

# ANTYODAYA

VOL.  
01

GANDHI STUDY CIRCLE, ZAKIR HUSAIN DELHI COLLEGE

75  
आज़ादी का  
अमृत महोत्सव



ANNUAL MAGAZINE  
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# ANTYODAYA

*Antyodaya was one such mission which was close to Gandhiji's heart. The word Antyodaya means "rise of the last person" or working towards upliftment of the most depressed, poorest sections of people which according to bapu, could be achieved only by Sarvodaya, the development of all by Antyodaya .*

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## अन्त्योदय

अंत्योदय एक ऐसा मिशन था जो गांधीजी के दिल के करीब था। अंत्योदय शब्द का अर्थ है "अंतिम व्यक्ति का उदय" या लोगों के सबसे वंचित समूह, सबसे गरीब तबके के उत्थान की दिशा में काम करना, जो बापू के अनुसार, केवल सर्वोदय द्वारा प्राप्त किया जा सकता है- अंत्योदय द्वारा सभी का विकास।

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# MESSAGE FROM THE PRINCIPAL



I am very happy to know that Gandhi Study Circle is bringing its inaugural magazine- 'Antyodaya'. The society has a consistent history of being the most vigorous society promoting Mahatma Gandhi's life and philosophy. I am sure, this thoughtful initiative will provide a good platform to the staff and the students of the college and Delhi University for enriching their knowledge on Gandhian themes and issues and help them develop into better citizens and conscientious human being.

My heartiest congratulation to the entire team of Gandhi Study Circle for this wonderful and timely initiative of reaching Gandhi's thought and vision to the young students of today. I wish this initiative a grand success.

All the very best.

**Prof. Narendra Singh**  
**Principal**

# CONVENER'S MESSAGE



It is with great pleasure and humility that we celebrate the launch of magazine- 'Antyodaya'. On behalf of the Gandhi Study Circle Team, I would like to extend a very warm welcome to all the readers to this inaugural issue of the magazine which throws valuable insights on Mahatma Gandhi's activist political philosophy and on some of its legacies today. Hope through the magazine, Gandhi's message of truth, non- violence peace and justice reaches a wider audience particularly the youth of today. Its overall goal is to serve as a deliberative platform for engaging gandhian thought and praxis.

Launching this new magazine would not have been possible without the support of our Principal Prof. Narendra Singh and we thank him for reposing, his faith in the team for bringing out this inaugural issue. I take this opportunity to thank the editorial team of the students and reviewers for their time and effort in reviewing the papers and providing valuable comments.

We look forward to the comments and feedback for further improvement of the magazine in future.

**Dr. Sanjeev Kumar**  
**Magazine Advisor & Convener, Gandhi Study Circle**

# TEACHER COORDINATORS



**Dr. Sanjeev Kumar**  
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**Dr. Shabana Azmi**  
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**Dr. Aftab Alam**  
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**Dr. Uma Shankar**  
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**Zeba Rayee**  
(Teacher Coordinator)

# OFFICE BEARERS 2021-22

Making Competition  
um Exhibition



**Zoya Ansari**  
(President GSC, ZHDC 2021-22)

" It gives me immense pleasure to share with you about my association with the Gandhi Study Circle of Zakir Husain Delhi College which is one of the most vibrant, consistent, and dedicated societies in our institution. I am honoured to be a part of our society since the very first year of my college and these 3 years under the able leadership and guidance of our Covener Dr. Sanjeev Kumar Sir have been really fruitful, and contributed a lot to my self-development, and created a huge impact on my life.

During this long and memorable association, we conducted and became a part of various events, initiatives, webinars, activities, and competitions, but what was common in all these efforts were the values that we all collected in this journey to explore the Mahatma that exists in all of us.

I hope, one day, we all will acquire the courage and willingness to practice this inner Mahatma within us. "

" I feel immensely joyful to be a part of the vibrant Gandhi Study Circle (GSC) of Zakir Husain Delhi College for three long years. The society is dynamic-not only in terms of the activities conducted but also in the ways of spreading the values of Mahatma Gandhi. The lecture series and interactive sessions have been extremely enlightening; the annual fests, cultural events, and a variety of competitions highlighted the various visions of Gandhi. The most unique and innovative initiative of GSC is that of the Charkha Classes and Mind Management Classes. Being in the organizing committee of both these initiatives, personally, I have grown and evolved from a shy introvert to a confident and bold person who is ready to take up, face, and resolve challenges. I wholeheartedly thank GSC for helping me understand how to organize events and seminars.

It is only due to the efforts and guidance of the teachers involved in the GSC who have always created a warm and welcoming environment that inspired a newcomer to join the society. Lastly, GSC has given me insights into various aspects of Gandhi and instilled values that can be imbibed in our daily lives. "



**Ishaani Singh**  
(Vice-President GSC, ZHDC 2021-22)



**Aditya Sharma**  
(General Secretary GSC, ZHDC 2021-22)

" From interacting with scholars such as Lord Bhiku Parekh, and Professor Anand Kumar, to moderating lectures of Professor Aishwary Kumar, Stanford, and Professor Karuna Mantegna, Columbia, my experiences with the Gandhi Study Circle, more than anything else, has been a privilege.

This privilege extends to working in conjunction with the most patient and kind of seniors and classmates in Zoya, Ishaani, Biprajit, Amisha, and Priyanshu, to name a few.

It is with great admiration I look upon the undertakings of the GSC, and am excited for the future of the study circle. onwards and upwards. "

" First of all, I would like to congratulate all those who have contributed through their artworks, articles, and poems; our editors and the magazine team for their hard work which has fructified in the form of our first edition of the magazine. The aim was to provide for an open-student driven space that offers a discursive platform wherein each of us are able to bring to the larger audience-- our own understanding of Gandhi, his ideas, his contributions, the commentaries on Gandhi, and also constructive criticism on him.

The society has evolved and grown over the period of time, even during the lockdown we have been engaging people through our various initiatives. The idea of starting the magazine is also something that popped into some of our minds during this phase. Like everything we were also working online, receiving entries in the comfort of our homes. However, the situation changed completely with the news of the reopening of the colleges and created a hustle for all of us. In the midst of all this chaos of shifting, offline classes, and traveling was the work of the magazine, which had to face various aspects. As we know hard work always pays off and here we have the magazine that we have brought for you all to read, comment, ponder upon and criticize. Best wishes to all. "



**Priyanshu Singh**  
(General Secretary GSC, ZHDC 2021-22)



**Amisha Das**  
(Social Media Head GSC, ZHDC 2021-22)

"I'm a student of Political Science at Zakir Husain Delhi College. As the Social Media and Technical team head here at Gandhi Study Circle, I have had the pleasure of coordinating with all team members- from managing social media handles of GSC to providing creative support, having learned how to network, communicate and delegate effectively.

I wholeheartedly thank the Gandhi Study Circle for the valuable learning opportunities it has presented, and am excited to share this experience with my juniors and batchmates. "

" I feel honoured to be a part of this society which has its wings in all the positive directions. Being a B.Com. Hons student sometimes I find it very difficult to relate to a few concepts and practices of Gandhi but the convener of our society and president help me and many others in this regard by conducting a few Distinguish Gandhi Lecture Series and various other Gandhian lectures to make us understand.

Being in a leadership position of outreach task in all events makes my job more challenging and insightful. It really made me learn a lot of things in the outreach and social media part but also helped me to practice my own insights.

The best part of our society is the welcoming nature of all the teachers in our society which helped me as a newcomer to bring my ideas to the table and get their insightful suggestions which helped me to shape my opinion.

I love to be a part of Gandhi Study Circle and like to thank the convener and various teachers to provide me with this opportunity. "



**Karan Kapoor**  
(Outreach Head GSC, ZHDC 2021-22)

# EDITORIAL BOARD 2022



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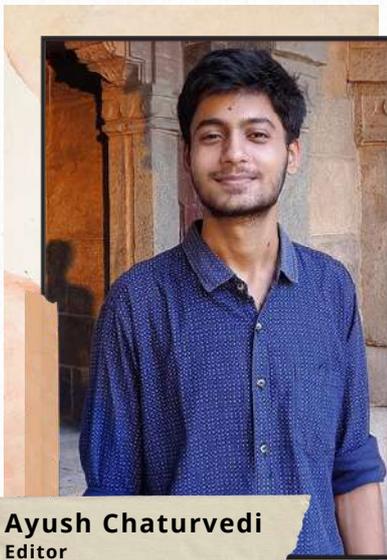
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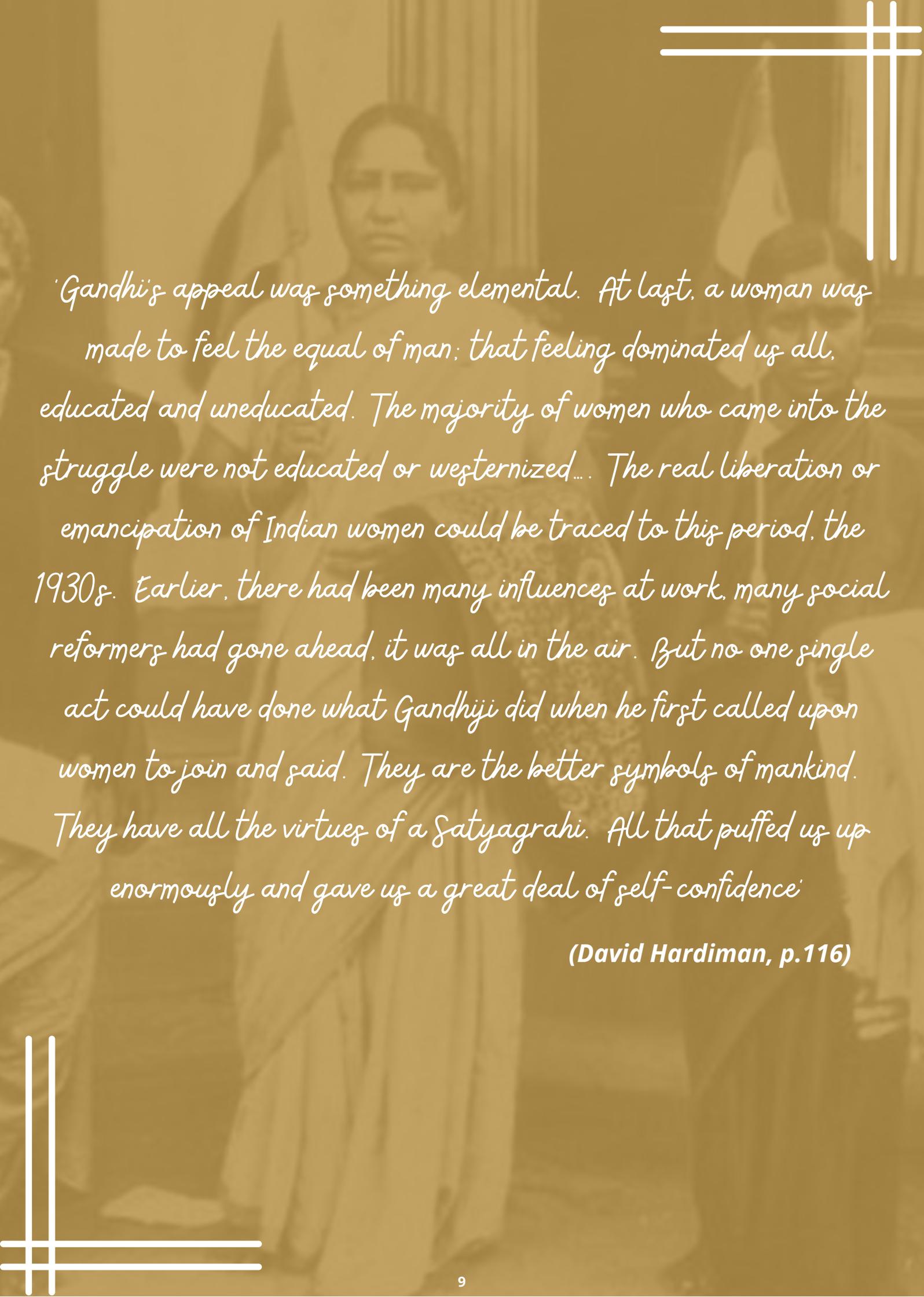


