

P 81

RUPEE SERIES



BHAVAN'S BOOK UNIVERSITY

GANDHIJI
THE MAN AND HIS MISSION
Nirmal Kumar Bose

GENERAL EDITORS
K. M. MUNSHI
R. R. DIWAKAR

PC
320.55
GAN/BAS



MAHARASHTRA 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, iddas, 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,

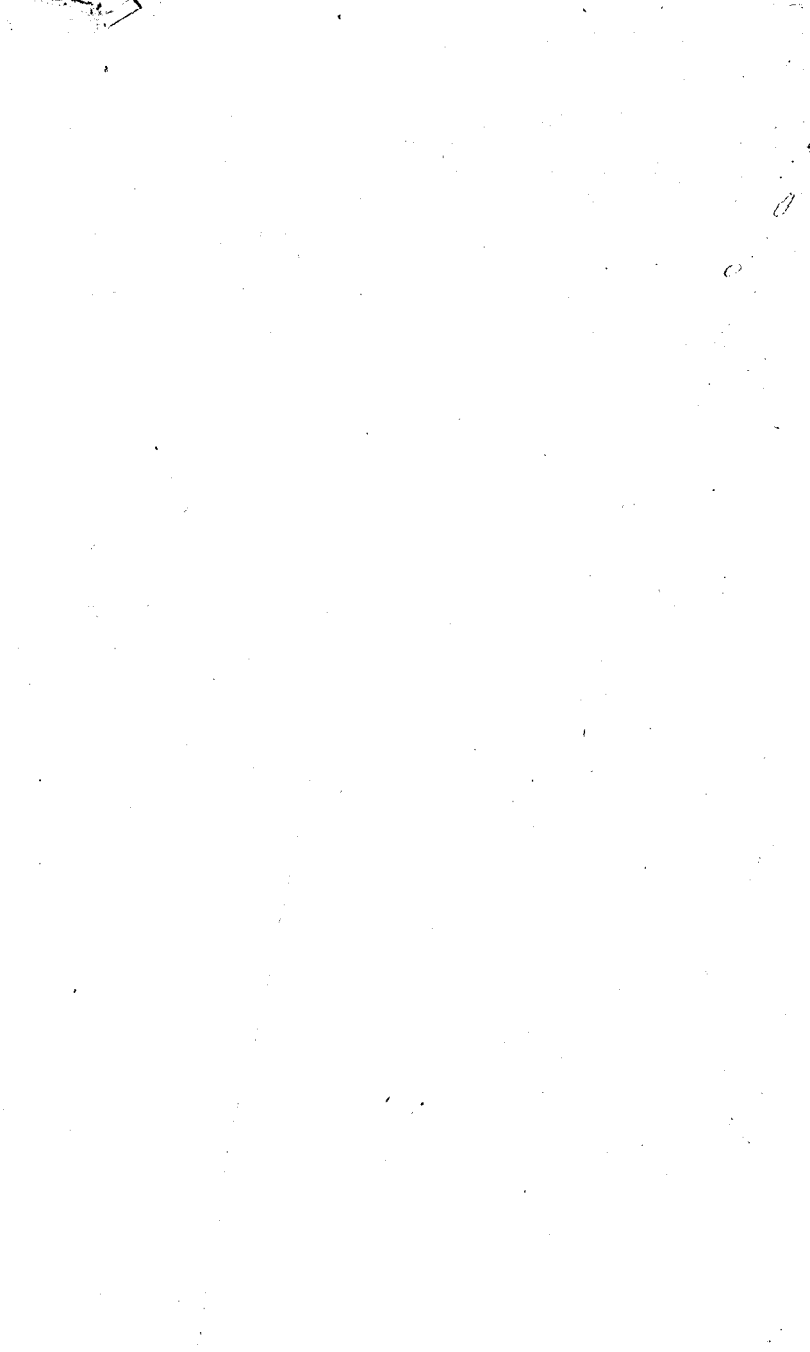
(ii) a spirit of inquiry,

(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

BHAVAN'S BOOK UNIVERSITY

RUPEE SERIES

General Editors

K. M. MUNSHI

R. R. DIWAKAR

45

GANDHIJI:

