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BHAVAN'S BOOK UNIVERSITY

**IS NOT GANDHI
THE ANSWER?**

R. R. Diwakar

GENERAL EDITORS

K. M. MUNSHI

R. R. DIWAKAR

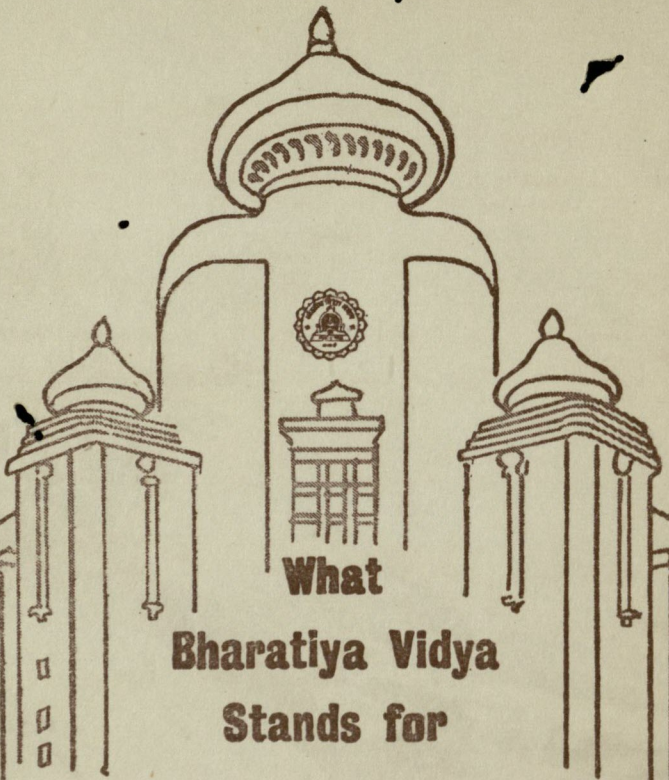


BHARATIYA VIDYA BHAVAN, BOMBAY

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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,

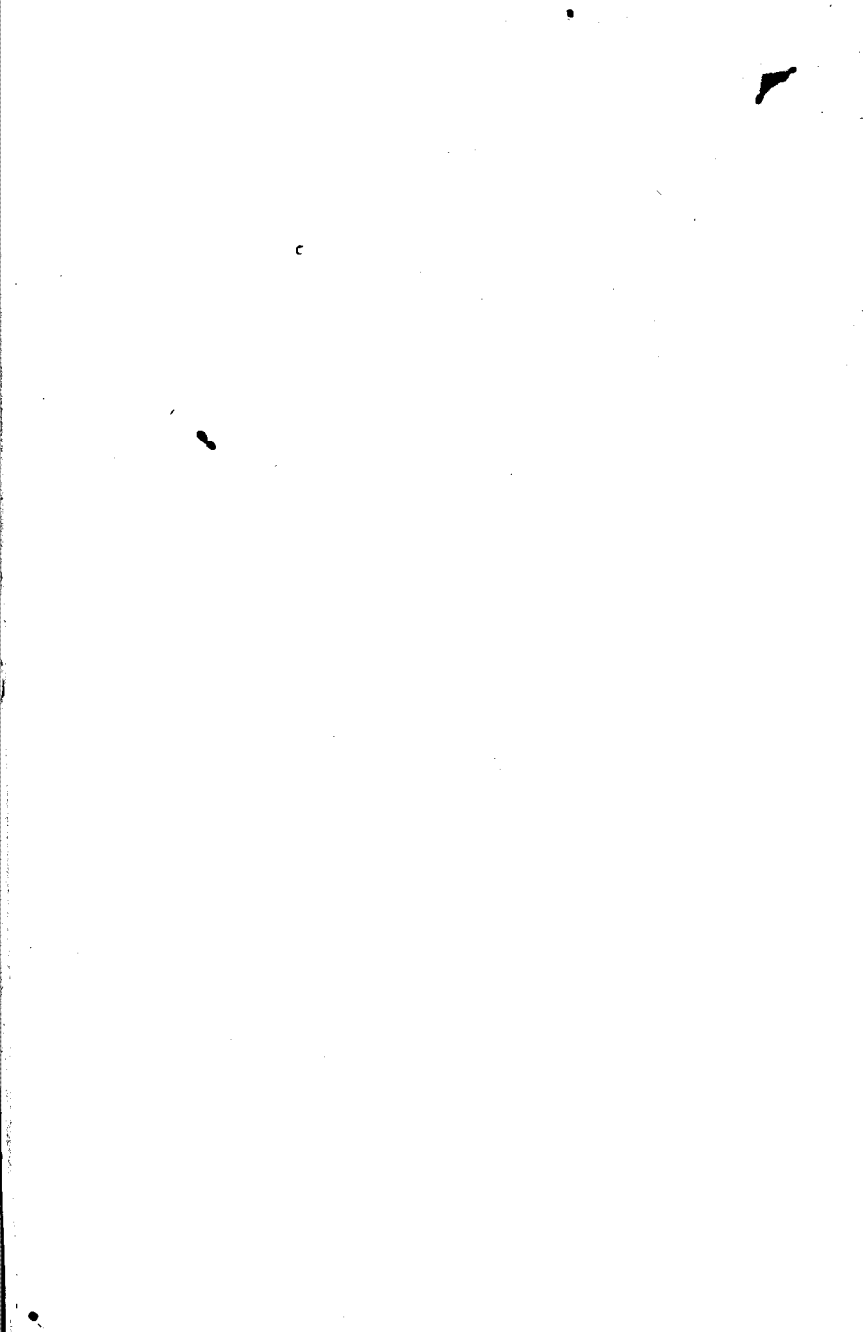
(ii) a spirit of inquiry,

(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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By