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# EDITORIAL BOARD 2022



*Gandhi's appeal was something elemental. At last, a woman was made to feel the equal of man; that feeling dominated us all, educated and uneducated. The majority of women who came into the struggle were not educated or westernized... The real liberation or emancipation of Indian women could be traced to this period, the 1930s. Earlier, there had been many influences at work, many social reformers had gone ahead, it was all in the air. But no one single act could have done what Gandhiji did when he first called upon women to join and said. They are the better symbols of mankind. They have all the virtues of a Satyagrahi. All that puffed us up enormously and gave us a great deal of self-confidence:*

**(David Hardiman, p.116)**

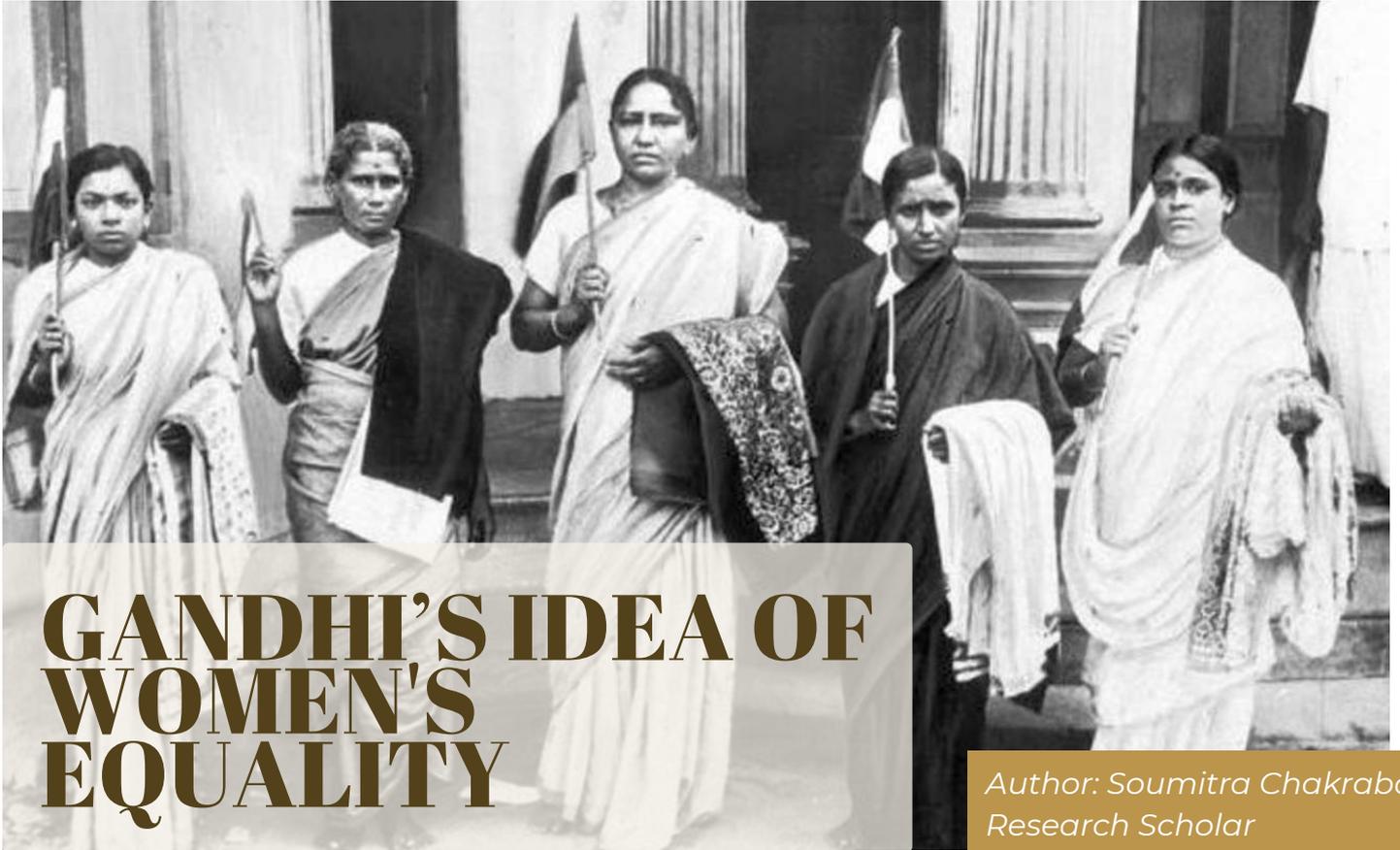


Image Source: The Better India

# GANDHI'S IDEA OF WOMEN'S EQUALITY

*Author: Soumitra Chakraborty  
Research Scholar  
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Gandhi was the architect of India's societal development. He was very aware that to change society need people from every sector and every caste without any discrimination. Not only this, Gandhi emphasized that women have an important role in the development of India. Gandhi's thoughts were always about empowering women. His idea of woman empowerment came out when we found that women participate in social, political, and economic areas of life.

Socially there were no differences between men and women. According to Gandhi 'the man and woman live the same life, have the same feelings. Each is a complement of the other. The one cannot live without the other's active help' (Harijan,24-2-40).

Gandhi always advocates for equality of sexes. He further said that 'equality of sexes does not mean equality of occupations. There may be no legal bar against a woman hunting or wielding a lance but she instinctively recoils from a function

That belongs to a man. Nature has created sexes as complements of each other. Their functions are defined as are their forms' (H, 2-12-39). Gandhi was against any type of domination of women. Even he wanted to remove those obstacles which were written in the Shastras. Gandhiji mentioned that 'woman has been suppressed under custom and law for which man was responsible and in the shaping of which she had no hand. In a plan of life based on non-violence, a woman has as much right to shape her own destiny as man has to shape his' (CP, p.17).

He fought against the customs which hamper the development of women. Gandhi knew that this work is psychologically harder because we have to psychologically remove this concept from our society that women are inferior to men. Knowing this psychological basis Gandhi mentioned that 'this revolution is easy if the mind is made up' (ibid). So socially women's degradation changed depending on the human mind. From ages, women have been dominated and so the feeling of inferiority

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complex develops in a woman.

Gandhi was against the idea of child marriage. He thought that a father is the protector of their child, not the owner. He supported widow marriage. He even suggested his own son to marry a widow. *Pardah protha* was the briar of freedom and the dowry system devalued human values. All these obstacles to social development can be removed by spreading education amongst women also. Gandhi pointed out that 'there is no justification for men to deprive women or to deny them equal rights on the ground of their illiteracy; but education is essential for enabling women to uphold these natural rights, to improve them and to spread them... (ID, p.231). To remove untouchability women also have a greater role to play. By social servicing women will serve everyone in society including the untouchables.

**Economically** the involvement of women is very important for development. Gandhi understood that for development especially in villages women need to participate in the sphere of the economic arena. Gandhi had prevision that to be self-independent both nation and citizens have to be focused on the economic status of villages. Gandhi emphasized on village industries like making candles, paper, matches, soap, oil, etc. In these productions, the participation of women was no doubt very essential.

He believed that 'if the village perishes, India will perish too'. Industrialization, exploited villagers, so to come out of this exploitation a village has to be self-sustained. That's why Gandhi introduced *Swadeshi* and *Khadi* to revitalize the village economy. *Khadi* was a symbol of unity of Indian humanity including women.

A large number of women were spinning and weaving to make *Khadi*. It was only through this they were self-reliant. The participation of women in the economic areas was financially

helpful to the poor families to earn their daily bread. *Khadi* made women more active than in previous times in society. We have faith that the handmade product is better in quality and more organic and fresh and you have the mentality to buy or use local products so that financially our nation goes forward.

Politically the participation of women in Indian movements has immense importance. Gandhi was a shrewd politician, he knew the involvement of women was needed to make any movement strong and popular, especially those based on non-violence. The participation of women in national freedom also denotes equality with men. Gandhi liked the qualities of passiveness, tolerance, self-indulgence, sacrifice, etc. He very closely watched his mother and knew about the strengths of women. He mentioned that he will cancel that legislature which does not have a proper share of women. His wife, Kasturba was the first woman satyagrahi. He said that 'if the non-violence is the law of our beings, the features with the women'. He further said that 'woman is the incarnation of Ahimsa. Ahimsa means infinite love, which again means infinite capacity for suffering' (Harijan 24-2-40). In South Africa, many women participated in padayatra. Gandhi inspired women to participate in the freedom movement and Indian politics. He believed when abala becomes Sabala then the world will be changed. In 1921 non-cooperation movements Gandhi requested women to give up mill cloths and donate their jewelry for swaraj, and a large number of women responded. He knew that through women the movement can reach in the homes of the Indian people.

In 1930 Gandhi's Satyagraha and salt march showed us the involvement of women in the freedom struggle movement. Nearly 30,000 thousand people were arrested and among them 17,000 were women. So, this indicates the importance of women's participation in political movements. N.K. Bose rightly

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mentioned that “his civil disobedience movement brought about, in a dramatic manner, the entry of women in large numbers into the public life of India. These became the starting points of woman’s emancipation in our land” (Bose, p.74). Somehow it also denotes the concept of decentralisation in society. Many researchers for this very reason called Gandhi's non-violent protest a “feminist” principle. Gandhi had faith in women that a woman’s nature was really suited to non-violent satyagraha. Without any hesitation Gandhi mentioned that ‘the women of India should have as much share in winning Swaraj as men. Probably in this peace struggle women can outdistance men by many a mile (YI, 10-04- 1930). The involvement of women in the nationalist movements was not only political compactness but also a means of restructuring and rejuvenating society. Gandhi did a phenomenal contribution to motivating women to mobilise in political activities. By participating, women can enjoy their national freedom and at the same time, they can be ready to fight for their own emancipation. Gandhi brought women out of their homes.

The roles of Annie Besant, Sarojini Naidu, Kasturba Gandhi, Kamaladevi Chattopadhyaya were very impressive. It was Gandhi who drew women into the freedom movement in large numbers. In constructive works, the participation of women was very active. Saraladevi worked actively in Punjab, Manibehn Patel organized women's organizations in Gujarat, Basanti Devi and Uma Das the wife and daughter of C.R. Das was arrested by police for supporting Swadeshi.