THE MAN AND HIS MISSION

By

NIRMAL KUMAR BOSE

BHAVAN'S BOOK UNIVERSITY

Organising Committee :

LILAVATI MUNSHI—*Chairman*

K. K. BIRLA

S. G. NEVATIA

J. H. DAVE

S. RAMAKRISHNAN

BHAVAN'S BOOK UNIVERSITY

GANDHIJI
THE MAN AND HIS MISSION

NIRMAL KUMAR BOSE



1966

BHARATIYA VIDYA BHAVAN
CHOWPATTY : BOMBAY

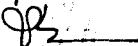
All Rights Reserved

First Edition, August 1966

PC
320.55
GAN/BAS

Price : Re. 1.00

B.1441
28/4/75



PRINTED IN INDIA

BY P. H. RAMAN AT ASSOCIATED ADVERTISERS & PRINTERS, 505, TARDEO
ARTHUR ROAD, BOMBAY 34, AND PUBLISHED BY S. RAMAKRISHNAN,
EXECUTIVE SECRETARY, BHARATIYA VIDYA BHAVAN, BOMBAY 7

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

PUBLISHERS' NOTE

Prof. Nirmal Kumar Bose delivered a series of three lectures at the Jadavpur University under the Ministry of Education's Scheme entitled 'Promotion of Gandhian Philosophy' on March 12, 13 and 14, 1963.

Our thanks are due to the Ministry of Education for permitting us to publish these lectures in book form.

CONTENTS

	Page
I. THE PERSONALITY OF GANDHI	1
II. SATYAGRAHA AND WAR	16
III. WORK IN INDIA	30

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.

I

THE PERSONALITY OF GANDHI

I feel very highly honoured by being called upon to address you on the subject of Gandhian philosophy. I have not been a student of philosophy; but my chief interest in Gandhism has been in the economic and political ideals of Gandhiji as they arise out of the philosophy to which he subscribed. In course of the present discussion of Gandhism, I hope you will pardon me if I occasionally stray into a few personal references; but this will be done only in order to explain some points about Gandhiji rather than for any other purpose.

Although we had been associated with the Gandhian movement ever since 1921, my personal reaction to the Non-Co-operation Movement in 1921 was more or less hostile. As a student of Geology it appeared surprising to me that some one should come forward at this late hour of the day and ask us to go back to primitive forms of production like spinning. In spite of this natural reaction, many of us were however strangely attracted by the extraordinary courage with which Gandhiji spoke and the manner in which he acted while challenging the might of the British Empire. There were others also in Bengal, Maharashtra and the Punjab who had challenged the British rule and laid down their lives for the cause of freedom; but their case was slightly different from that of Gandhiji. The difference lay in this. While 'revolutionaries'

II

SATYAGRAHA AND WAR

Yesterday I tried to present a picture of Gandhiji's personality. It was my intention to demonstrate how, by means of love, he succeeded in retaining a connexion with people all round him, while at the same time he was marked off from them by outstanding qualities of wisdom and of courage. I also tried to indicate how he behaved with people belonging to different faiths. Of course, by faith we do not refer here to any denominational religion, but faith of all kinds, such as, the faith of an artist in his profession, the faith of a warrior in the justice of a cause for which he takes up arms, or even the faith of an agnostic in his particular view of truth. Gandhiji respected such opinions when they were honestly held, and did not find it difficult to work with men professing contrary views provided there were some points of interest shared in common with them.

One of the most important problems to the solution of which Gandhiji addressed himself was the problem of war. He knew that war was one of the most effective means of bringing about social change; but he also knew that the ends achieved by war are often different from the aims for which it is pursued. Moreover, as war is a costly and destructive process, he tried to find out a means by which human disputes can be settled more effectively and more economically. A good means should not at the end leave men worse than

III

WORK IN INDIA

In the concluding lecture it will be my purpose to describe how Gandhiji actually tried to work out his ideals.

