is a truer and more effective expression of the spirit of Bharatiya Vidya; and to capture the spirit afresh for each generation to present it to the world





आ नो भद्राः क्रतवो यन्तु विश्वतः ।

*Let noble thoughts come to us from every side*

—Rigveda, I-89-i

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*General Editors*

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**GANDHIJI'S GOSPEL OF SATYAGRAHA**

By

**M. VENKATARANGAIYA**

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GANDHIJI'S GOSPEL  
OF  
SATYAGRAHA

M. VENKATARANGAIYA



1966

BHARATIYA VIDYA BHAVAN  
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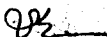
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## GENERAL EDITOR'S PREFACE

The Bhavan's Book University volumes had rare success. About a million and a quarter volumes have been sold in about eleven years. However, there is an insistent demand for the stray volumes which the Bhavan has issued from time to time at a lower price. In order to meet this demand, it has been decided to issue the new One-Rupee Book University Series side by side with the Book University Series.

I hope this new One-Rupee Series will have the same good fortune which the other Series had, of being useful to those who are interested in the fundamental values of Indian Culture, and of reaching out to a wider audience.

Bharatiya Vidya Bhavan,  
Chowpatty Road, Bombay-7.  
*Vijaya Dashami*  
September 28, 1963

K. M. MUNSHI

## PREFACE

This is the text of three lectures delivered by the author in 1964 at Sri Venkateswara University, Tirupathi, under the Scheme sponsored by the Government of India for popularising the teachings and philosophy of Gandhiji. It is based on a study of Gandhiji's writings and of many authoritative books written about him.

The author takes this opportunity to thank the authorities of Sri Venkateswara University who invited him to deliver the lectures, the writers whose books helped him in a better understanding of Gandhiji's philosophy and the Bharatiya Vidya Bhavan, Bombay, for kindly undertaking the publication of the lectures in a book form.

M. VENKATARANGAIYA

SECUNDERABAD,  
*15th July, 1966.*

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### ACKNOWLEDGEMENT

*These lectures have been delivered under a scheme of the Union Ministry of Education entitled 'Promotion of Gandhian Philosophy' and are printed in this volume with their permission. The Ministry are however not responsible for the accuracy of the material nor do the views expressed therein necessarily represent the views of the Government of India.*

## SATYAGRAHA IN PERSONAL LIFE

When Mahatma Gandhi fell at the hands of an assassin on January 30, 1948, the whole world mourned his death. All the great men of the day, statesmen, philosophers, scientists and heads of religious organisations paid a fitting and sincere tribute to his memory, and among them were several who never knew him or met him. George Marshall, the United States Secretary of State, referred to him as the spokesman for the conscience of all mankind. Professor Albert Einstein said: "Gandhi had demonstrated that a powerful human following can be assembled not only through the cunning game of the usual political manoeuvres and trickeries but through the cogent example of a morally superior conduct of life. In our time of utter moral decadence, he was the only statesman to stand for a higher human relationship in the political sphere." Sir Strafford Cripps remarked: "I know of no other man of any time or indeed in recent history who so forcibly and convincingly demonstrated the power of spirit over material things." More surprising and significant was the observation of General Douglas MacArthur, a professional soldier and allied military commander in Japan. He described Gandhiji as a prophet who lived far ahead of the time and said: "In the evolution of civilisation if it is to survive, all men cannot fail eventually to adopt his belief that the process of mass application of force to resolve contentious issues is fundamentally not only wrong but contains within itself the germs of self-destruction." The tributes from other men and women of distinction were of the same character.

## II

### SATYAGRAHA AS A TECHNIQUE OF SOCIAL CHANGE

There is little that is novel in Gandhiji's doctrine of Satyagraha as the basis of personal life. In this respect, it was an ancient doctrine which came down to us from the days of the Upanishads and the Gita and from the teachings of Mahavira and Gautama Buddha. All these taught that for self-realisation, which is the goal of human life and for release from the round of births and deaths, a man should strictly observe truth and non-violence and undergo suffering. It was not only the great seers and saints of our country that taught this, but also those of other countries. Zoroaster, Jesus Christ and Prophet Mohamed were among them.

What is unique in Gandhiji's doctrine is that he put it forward as a technique for the removal of ills which affect society and for bringing about desirable social changes. Gandhiji made use of this technique for the redress of the grievances of the Indian community in South Africa, for the removal of untouchability in India, for easing communal tension, for securing relief to the indigo cultivators of Champaran who were oppressed by the European planters, for securing similar relief to the peasants of Bardoli and, above all, for ridding our country of the curse of foreign rule.

He also demonstrated—and this is a much more significant feature of his use of Satyagraha—that it can

### III

## SATYAGRAHA AS THE BASIS OF SOCIETY

It is more or less a truism that from birth to death the individual is influenced in every aspect of his life by the society of which he is a member. He is what he is, as a result essentially of this influence. It is society that both limits and liberates the potentialities of the individual, not only by placing upon him definite restraints but also by moulding his attitudes, his beliefs, his morals and his ideals. Without society and the support of the social heritage, the individual personality does not and cannot come into existence.<sup>1</sup> This is the truth conveyed by Aristotle's well-known observation that man is a social animal.

It follows from this that, if truth and non-violence are to shape the conduct and character of the individual's personal life and become an integral part of it, they should constitute the basis of the society of which he is a member. Society is essentially a system of relations between individuals and between groups of which it is made up. These relations have in their ultimate analysis to be in strict conformity with the principles of Satyagraha if individuals are to behave towards one another in a spirit of true non-violence. It may be possible for a few sanyasins to cut themselves off from society and live a life of their own choice freed from the trammels of the environment around them. But the large majority of men and women have to live in society and adjust themselves to its rules and regulations, to its conventions and codes. It is, therefore, clear that unless and until the social order

1. R. M. Maciver and Charles H. Page: "Society", P. 47.

# BHARATIYA VIDYA BHAVAN

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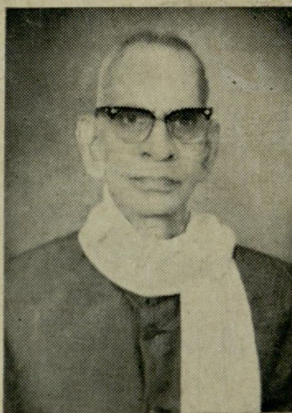
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**Professor M. Venkatarangaiya**

Born in 1889, Prof. Venkatarangaiya had the unique distinction of a triple first class (English, Telugu and History) in the B.A. Degree examination of the University of Madras in December 1907 and his M.A. degree in 1910. He served as a Professor in a number of colleges affiliated to Madras University and became Principal of Venkatagiri Raja's College, Nellore, in 1928. Later he occupied the Sir Phirozeshah Mehta Chair of Civics and Politics in the University of Bombay as its first incumbent (1949-52). As Dewan of Vijayanagaram Estate, as a member of the Research Programmes Committee of the Planning Commission, as Officer-in-charge of the Educational Broadcasts of All-India Radio, Madras (1954-57), etc., he distinguished himself in varied walks of life.

The Professor has been the Editor of *Educational India*, a leading educational monthly, for 32 years. He has written many books in English—*Federalism in Government*, *Beginnings of Local Taxation*, *Development of Local Boards*, *Fundamental Rights in Theory and Practice*, and others. He is the author of books in Telugu also, including a translation of Kautilya's *Artha Sastra*, General Editor of Telugu Encyclopaedia in 8 volumes, a literary critic and frequent contributor to journals on national and international politics.