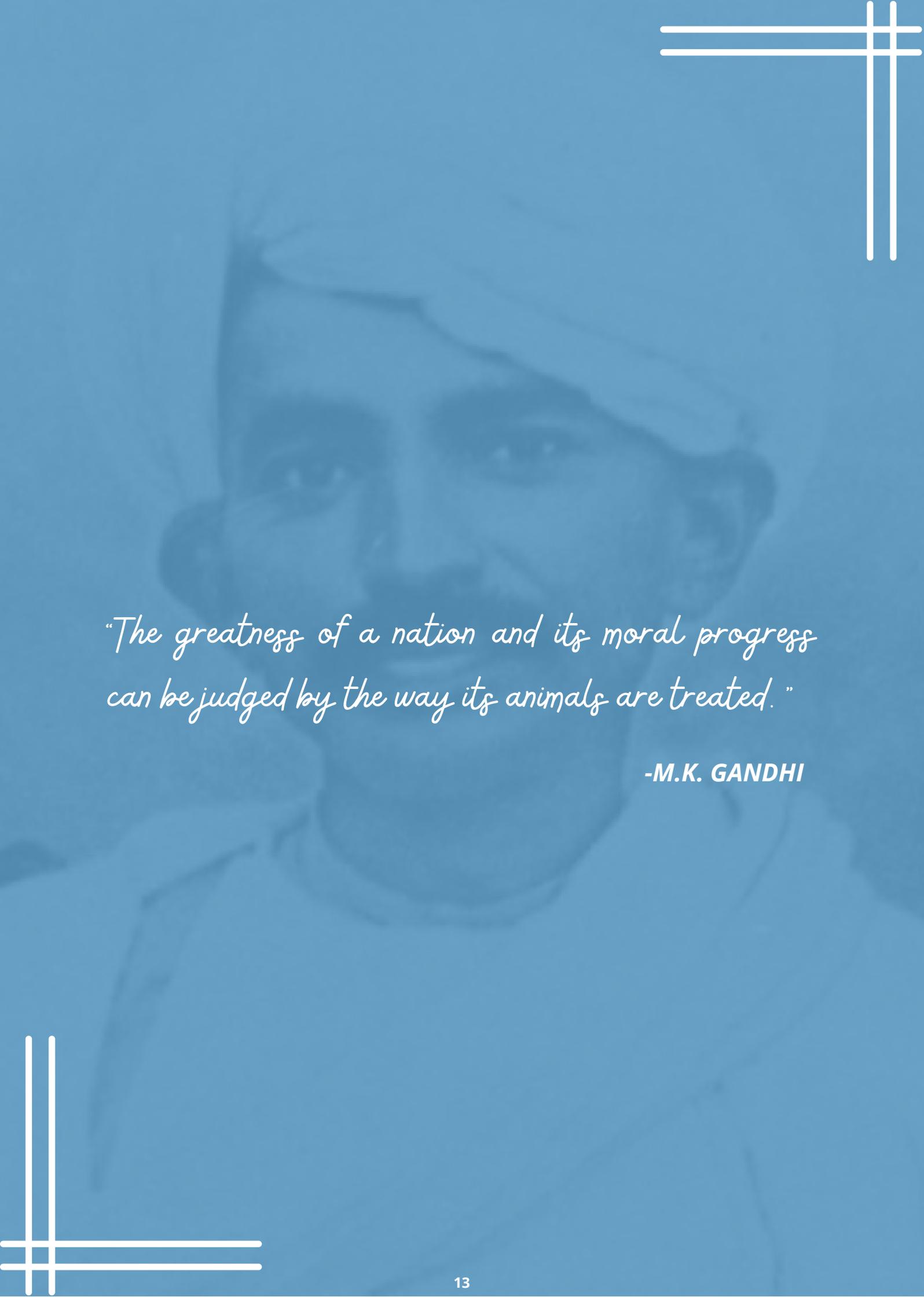
According to Aruna. A. Ali how women felt a great deal of self-confidence because of their participation in the freedom movement. She said that-

Gandhi’s appeal was something elemental. At last, a woman was made to feel the equal of a man; that feeling dominated us all, educated and uneducated. The majority of women who

came into the struggle were not educated or westernized.... The real liberation or emancipation of Indian women could be traced to this period, the 1930s. Earlier, there had been many influences at work, many social reformers had gone ahead, it was all in the air. But no one single act could have done what Gandhiji did when he first called upon women to join and said. They are the better symbols of mankind. They have all the virtues of a Satyagrahi. All that puffed us up enormously and gave us a great deal of self-confidence’. (David Hardiman, p.116).

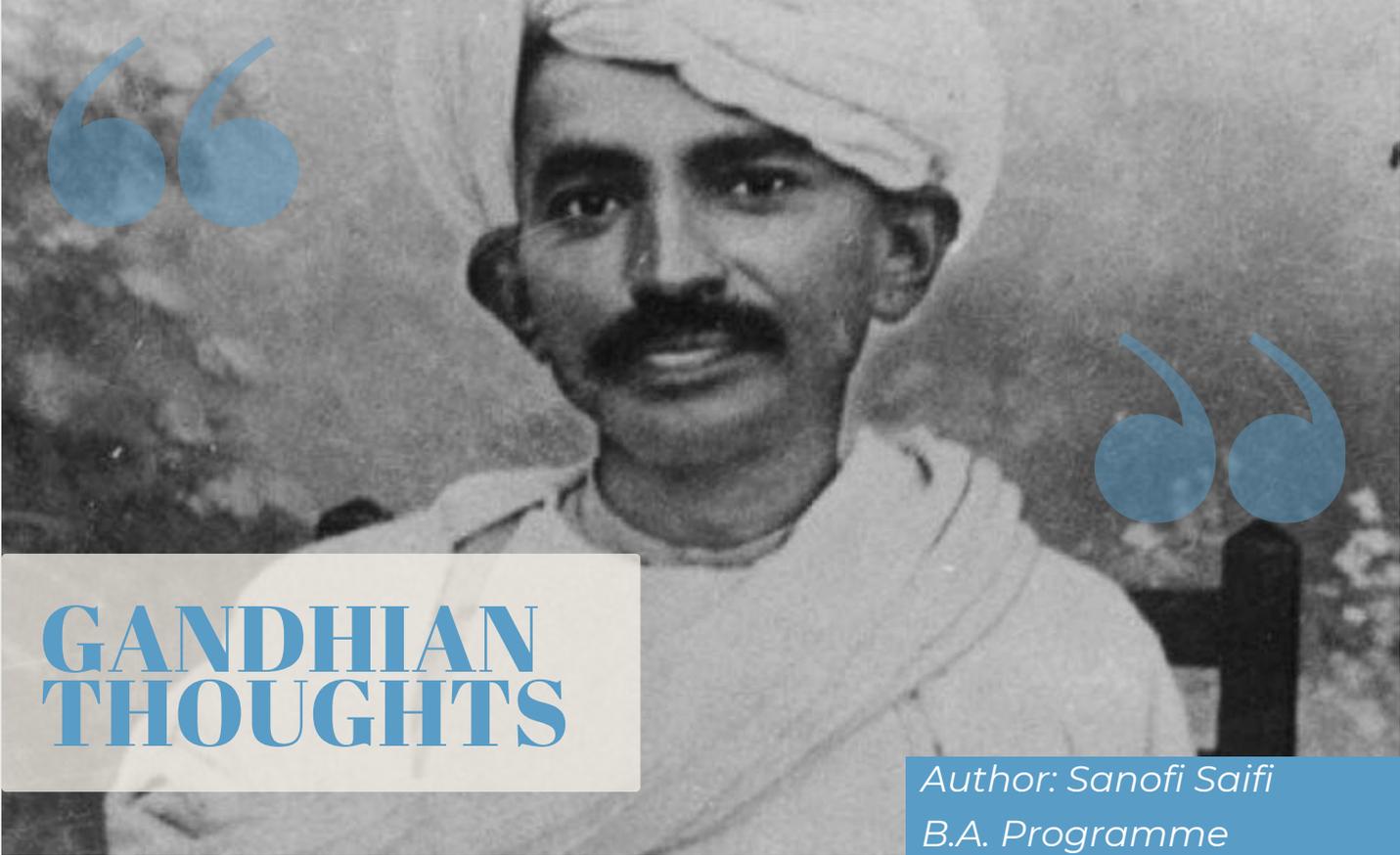
Gandhi’s political end was Swaraj or Enlightened Anarchy which was a domination-free, equal, self-ruled state. It demands for everyone equal rights including women. One thing to mention is that Gandhi never compromised with women's respect. He had always put women's respect at the highest level. No doubt that Gandhi always followed the path of non-violence, but to protect women's respect Gandhi advised that people can use violence as means.

This indicates how much Gandhi gave importance to women in the society. I think this view can remove all the criticism against him regarding his relationship with women. One more thing to look into this matter is that modern thinkers of political-philosophers like Robert Putnam, Coleman, Tocqueville, Green focused on Civic Virtue and Social Capital to make democracy more effective. One way to build an ideal society is through civic virtues and social capital, people need to practice Civic Engagement. Civic Engagement is the basis of Civic virtues and Social Capital. And its main aim is to produce public good over private good. Gandhi may be aware of the thought that to reach an ideal state the participation of women is important. Women’s active engagement or participation will make modern society a vibrant one and that’s when everyone will come closer to real democracy or ‘enlightened anarchy’.

A large, faded portrait of Mahatma Gandhi in a white turban and shawl, centered on a blue background. The portrait is semi-transparent, allowing the background color to show through.

*"The greatness of a nation and its moral progress  
can be judged by the way its animals are treated."*

**-M.K. GANDHI**



# GANDHIAN THOUGHTS

*Author: Sanofi Saifi  
B.A. Programme  
Zakir Husain Delhi College*

## INTRODUCTION

Gandhiji, after listening to this elegant name an energetic feeling automatically enters our mind. He is really an iconic personality because it's due to him that the future generations got a sovereign nation called India. He had returned to India in 1915 with an aim to get independence from the Britishers. He organised and led many mass movements, strikes and continuously fought against the colonial power of the British Raj. The Champaran movement in Bihar, the Kheda movement in Ahmedabad, the Bharat Chodo movement and many other satyagraha played a prominent role in India's fight for freedom.

We should never forget Gandhiji's contribution with the pen, as he often said that the pen has a lot of power and through the ink he gifted us a free nation which is ours.

## GANDHIAN THOUGHTS AND CONTEMPORARY WORLD

There's so much related to the ideology of Gandhiji where these thoughts and ideas have

further been prevailed by contemporary writers and organisations. The ideas of non violence perhaps the most important one, are no longer followed by the world. The whole world is fighting against each other like cats and dogs. Countries are launching missiles against each other and threatening each other. So likewise, no single country is following the Gandhian ideal of non-violence. Gandhiji was a follower of peace. He said that if there is peace, harmony and fraternity we can't imagine a violent world. Gandhiji wanted to make India a self reliant nation.