R. R. DIWAKAR

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1966

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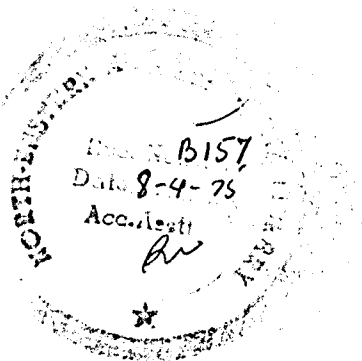
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GENERAL EDITOR'S PREFACE

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

PUBLISHERS' NOTE

Dr. R. R. Diwakar delivered a series of three lectures at the Jadavpur University under the Ministry of Education's Scheme entitled "Promotion of Gandhian Philosophy" on January 27, 28 and 29, 1965.

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

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ACKNOWLEDGEMENT

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INTRODUCTION

Louis Fischer, one of the best biographers of Gandhi, wrote that to see the like of Gandhi one will have to go back two thousand years. Jawaharlal Nehru who had a deep sense of history and a scientific mind, predicted, "the light (Gandhi) will shine for a thousand years and the world will see it".

It is hardly sixteen years that Gandhi passed away. When we look back on him, his life, his thoughts, his actions and achievements, we feel that he was like a brilliant flash of lightening across the dark clouds of despair which seem to envelope the future of humanity. Man is now truly the master of his own destiny and yet he does not seem to find the key to the mastery of the tragic and fatal urges which bring destruction, ruin, and bitterness in their wake and lead to chain reactions.

Is there something tragic in the very constitution of man, is man to learn only through pain and disaster, or, inspite of what is happening today, does the evolutionary urge in nature hold a secret which is bound to be revealed to mankind, so that man may be redeemed? Is Hiroshima to give birth only to kindred sequels or was it the last demonstration of what deadly harm and damage mutual fear and distrust could do to man, so that he may once for all turn away from that calamitous path?

Is Gandhi the answer? Dr. Martin Luther King (Jr.) the Nobel Peace Prize-winner of last

year, when in India in 1961, was questioned if Gandhi was any longer a requirement; he said, Gandhi is inevitable! It is needless to say with what faith and deep conviction he said so, for, today he is the one great leader of men who is implementing the teachings of the Master, persistently and without reserve. When asked if he would subscribe to violent methods by Negroes if they were to bring speedier results, without a moment's hesitation, he said, he would, if necessary wait for ages, but would have his rights only through non-violence. In the truly Gandhian spirit, he added, we shall get our rights sooner than expected as non-violence is the shortest cut to success.

Gandhi has come and gone. He has blazed a path which all can tread; he has left a legacy of immeasurable potency, for, who can gauge the power of love when even hate, which is love's negation, is so powerful? What is necessary however is to de-hypnotise ourselves that we are helpless creatures without remedies against evils within ourselves. We must believe that destruction is not the end of evolution, that the forces which brought us so far have also power to take us further and higher, that constructive forces must triumph over destructive ones, and life must score over death. For, otherwise, there shall be no existence!

And how can anyone imagine the existence of only non-existence (as at or abhava)?

That is why Gandhi declared his faith saying, in spite of death life persists, in spite of darkness light persists, and in spite of hatred love persists,

Gandhi has yet to be fully studied and that too in the perspective of today and in the light of the history of mankind. We shall be doing justice to ourselves and also paying a tribute to him if we study and try to interpret him and apply the techniques he evolved.

It is but natural and also necessary to study, to understand and, to interpret in our own terms and modern phrase the great life, thoughts and actions of persons like Gandhi who may be said to be epoch-making. The stature and importance of Gandhi is not likely to be static; it will grow with the passage of time and with the necessity and realisation by man that the constructive approach and peaceful methods of solving human conflicts have to be and must be substituted for the destructive approach and violent methods. The atom bomb and its use is not an accident in the life of humanity. It is the result of the workings of the human mind along the path of fear, distrust, acquisitiveness, greed for power and search for security and so on. Unless these are replaced by the promise of mutual security, love cannot replace hatred and distrust will rule instead of confidence and fearlessness.

All this may mean a fundamental change in the working of the mind of man and a new education. It may mean a further step in the evolution of man and the progressive predominance of the law of love, friendliness, mutual aid and cooperation which have been in operation in human history as distinguished from 'animal history'. This law has been often obscured and sometimes even suppress-

ed and negated among human beings by the law of the jungle which is operative and dominant in 'animal history'.