When Gandhiji returned to India from South Africa in 1915, his object was to apply the method of *Satyagraha* in a larger field. In South Africa he had applied it for the restoration or the establishment of certain civic rights from which the Indian community had been deprived. While fashioning this instrument of direct action, namely, *Satyagraha* he began to feel that this might be useful as a tool for the political emancipation of India. On return to India, he was advised by Gokhale not to participate in any struggle for at least a year but travel round the country and make himself familiar with its conditions. For one year he therefore toured in different parts of India, saw things with his own eyes, the disabilities from which Indians suffered before beginning to participate actively in public life.

One of the most important speeches which he delivered in those days was in connexion with the opening ceremony of the Benares Hindu University. Many dignitaries had been invited and among the leaders of our country, Mrs. Annie Besant was also present. The Viceroy was also there. In his speech, Gandhiji said that the display of jewellery in the dress of the princes dazzled his eyes. It might gladden the heart of a jeweller from London. But

BHARATIYA VIDYA BHAVAN

CONSTITUENT INSTITUTIONS



MUMBADEVI SANSKRIT MAHAVIDYALAYA

An Oriental College teaching Sanskrit and Shastras by traditional methods for Shastri and Acharya (recognised as equivalent to B.A. & M.A. respectively) and for Vachaspati (research).

JARAL SANSKRIT PARIKSHA VIBHAG

Department of Easy Sanskrit Examinations for Prarambh, Pravesh, Parichay and Kovid Examinations.

UCHHATAR SANSKRIT PARIKSHA VIBHAG

Department of Higher Sanskrit Examinations for Praveshika, Purva Madhyama, Uttara Madhyama, Shastri, Acharya and Vachaspati Examinations.

GITA VIDYALAYA

An Academy for the study of Indian Culture with special reference to the Bhagavad Gita.

MUNGALAL GOENKA SAMSHODHAN MANDIR

A Post-graduate and Research Institute recognised by the University of Bombay coaching students for the degrees of M.A. and Ph.D.

BHARATIYA ITIHASA VIBHAG

One of the major schemes of the Bhavan is the publication of the HISTORY AND CULTURE OF THE INDIAN PEOPLE in 10 volumes. So far seven volumes have been published viz., (1) The Vedic Age (2) The Age of Imperial Unity (3) Classical Age (4) The Age of Imperial Kanauj (5) The Struggle for Empire (6) The Delhi Sultanate and (7) British Paramountcy and Indian Renaissance. The remaining volumes will follow at an interval of 8-10 months. This is considered to be the first successful attempt at re-writing the History of India by her own sons on a very exhaustive basis.

MUNSHI SARASWATI MANDIR

An Institute of Culture with a Library consisting of over 65,000 volumes including many Indological volumes, Museum consisting of old and valuable palm leaf manuscripts, coins, paintings etc.

VALLABHJI RAMJI BALPUSTAKALAYA

A Library for Children with facilities for indoor games, educational films etc.

BHARATIYA KALA KENDRA

The Kala Kendra is devoted to the development of Drama, Dance and Music. The Kala Kendra produces dramas and dance ballets in English as well as in Hindi, Gujarati and Marathi to encourage amateur talents. An Inter-Collegiate Dramatic competition, in several languages, is also sponsored by it every year for the same purpose. Ideal facilities for these activities are provided in the Bhavan's auditorium—the Kanji Khetsay Sabhagriha.

BHARATIYA SANGIT SHIKSHAPITH

An Academy of Indian Classical Music, affiliated to the Bhatkhande Sangit Vidya-pith, Lucknow, which is recognised by the Central Government for courses leading to the Bachelor of Music Degree.