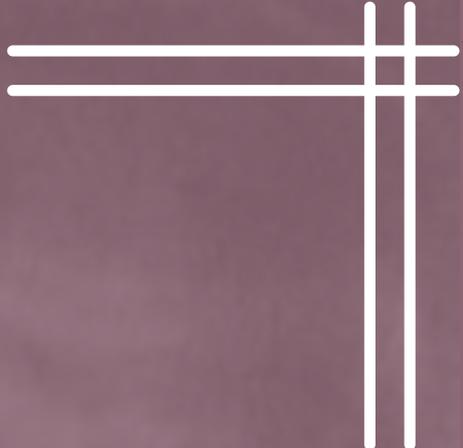
According to him, our economy must be run by the Indian citizens and the political power should always remain in India's hand. Gandhiji talked about surplus production which is very necessary in the functioning of the economy of a country which improves the GDP of a country.

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Gandhiji was a major proponent of Panchayati Raj system and he gave the idea of a structure of government which was divided into three units:

- Central Government
- State Government
- Local Units

Government's power, work and responsibility according to Gandhiji must be divided between different units and he felt that Local Units are essential to eradicate local citizens' problems.



~Gandhi's 7 sins to strive for ultimate happiness~

- 1) *wealth without work*
- 2) *pleasure without conscience*
- 3) *knowledge without character*
- 4) *Commerce business without morality and ethics*
- 5) *science without humanity*
- 6) *religion without sacrifice*
- 7) *politics without principles.*



Image Source: Youth Ki Awaaz

# GANDHI A CHALLENGE AS WELL AS A WAY FORWARD

*Author: Manu Garg  
B.A. Programme  
Hindu College*

Mohan Das Karam Chand Gandhi's life was an experiment with truth. Mahatma Gandhi no doubt is the most significant and influential personality of the 20th century whose philosophy of non-violence literally moved the masses. He was a relevant thinker for not just his epoch but for all ages and eras, that's why he is rightly termed as the father of the nation in India. His teaching, principles, philosophy, and life itself are a reflection of values to refer and follow, to live a better life. But in the changing ultra-modern times of post-industrialism and post-truth, walking on the path paved by the Mahatma accompanies certain inherent challenges which require introspection and correction before trudging ahead.

Gandhi was a deeply religious man whose perspective towards religion was broad-based and inclusive. He was well-read in all contemporary religions and admired the core and pure ideals of each of them. Gandhi had an understanding that all religions had a fundamental idea about the welfare of

humankind and not a few top clergies, enjoying unstrained powers and influence. People with passing centuries started clinging and adhering to the traditions, practices, and conventions instead of appreciating the real sense behind the custom. This league led to a lot of casms being formed between different religions and aggravating mutual mistrust, resulting in deep communal tendencies and tensions. The racially segregated societies need to revisit this thought to induce cohesion and fraternity.

Being respectful toward all thoughts eventually leads to a universal approach to the idea of internationalism. After the 18th century, when nationalistic tendencies have gripped the bordered areas into stronghold, Gandhi has the idea of abandoning narrow petty identities to strive towards the welfare of the humankind. Today, nationalism has unified different sections and strata into a single thread of a nation-state but at the same time, this centrifugal force is also

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separating and repelling a nation from other counterparts. Love and faith, which are rudimentary values of every religion, can act as a torchbearer to mast out the ship of humankind from rifting apart by the waves of selfish national interests and motives as well as the forceful idiom of us vs them.

This trend would require constant work towards developing a societal fabric where welfarist notions are conceived as paramount and not the wealth amassed by an individual. This hints towards not glorifying a human-based on his out shown traits but for his contribution to society at large. The Gandhian idea of "hate the sin and not the sinner" has the way forward of constructing a society where the fabric does not allow a sin and not reattributing a sinner leaving behind the real crucial transformation. The evolution has to be brought in, but the lines of change would be initiated from the unit level of an individual. The idealist path of change may seem easier said than done but experiments of Gandhi throw light on the writing on the wall which vividly says to practice before prescribing or expecting.

Practicing oneself requires an unmistakable understanding in an individual of the right conduct and behavior. This takes to another element of Gandhi namely consciousness. Consciousness is considered to be a stream of thoughts and emotions which distinguishes humans from other forms of life. Gandhi gave a lot of importance to the idiom of consciousness with non-violence. He believed that appeal should be made to the consciousness of the person instead of using violence or brutally punishing the person. In today's world, where violence against humanity is pertinent and extremism is on a surge using the action and reaction of the other extreme, one should focus on implementing this non-violence, which will halt never-ending action-reaction compound violence. When a huge chunk of people resort to and consider violence as a good means, inflicting self-mortification and suffering to appeal to other's conscience becomes difficult

picture. Self-suffering to achieve one's end is a concept borrowed by Gandhi from Buddhist philosophy born in the 6th century BCE but is still effective in the 21st century against evils. If the conscience of a person performing such protest called satyagrahi, has an uncorrupt conscience. The show of strength given societal backing should be taken away by individual mindset drift towards non-violent means towards ethical ends. Gandhian himself galvanised grass-root masses against the alien British regime in the first half of the 20th century and Anna Hazare's march against corruption in India Against Corruption movement in 2011 can be quoted as one of the few examples of this theory of non-violence shaping into practicality.

Gandhi through his various movements all throughout his life promoted social justice and was against any kind of tyranny be it of any caste, race, gender, sect, or nationality. He was a pioneer of feminisation of politics and urged women to take up issues of socio-political importance. In a country where the majority of the nations do not have satisfactory female participation in decision-making in higher authorities, Gandhian Dandi march involving women acts as a mirror to the patriarchal mindset. Gandhi also advocated for Dalit emancipation by promoting temple entry and putting a stop on untouchability-ridden caste system, by promoting social mobility and education to awaken the conscience of people. He also critically pinpointed racism in the form of the white man's burden to civilize the other countries through social movements in South Africa. Gandhi was a revolutionary in dismantling systems that had become rotten and narcissistic. These prejudiced practices of discrimination still prosper and rock the boat of holistic development of humankind. Gandhian satyagraha amalgamated with education can be a strong force, breaking the inertia of infighting based on identities.

Satyagrah is so lucrative and effective as a mechanism as it looks but has some inherent challenges in the form of truth being of varies

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Nature in post-truth era. According to the famous political thinker J.S. Mill," no idea is false and truth can be attained by the discourse of stratified truth, today has various dimensions and aspects which are out of reach of a common observer. This perplexing scenario is rightly captured in Noma Chomsky's quote about "manufactured consent".

To scale this uphill, Gandhi the editor of many newspapers recommended being vigilant and trusting one's conscience to make a moral judgment about truth. There can be multiple truths co-existing at the same time but the one that leads to social welfare should be put into consideration. Education from the right sources and intention can also help one to have a nuanced understanding of the truth. Gandhi believed that education should not only help in acquiring knowledge but also arouse intellectual curiosity but this education should come from the right social values of a nation. This helped him in the rejection of the caste system based on birth which is irrational. He also inculcated discipline in one's lifestyle by following "Dharma". Dharma is a wide concept but in a narrow analysis can be understood as responsibility or duty towards the ethical ends of not just oneself but the global society at large. The hindrance facing dharma today is the selfish motive which in turn leads to favoritism being employed as criteria to judge merit or desert. Putting upright cultural values by right reward and punishment can be a way to surmount this. A person should be conscious of his social obligation of following the idea of truth at every instance without compromise in mind and spirit.

The basis of all development and growth advancement in every society should be based on humanity and the environment. To reach to these outcomes in the short run Gandhi believed in laws and the state. The state was seen as a global organization whose different branches were national governments. These organizations were

formed as a social contract with humans for their welfare and are expected to do this act of serving humanity.

When the slogan "power corrupts and absolute power corrupts absolutely" can be observed by different heads of governments inflicting atrocities on the ultimate source of power, the people themselves to remain in power. Gandhi advised looking at power as a responsibility towards humanity and not as a means to one's own ends of self-contentment. That's why Gandhi had more significant to means rather than end being a proponent of deontology. This is the notion of a perfect society of Gandhi where an environment is created of everyone enjoys the freedom to express their own self and personality.

One more duty of people in power is to work for the economic well-being of all. Development according to Gandhi meant reaching out to the person in the last mile called Sarvodaya and ensuring his development. Economic development should be based on the model of trusteeship where knowledge and skills would be transferred from one generation to the next. This trusteeship should not be just applied to familial relations but to society in its entirety. In the globalizing world where countries achieve national interests by influencing policies and actions of other fellow nations, Gandhi advised village independence or gram swaraj where an entity is self-sufficient or atma nirbhar, to hold up in pressurizing circumstances. He also advised to live a minimalist life which could be also seen in his lifestyle. Accumulation of wealth which leads to desire can lead to a feeling of unhappiness, even when the economic goal is achieved. In the 21st century consumerist globe driven by capitalism, possession of maximum resources is considered as maximum happiness. This short-term happiness fades away as momentary pleasure, as the interests are dynamic.

This leads to a cynical attitudes manifesting in behavior of individuals, making them intolerant and furious. This can be tackled with

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the weapon of spiritualism. Gandhi was not just a political social and economic thinker but he also propounded various philosophical and spiritual thoughts. His 7 sins can be seen in this context to strive for ultimate happiness:

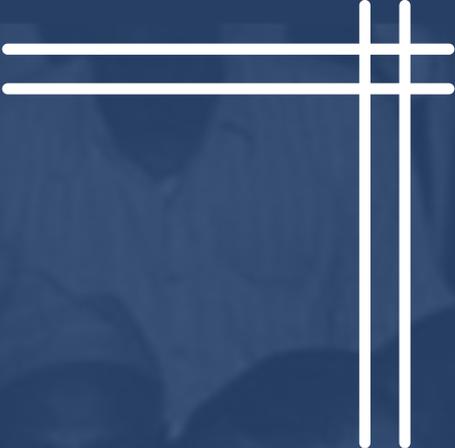
1. wealth without work
2. pleasure without conscience
3. knowledge without character
4. Commerce business without morality and ethics
5. science without humanity
6. religion without sacrifice
7. politics without principles.

This framework of sins can guide both individuals and society to have a virtuous existence and an egalitarian community at large.

This framework of sins can guide both individuals and society to have a virtuous existence and an egalitarian community at large.

Gandhi who is appropriately titled as Mahatma has works ranging from all aspects of human life in a comprehensive way. His ideas influenced many struggles and helped to create a world with a little less violence imposed. He just not structured many movements but also inspired many individuals to put a step forth nearing the final goal of true happiness.

Although his principles received ambush from contemporary emerging phenomena, the solution to these also lies in following and understanding Gandhi with the right conscience. Gandhi's experiments with truth will remain as a lighthouse enlightening the way of evolving oneself in the course of a better peaceful world.