In this perspective, a comprehensive study of Gandhi and what he practised and preached is eminently relevant. As we go on studying him, an image of him will go on forming in our mind in the shape of words which we shall be able to understand, because they are our own. Thus the process of talking to ourselves about Gandhi and listening to the talk will start. All that is our education which may inspire us to proper action leading us ultimately to the world of love and peace and harmony and joy.

R. R. DIWAKAR

I

GANDHI—THE SOCIAL EVOLUTIONARY

He who tries to describe Gandhi by a single word or a single phrase or even by writing a whole book is perhaps attempting the impossible. He was a phenomenon who defied and still defies all categorisation as well as characterisation.

Jawaharlal Nehru cannot by any means be called a blind follower or a mere 'bhagat'. He was an intellectual to the core and had fundamentally a scientific outlook. And yet what did he say about Gandhi when the latter was seventy-five and still living?

"How can a book tell us about him and his strange and wonderful personality that has gripped the millions of India? In this world of hatred and uttermost violence and the atom bomb, this man of peace and goodwill stands out, a contrast and a challenge. Wherein does his strength lie, wherein his power and authority? Has he drunk somewhere from the secret Spring of Life which has given strength to India through the ages? (Introduction to "Gandhiji: His Life and Work"—75th Birthday Volume).

On some other occasion, Nehru said, "Gandhiji represented the peasant masses of India; he was the quintessence of the conscious and sub-conscious will of those millions and perhaps he was the idea-

II

GANDHI AND THE TRIPLE YOGA

Gandhi has been often spoken of as a Karma-yogi. That is perhaps mainly because his Karma-action was far more obvious, vigorous, effective and self-publicising than either the intellectual or emotional aspects of his life. Another reason is that his action was so comprehensive and extensive and also so important that it touched the life of everyone and filled the whole canvas of Indian affairs, economic, social, political and ethical. It attracted the attention of the world as well. As I am considering Gandhi, his life, his ideas, his feelings and his action in the background of yoga and am trying to assess his personality and sadhana—discipline as a yogi, I may be excused if I am not more comprehensive in my approach to him in this context.

A man's action is always easy to see. It is far more so in the case of one like Gandhi who lived an "unwalled" existence and for whom secrecy was sin and privacy was almost unavailable. Even his bathroom was sometimes invaded and if not anybody else, the masseur would be there. Moreover, man's eyes are far more reliable as witnesses of action than of any other thing. 'Chakshurvai Satyam', that which is seen with one's own eyes is truth. Millions upon millions saw Gandhi in actual action. There is

III

SATYAGRAHA—A PHILOSOPHY OF LIFE

Today Satyagraha is a word which is very familiar to all of us. Its very familiarity makes us feel that we know all about it. But is that really so? What is called 'the word' has, no doubt, the potency of giving us the knowledge of the thing it stands for. But often enough it is the word itself which stands in the way of our proper understanding! This happens when 'the word' becomes only a symbol and remains a symbol. It is also our experience that the symbol sometimes misleads us by giving a wrong meaning. We are then the worse for it. If the real meaning from 'the word' has evaporated, or if it is shrouded or muffled by it, or if 'the word' leads to a distorted meaning, we are lost. If 'the word' remains and the meaning is lost, our hugging 'the word' is like hugging the corpse after life has departed from it.

This triple fate, namely loss of meaning, obscuration of meaning, and falsification of it has befallen many an important word. What has happened as a result is the use of the same word or expression by different people with different meanings and sometimes even by the same people, when it suits their purpose. Much of the confusion even in the same and single mind is due to this phenomena. The same word democracy, for instance, is used by absolute monarchs, by democracies, by dictators,

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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.

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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.

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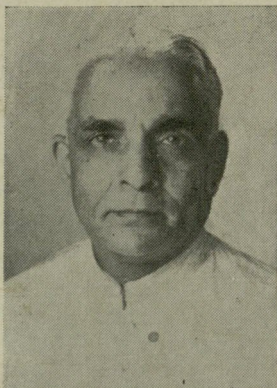
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THE AUTHOR

Patriot, philosopher and scholar, Ranganath Ramachandra Diwakar (born 1894), an M.A. LL.B., of the Bombay University, is not only a politician with an impressive record of service, but one who exudes peace and learning. He started life as a school teacher and then a Professor of English but was soon sucked up in the political maelstrom. Taking journalism, which is still among his abiding interests, in his stride he has been a no-tax campaigner, political prisoner, President of the Karnatak Pradesh Congress Committee, Member of the Constituent Assembly, Minister for Information and Broadcasting in the Government of India (1948 to 1952) and Governor of Bihar (1952 to 1957).

Sri Diwakar is at present the Chairman of the Gandhi Smarak Nidhi.

A scholar both in Kannada and Sanskrit, his works in Kannada and English reflect his penetrating insight into philosophy, culture and yoga. A staunch follower of Mahatma Gandhi and a close student and admirer of Sri Aurobindo from his school days, his books on the lives of Sri Aurobindo, Paramahansa Sri Ramakrishna and Bhagwan Buddha in Bhavan's Book University series have become extremely popular. The first one has also been translated in Hindi, Marathi, Kannada and Bengali.