BHARATIYA NARTAN SHIKSHAPITH

An Academy of Dance for teaching the four systems of Indian dancing, viz., Manipuri, Kathak, Kathakali and Bharata Natyam.

BOOK UNIVERSITY

Publishes books, ancient and modern, at low price (Rs. 2.50 each) to make available the best literature and classics of India and the world to the common man in an easily understandable form. So far 115 titles have been published and over 10,00,000 copies have in all been sold. Some of the books have also been published in Hindi, Marathi, Bengali and Tamil. A new one-rupee Series has also been started.

PRAKASHAN MANDIR

Apart from our HISTORY and BOOK UNIVERSITY SERIES, this department also publishes the results of the research and other activities of the various Mandirs of the Bhavan and books of cultural value. Its publications include:

Bharatiya Vidya Series: Critical editions of texts, translations and original works of research in Indology—in Sanskrit and English. Published volumes 22.

Singhi Jain Series: Critical editions of ancient works and manuscripts connected with Jain religion and literature. Published volumes 52.

The Glory that was Gurjaradesa: A comprehensive study of Gujarat in 7 volumes. Published volumes 2.

Munshi Sahitya: Social novels, historical plays, biographical works of Munshi and Smt. Lilavati Munshi in Gujarati and English, the copyright whereof has been kindly gifted by them to the Bhavan. Published volumes 80.

JOURNALS

Bharatiya Vidya: An Indological research quarterly in English started in 1943. Published volumes 22.

Bhavan's Journal: An English Fortnightly devoted to life, literature and culture started in August 1954. Present circulation 50,000 copies. Annual Subscription Rs. 6.50.

Bharati: A Hindi Fortnightly. Annual Subscription Rs. 6.50.
Samarpan: Annual Subscription Rs. 6.50.

DEPARTMENT
Bhavan's
practical
Journal

Printed and where
at ... College of

COLL
An
Sal

Advertising

M
T
to
M
B
T
19
B
S
T
M
B
T
me
lec
B
T
Sp
M
T
D
A
S
Soc

affiliated
..., M.A.

in June
adding to

**NORTH-EASTERN
HILL UNIVERSITY
LIBRARY**

(Civil
y.

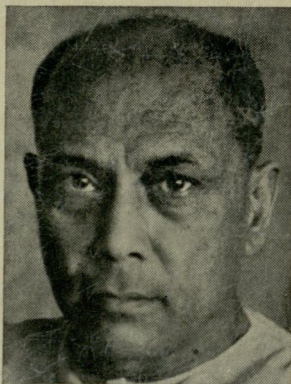
on, the
y sub-
t.

Acc. No.

h and

search

... Saugha, Bombay Astrological



THE AUTHOR

Prof. Nirmal Kumar Bose (born 1901) took his M.Sc. degree in Anthropology in 1925 at the Calcutta University. As a young collegian he had actively participated in the Non-cooperation Movement (1922) and later in the Civil Disobedience Movement (1930-32) and the Quit India Movement (1942). A staunch supporter of the campaign for the uplift of the so-called untouchables, he started a Harijan School in Bolpur in 1930 and was actively associated with its working till 1936.

Prof. Bose was associated with the Calcutta University from 1938 to 1959, holding several academic positions in various departments thereof. He left it in 1959 to take up the position of the Director of the Anthropological Survey of India with the Union Government. Since 1953 he has been the Editor of "Man In India". He has also been a visiting professor in several Universities in the U.S.A.

Prof. Bose's association with Gandhiji was very intimate, as he had the privilege to act as the Mahatma's secretary in Bengal and Bihar in 1946-47. As a keen student and interpreter of Gandhian philosophy his services have been requisitioned as such by the Universities of Calcutta, Viswa Bharati, Ravindra Bharati and Jadavpur. He has written a number of books, chief amongst which are, CULTURAL ANTHROPOLOGY, SELECTIONS FROM GANDHI, MY DAYS WITH GANDHI, STUDIES IN GANDHISM, ETC.