*"I will give you a talisman. Whenever you are in doubt, or when the self becomes too much with you, apply the following test. Recall the face of the poorest and the weakest man [woman] whom you may have seen, and ask yourself if the step you contemplate is going to be of any use to him [her]. Will he [she] gain anything by it? Will it restore him [her] to control over his [her] own life and destiny? In other words, will it lead to swaraj [freedom] for the hungry and spiritually starving millions? Then you will find your doubts and your self melt away."*

**- One of the last notes left behind by Gandhi in 1948, expressing his most profound social thought.**

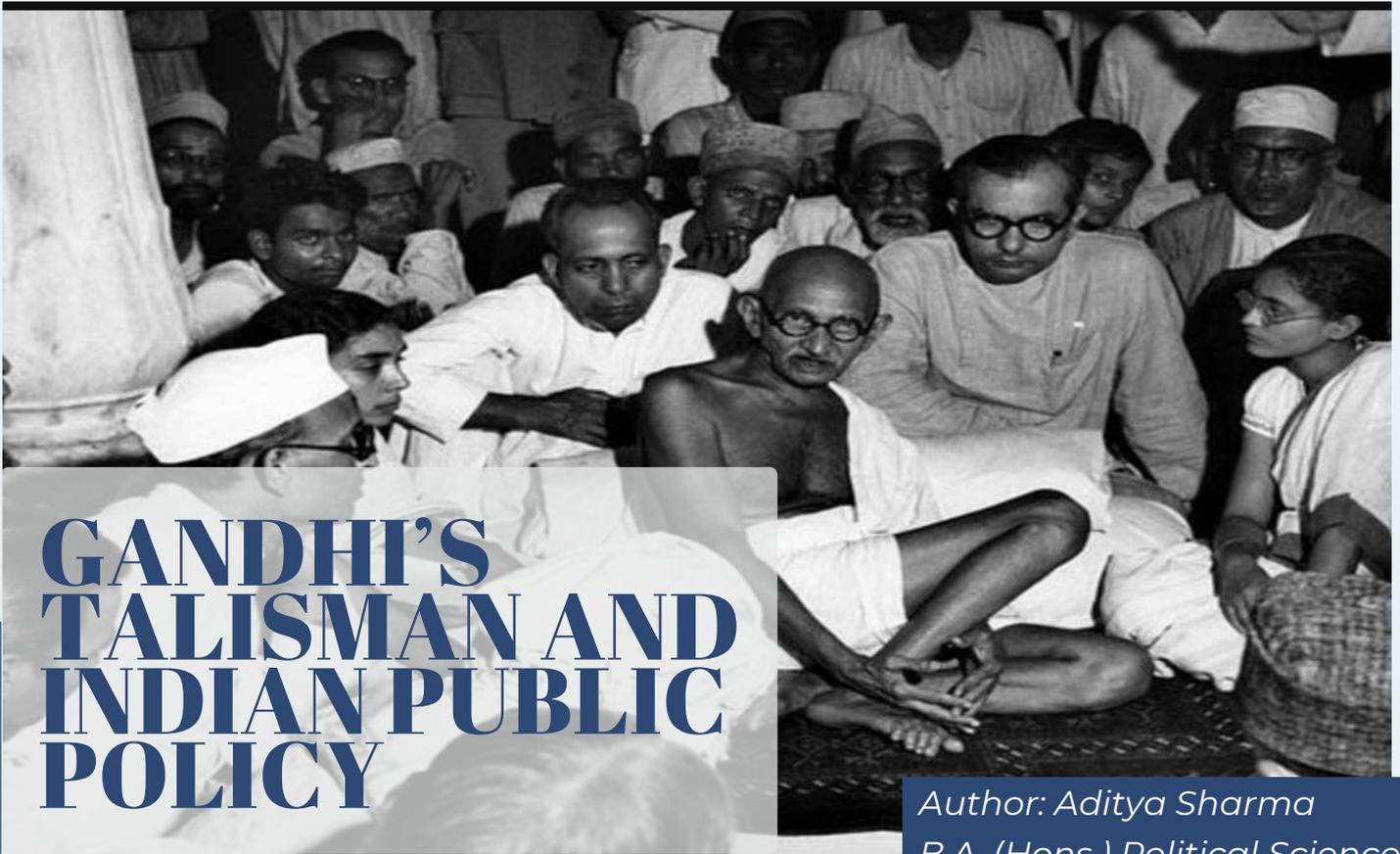


Image Source: Outlook India

# GANDHI'S TALISMAN AND INDIAN PUBLIC POLICY

*Author: Aditya Sharma  
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Ex-civil servants Vijay Kelkar and Ajay Shah divide India's public policy history into three main phases since independence- the first was the Nehruvian era- one of centralized planning; the second was the advent of domestic liberalization starting in 1977, and the third from Liberalisation, Privatisation, Globalisation since 1991 up to and until 2011, retrospectively understood to be one of the best growth experiences in Indian history. This article explores the scope for and arguments in favor of Gandhi's talisman for policy- the idea that a policy's merit must be judged by the impact it would have on the weakest sections of society and the need of having it as a cornerstone of the fourth and present period of development and public policy.

In order to understand the need for Gandhi's talisman, we must first explore how it mechanizes in a contemporary context- what would this policy metric, essentially look like- is a question we must answer, and to answer this question, we must first look at the context.

Given that we live in a country steadily moving towards digitization, information today becomes more and more accessible, granted there are exceptions that emerge, but inarguably, today, the average citizen is more informed about the issues that surround her than at any other point in history- due to growing accessibility of the internet.

However, a number of surveys and studies have confirmed that absolute poverty still exists in the nation to a very large and unfortunate extent. As per World Inequality Report 2022, India is a 'poor and very unequal country, with an affluent elite'. This situation can be argued to be a product of two historically misguided conceptual frameworks of policy- the trickle-down economic approach, and paternalism

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The 1991 reforms and opening of the economy were supposed to help eradicate poverty in rural India with the trickle-down theory- that as those at the top of the hierarchy grow and benefit, the growth and benefits would eventually 'trickle down to those at the bottom of the social pyramid.

While it serves as a wonderful justification for neoliberal policies, the theory, in practice, has failed to empower those at the very bottom. Paternalism is the idea that an altruistic government understands the desires of its citizens and does what is best for them. In practice, this tends to lead to a parochial client-subject or even a parent-child relationship between the state and the citizens of the state. This approach is problematic because the state is, in theory, and in practice a coercive agent that attempts to alter the behaviour of its citizens by taxes, subsidies, violence, and other forces it has a monopoly over. The preamble to the constitution uses, among other terms, the word 'socialist' as an adjective for our republic.

True to this, India has constructed a number of social welfare policies that have yielded some results. However, welfare policies by themselves, without complimentary overarching frameworks to empower- at a socioeconomic and a political level, remain severely limited in their impact and strength.

At a point in time wherein, the constitution of India guarantees the right to equality, freedom, among other ideals, and guides the state to work towards equality of opportunity, we must ask ourselves that have the past policy conceptual frameworks have been adequate enough to allow accumulation of social, economic and political capital by the historically disempowered to the extent that they would not simply at a procedural, but also at a substantive level understood to be empowered.

Now then, the context can be summed up to be a state that has been successful in identifying its objectives in lines of the talisman- to look after the interests of the weaker- in the sense that,

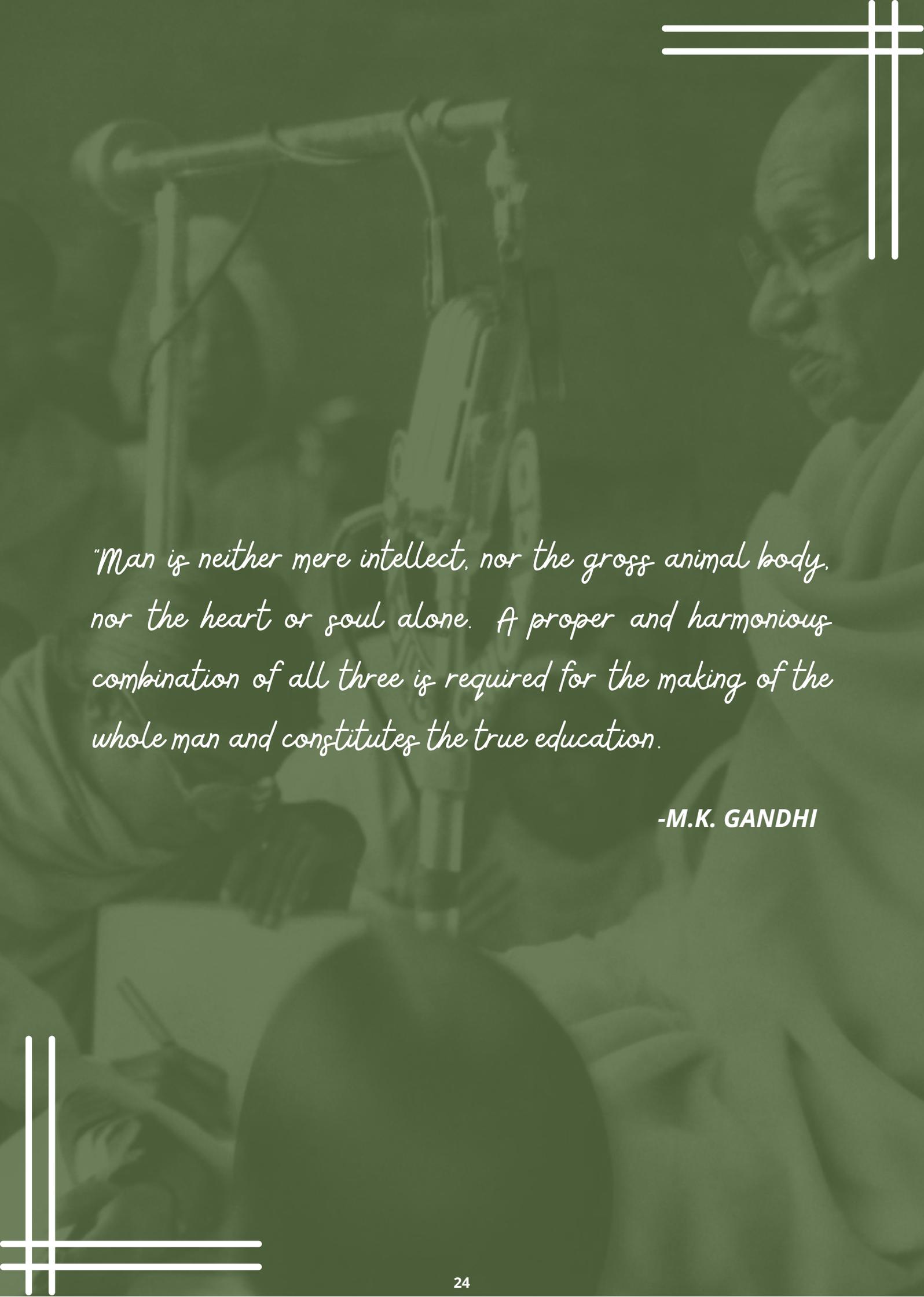
even the trickle-down, as well as the paternalistic approaches, are justified with lines of argument built around the welfare of the weaker sections of the society.

However, beyond this identification, there's a need for more pronounced mechanisation of the talisman. The 72nd and 73rd amendments to the constitution come close to the idea- of localised Panchayati/Municipal rule, but are impeded by colonial-era biases and financial Disempowerment.

The simplest mechanisation of Gandhiji's ideal would look something akin to the subsidiarity principle- that is, decision-making at the lowest possible level. The idea that the political elite

knows what is best for all is arguably flawed and has been empirically proven wrong. As such, decentralisation, or, the transfer of power to lower levels of governance would allow a more

meaningful balance of power between the centre and the state. Summing up, Gandhi's talisman sets up a metric/ objective to judge a policy decision and would mechanise as decentralisation of power, and systemic reformation- away from trickle-down ideations and parochial frameworks of decision making, to more inclusive practices that would actively seek to empower and involve the politically, socially, economically weaker communities in the decision-making process.



*"Man is neither mere intellect, nor the gross animal body, nor the heart or soul alone. A proper and harmonious combination of all three is required for the making of the whole man and constitutes the true education."*

**-M.K. GANDHI**

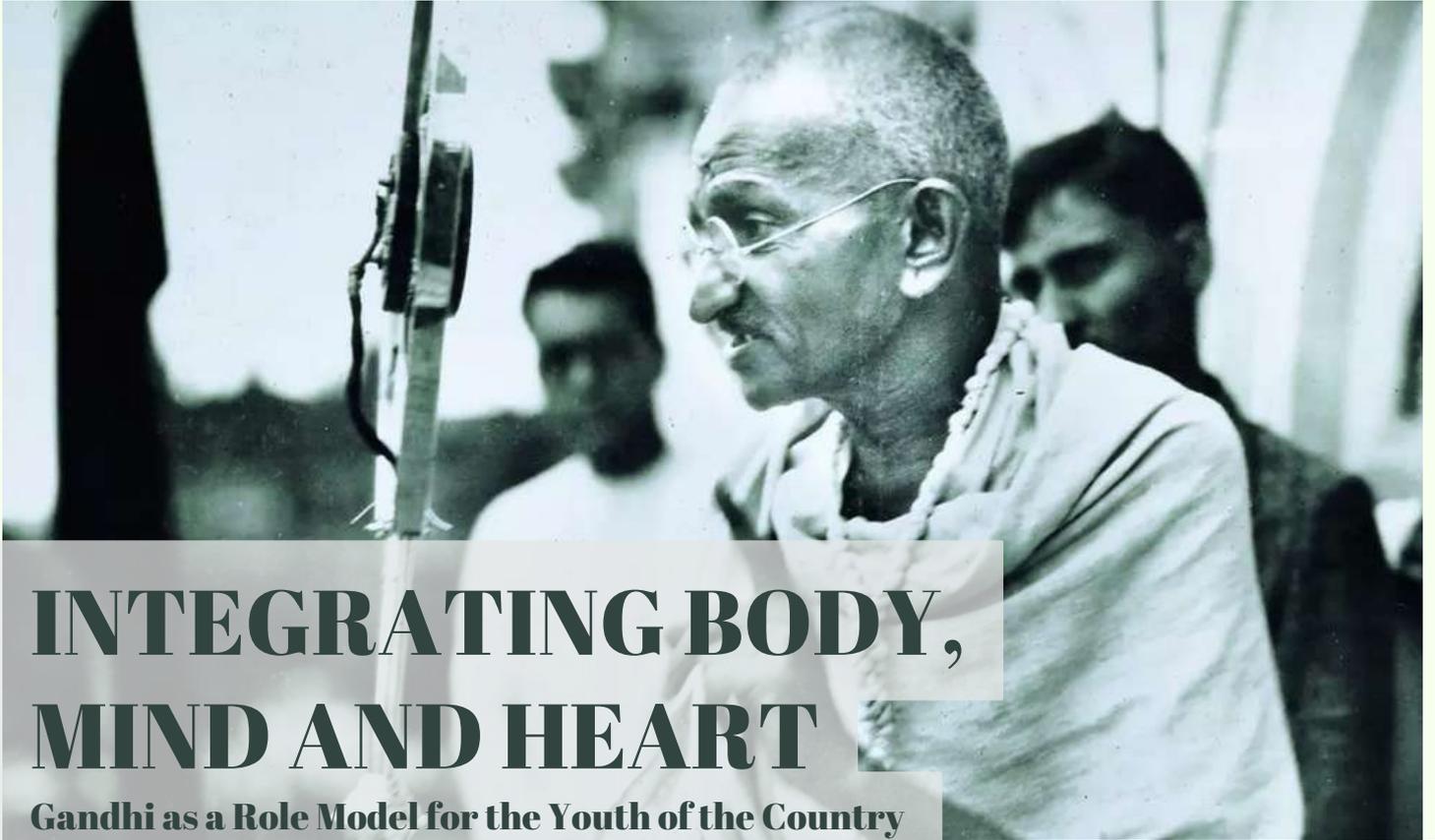


Image Source: The Times of India

# INTEGRATING BODY, MIND AND HEART

**Gandhi as a Role Model for the Youth of the Country**

*Author: Ramchandra Pradhan  
Eminent Gandhian Scholar &  
Activist*

The true integration of body, mind and heart (soul/spirit) is one of the most challenging tasks of our times. In fact, their disharmony and non-integration are not only afflicting the human life but also the entire cosmic order. Worldly success and material gains have become the secular gods of today. As such they are presenting the greatest obstacles to an integrated and holistic life. Such a disharmonious relation between body, mind and heart has led to the emergence of a highly self-centered, self-seeking, self-defining and atomized individual.

At the societal level, it has led to all kinds of conflict situations. At the cosmic level, it has created a never-ending hiatus between men and nature.

Hence, the need for such an integration could be hardly over emphasized. I am firm of the opinion that Gandhi's life thought provided a role model for the youth of the countries in this area of their work.

Hence, the need for such an integration could One could well ask us, why out of all the spiritual leaders, we have chosen Gandhi as the role model even for finding a solution to the problem of integrating body, mind and heart? In other words, why should Gandhi's life be selected as a role model for the youth, who are hardly out of their teens and just entering the university system at the undergraduate level? There are reasons for such a choice. In brief, Gandhi is one of those rare social thinkers, who is as much interested in the secular field as in the spiritual quest.

In fact, he really tried to integrate all the four purusarthas viz. artha, dharma, kama and moksha both in his own life as well as in his thought processes. It hardly needs to be stressed that the true integration of these four purusarthas, which combines both the secular and spiritual concerns of man, presents human life in a holistic manner.

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While two of them viz. artha and kama take craze of the secular aspects of human existence, the other two viz. dharma and moksha provide a spiritual dimension to it. In fact, in this perspective, even the secular concerns of man would have to be pursued from the perspective of his spiritual quest. While transiting from medieval to modern times, the modern European mind in the name of secularization had separated these two important human concerns and for all practical purposes, put them in two compartmentalized sections. Such a separation has created a lot of problems as in the single-minded pursuit of his secular concerns; humankind has walked on a single track of materialism, ultimately leading to a blind alley.

Gandhi by a new integration of the four purusarthas in his scheme of things tried to take the man from such a blind alley and this is why he was much interested in politics, in religion, in human sexuality as much as in spirituality. He not only participated in the politics of the country but also tried to present a series of social, political and economic ideas for an alternative, viable, sustainable and equity-based social order. He insisted that religion and politics could not be put into two watertight compartments. Rather they have to be kept in the continuum. Some of his ideas like truth, non-violence, non-stealing, non-possession and brahmacharya took care of the spiritual side of human life.

Not only that, some of his secular ideas like bread-labour, trusteeship, the dignity of labour, elimination of the scourge of untouchability, and sarva-dharmasamabhava were meant to bring a real conciliation of the secular and spiritual side of the human existence. In the process, he stands out both as a secular and spiritual leader. Hence, his life really becomes a role model for the youth of the world.

Secondly, perhaps more importantly, despite his adaivaitic vision of the world and the man, he refused to undermine the reality of the

phenomenal world and all through his life he remained engaged with its problems. Besides, he always asserted that man has his body, mind and heart and one has to take care of all of them. Taking a clue from the Indian tradition, he insisted that the human body is the main instrument for the pursuit of all the four purusarthas. Hence, proper care should be taken of it. He was so much concerned with regard to the problem of the proper care of the body that he attempted to build up a nature cure system for it. He firmly held that proper care of the five elements viz. earth, water, sun, ether and air would help one to keep up sound health which was to be a pre-condition for keeping a sound mind. He also made experiments in dietetics for his own as well as for others in particular for the common man. Besides, one of his arguments for adopting his principle of bread labour was that it was essential for the sound upkeep of the human body. He himself integrated all these ideas of physical fitness in his own life, so much so that at one stage of his life, he confidently expressed his wish to live up to the age of 125 years.

He displayed rare stamina both in physical and mental terms during his Noakhali days, when he traversed difficult and arduous geographical terrain for miles and miles together. The same tenacity and stamina were displayed by him in his numerous fasts when he survived even by defying medical advice and opinion. His enormous strain-taking capability only showed his physical fitness based on his deep concern for the human body.

But he was no less careful about the purity and equanimity of the human mind. Six out of his eleven vows viz., **satya**, **ahimsa**, **brahmacharya**, **asteya**, **aparigraha**, and **aswad** were meant to be major pathways to purity and evenness of the human mind. His ideal was the state of stithaprajnata (steadfast wisdom) as described in the second chapter of the Bhagvat Gita.

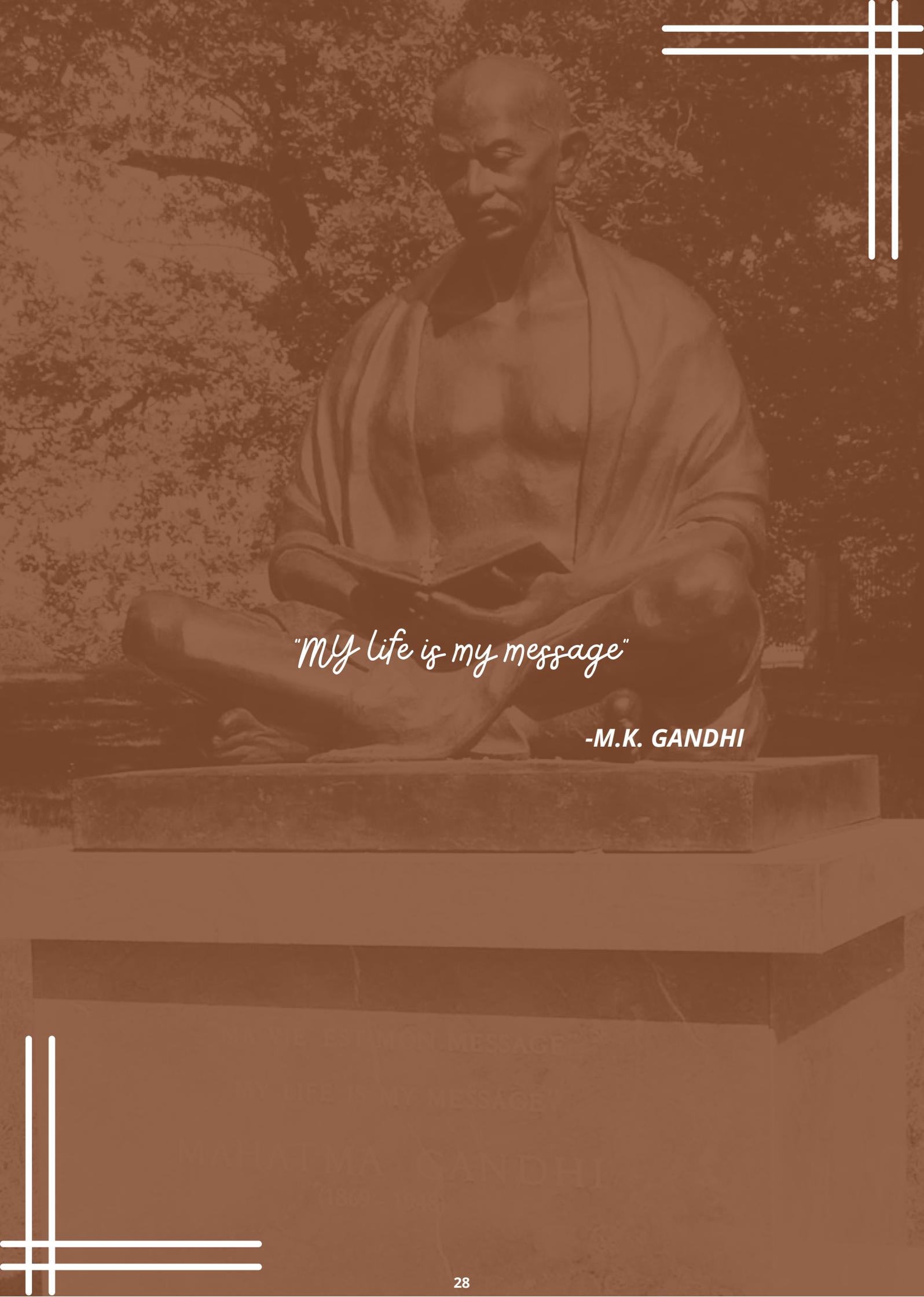
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Besides, he also suggested daily prayer at both individual and communal levels and namjapa (Ramanama) for attaining the purity and evenness of the human mind. What is more, he always favoured engagement' and involvement of spiritual seekers in the phenomenal world. It is interesting to note that bread-labour, elimination of untouchability, sarva-dharma samabhava and fearlessness tried to build a bridge between the spiritual and the phenomenal world. They also worked as a touchstone for testing to what extent the other six vratas have been internalised and imbibed in the personality of the seekers. Moreover, they also helped the seekers to attain the unity of their profession and practice—his kathani and karani. Apart from eleven vows, he also evolved two other measures viz. satyagraha and the constructive programmes for the creative engagement with the phenomenal world.

Thirdly, he did not express any specific faith in the traditional guru-shishya parampara of India. True, he did not reject it in specific terms. But he did reject the traditional Indian view that one could not and should not enter into the field of spirituality without the help and grace of a guru. He neither had a guru nor did he claim to be a guru of anybody. He gave freedom to everybody to carve out and pursue his own path of sadhana; so as long as one does it with complete dedication and sincerity. This was another variant form of Lord Buddha's advice to his close associate, Ananada Apo Deepo Bhava (Be your own light)

Fourthly, Gandhi brought the cart of spirituality to the doorstep of the common man. Earlier it was primarily considered to be the concern of select spiritual elites. As a votary of the Bhagvad Gita, he brought it to the reach of the common man by taking every action as sacred offering to God, so long as one performs it with full dedication and detachment.

In view of the above, it is quite clear that Gandhi's life and his thought could be taken as a role model for the problem of integration of body mind and heart/spirit/soul.



*"My life is my message"*

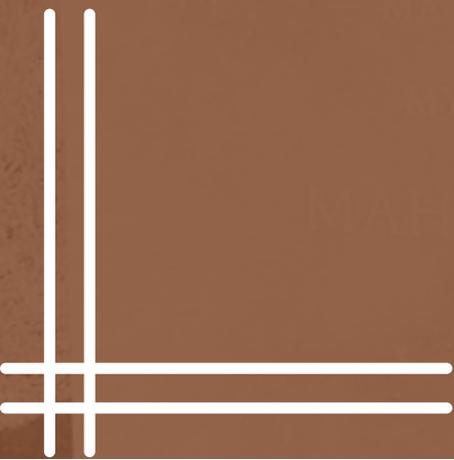
**-M.K. GANDHI**

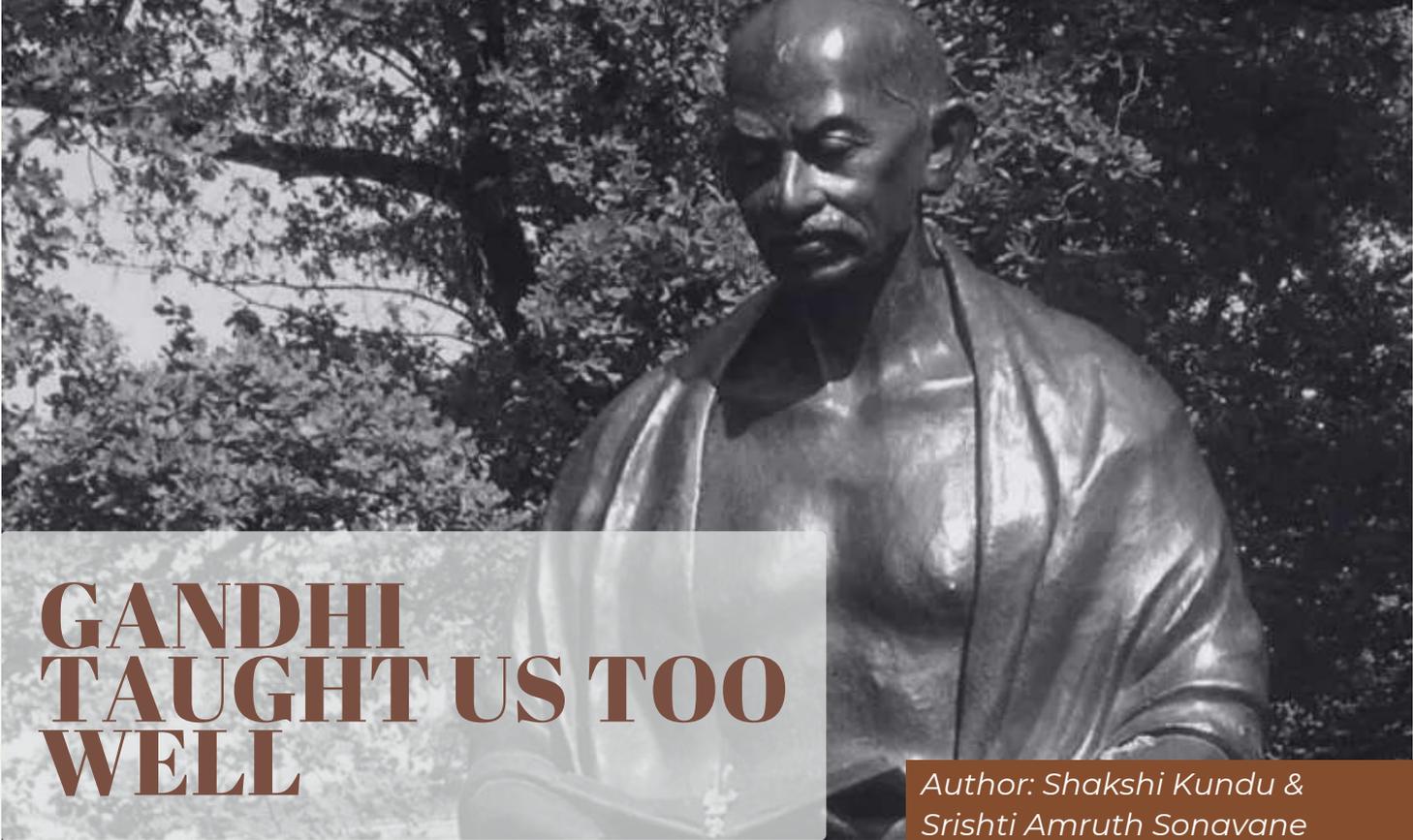
MY LIFE IS MY MESSAGE

MY LIFE IS MY MESSAGE

M.K. GANDHI

1869-1948





# GANDHI TAUGHT US TOO WELL

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*In these times when violence has become the norm and all that you see around is nothing but a reflection of lies, talking about Mahatma Gandhi or Gandhiji (as I would like to call him), seems a bit odd. Whether it be the war going on in Ukraine or the civil strife in the impoverished landscapes of Africa or the gun shootings in America, persecution of minorities in Asia (China, Myanmar) or hate and bigotry in the name of xenophobia, violence is omnipresent and ironically violence is being used to counter-violence. Whether it be melting glaciers, devastating floods, declining soil fertility, crop failures, food insecurity, water scarcity or resource scarcity, crises are embracing mankind.*

*Above all humans are submerged deeply in materialism, and values have given way to interests. In such a scenario, it becomes all the more important to talk about Gandhiji and ponder over the ideas proposed by him long ago that we tend to forget.*

*In today's practical world the challenges that lie ahead await solutions. While the practical solutions found on the basis of greed, materialism and brute force have failed to address them, Gandhiji had something different to offer whether it be his idea of respecting nature, criticising western modernity, the society as an oceanic circle with the individual at the centre, or peaceful means of passive resistance. All these ideas are the possible panacea to the problems of the present.*

*Gandhiji proposed an ethics-led way of life with truth (Satya) and nonviolence (Ahimsa) as its two pillars. The question may be asked: why take the pain of speaking the truth when you can lie and escape smoothly, why talk and waste time when you can use the force of a stick. After all, this is how the world is working today*

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and this is why there has sat in a deep apathy towards Gandhiji and his way of life in the minds of people. The cause of this apathy is a lack of understanding of Gandhiji. One may escape from adversity or bitter truth through lies for the moment but when done so, one will have to live in constant fear of the unveiling of truth. One painstaking truth may relieve the individual of that fear. This freedom from fear will instill in him or her the strength of character and then he/she will be able to overcome all the hurdles. The true sense of Swaraj that Gandhiji had envisaged doesn't only require freedom from the foreign and oppressive rule but freedom from this inner fear, greed and voracious wants. When one rules over oneself then only one can have the capability to rule over their land or rule over others.

Besides, Gandhiji considered the western conception of modernity as one of the root causes of all the crises. Machines can produce in mass but cannot replace nature. Moreover, he also believed that conflicts settled on the tip of a gun and that weapons won't last long. The fruits of brute force vanish within a short span of time as its foundation is laid on violence and force which itself gives birth to new conflicts. This is exemplified by the crisis in the Arab world. War has no winner. While peaceful, nonviolent and truthful means may take time but its results are based on strong foundations of truth and last longer. (Hind Swaraj;1909).

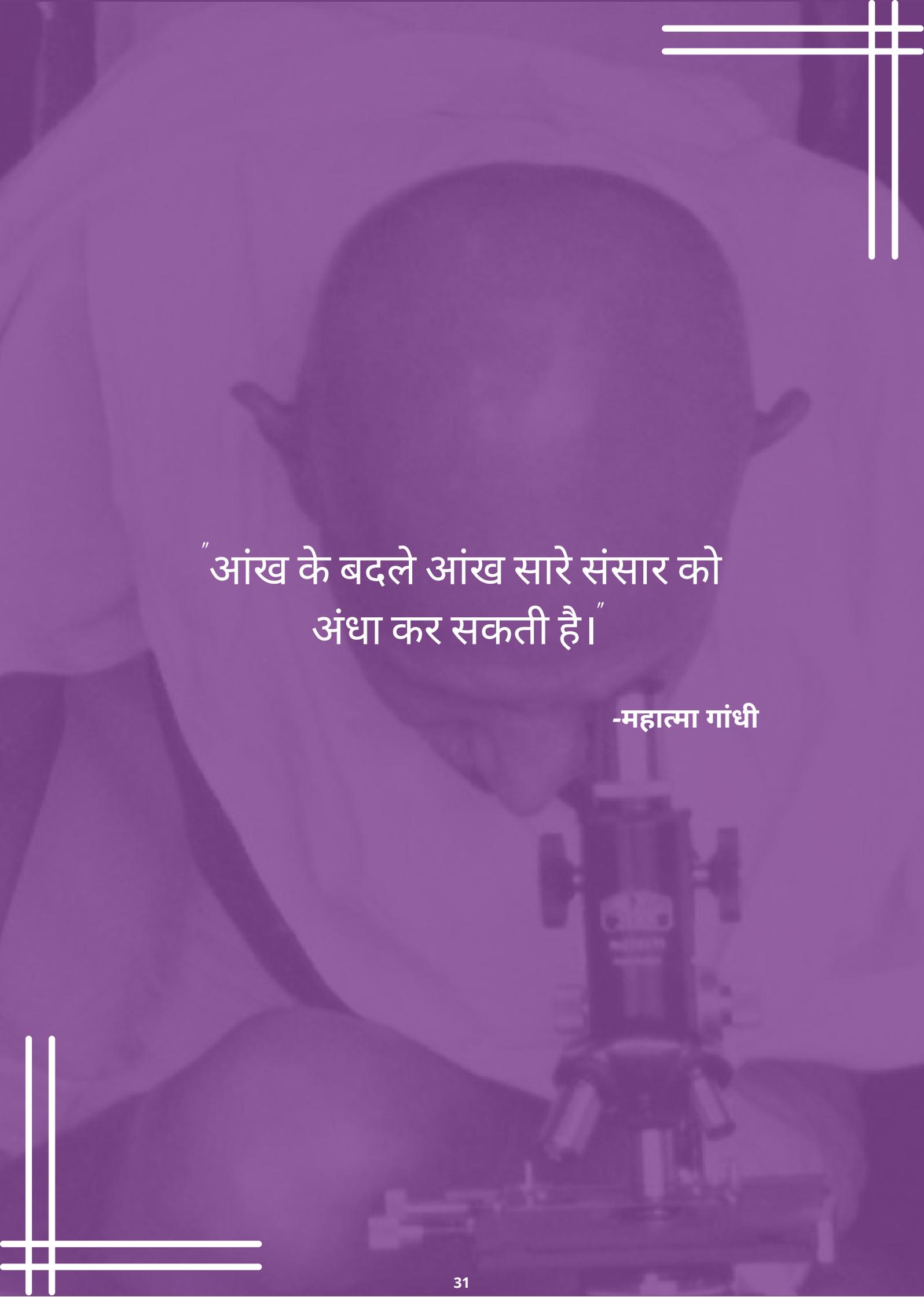
These lessons on peace are abundantly found in literature and journals produced by Gandhiji during his lifetime and contain deep philosophical meanings. Hence, understanding it requires patience. This is not to say that there is no space for criticism or he has to be preached with closed eyes rather it is just that even if one criticises Gandhiji it should be on the basis of true facts, after having an understanding of his ideas and should not be just out of hate towards him as seen in instances of vandalising his statues. One can vandalise those pieces of stone but not ideas that are as tall and magnificent

as mountains. In present times when peace seems far fetched, peace education based on these Gandhian ideas is the need of the hour. Well, I cannot claim that this will lead to the establishment of Ramaraj / Khudaraj or the Kingdom of God on earth as Gandhiji believed but the shift of concern from the self to the other through the cultivation of Satya, Ahimsa, Sarvodaya (well-being of all) and Aparigraha (non-possession), our existential angst would disappear.

It is important to emphasise the philosophical and practical urgency of Gandhiji's thought and action and explore the significance of his concepts of truth and nonviolence to address moral, spiritual and ethical issues, growing intolerance, conflict and violence, poverty and hunger, and environmental crisis for the present world (Gandhi and Contemporary World: Routledge 2020).

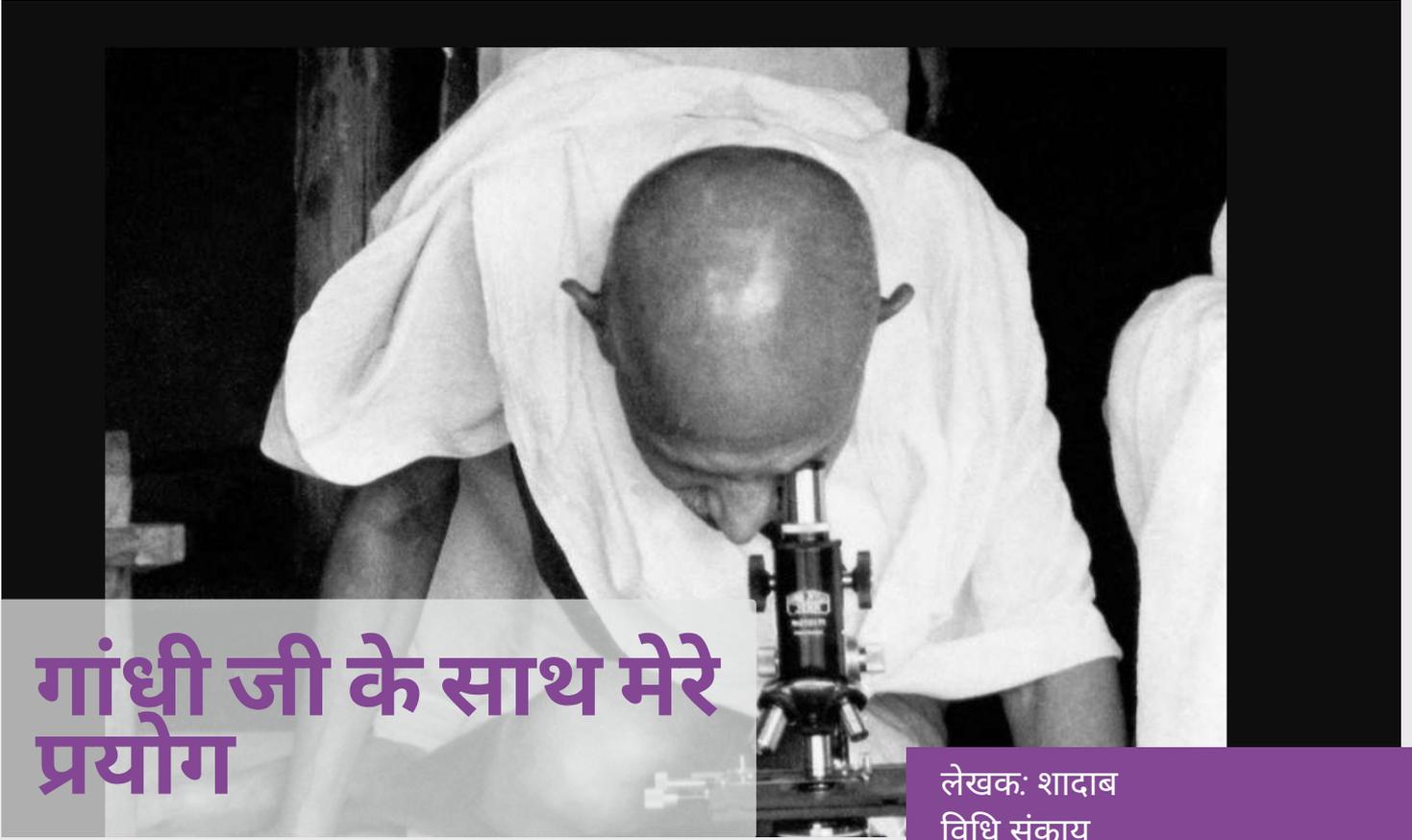
We build upon the sacrifices of our martyrs and on the morals of the brave. Sometimes, we tend to forget that violence wasn't the only way! When the going gets tough we tilt unwary and often lose sight of the foreseeable future; And violent minds house not more than devils. Use of force may expedite, but Gandhiji taught us the values of life. From simple living to self-woven Khadi, he harmed no plant or animal. He taught us to rise from what we are by example more than preachers. So, while we may worship the weaponry strategies, we should also pay some heed to history.

For Gandhi taught us all too well...  
For Gandhi taught us all too well...

A person is shown from the back, looking through a microscope. The image is overlaid with a purple tint. In the top right and bottom left corners, there are white decorative grid patterns consisting of two vertical and two horizontal lines.

"आंख के बदले आंख सारे संसार को  
अंधा कर सकती है।"

-महात्मा गांधी



## गांधी जी के साथ मेरे प्रयोग

लेखक: शादाब  
विधि संकाय  
दिल्ली विश्वविद्यालय

महात्मा गांधी, 150 वर्ष बाद भी विश्व में अध्ययन का केंद्र है जिनके जीवन, सिद्धांतों, प्रयोगों और कार्यों को लोग अपने जीवन में उतारते आए हैं। वह गांधी जो सत्य और अहिंसा का पाठ दुनिया को पढ़ा कर गए लोग आज भी गांधीजी के प्रयोग के साथ खुद के प्रयोग करते हैं कहीं मीलों दूर मार्टिन लूथर किंग अपने समाज सुधारक आंदोलनों में गांधी जी के सत्याग्रह का प्रयोग करते हैं तो कहीं ऑग सान सू की अपने संघर्षों में गांधीवादी नज़रिया अपनाती हैं।

और यह भी गौर करने वाला बिंदु है कि जो गांधी जी के सिद्धांतों को अपनाता है वह स्वयं गांधीमय हो जाता है गांधी से मिलकर कोई 'सीमांत गांधी' बन गया तो कोई 'ब्लैक गांधी' के नाम से पहचाना गया। भारत देश स्वयं अंतरराष्ट्रीय स्तर पर "गांधी के देश" के रूप में प्रसिद्ध है। मेरे ज़िंदगी के अनेक लम्हें ऐसे हैं जिनमें मैंने गांधीजी के प्रयोगों के से बहुत कुछ सीखा और उन्हें जीवन में उतारने के प्रयास भी किए और लोगों को गांधी जी के पास लाने की कोशिश भी की। मेरे + जीवन के अनेक प्रयोगों में से कुछ प्रयोग यहां साझा कर रहा हूं।

कहते थे कि "आंख के बदले आंख सारे संसार को अंधा कर सकती है।" इस कथन ने मुझे काफी सोचने पर मजबूर किया। मैं सोचता हूं कि अगर यह बात प्रथम और द्वितीय विश्व युद्ध के जनकों को समझ आ जाती तो लाखों लोगों की जान बचाई जा सकती थी।

हजारों घर उजाड़ने से बच जाते और दुनिया इतनी तबाही से बचाई जा सकती थी।

मेरा स्वभाव लड़ने झगड़ने का नहीं है लेकिन जब कभी किसी से कोई बहस छिड़ती है तो मैं उस वाक् युद्ध से खुद को बचा लेता हूं क्योंकि ज़हन में यह बात गूँजती रहती है कि अगर सभी लोग ईंट हूँ का जवाब पत्थर से देंगे तो इस दुनिया से इंसानों का नामोनिशान मिट जाएगा।

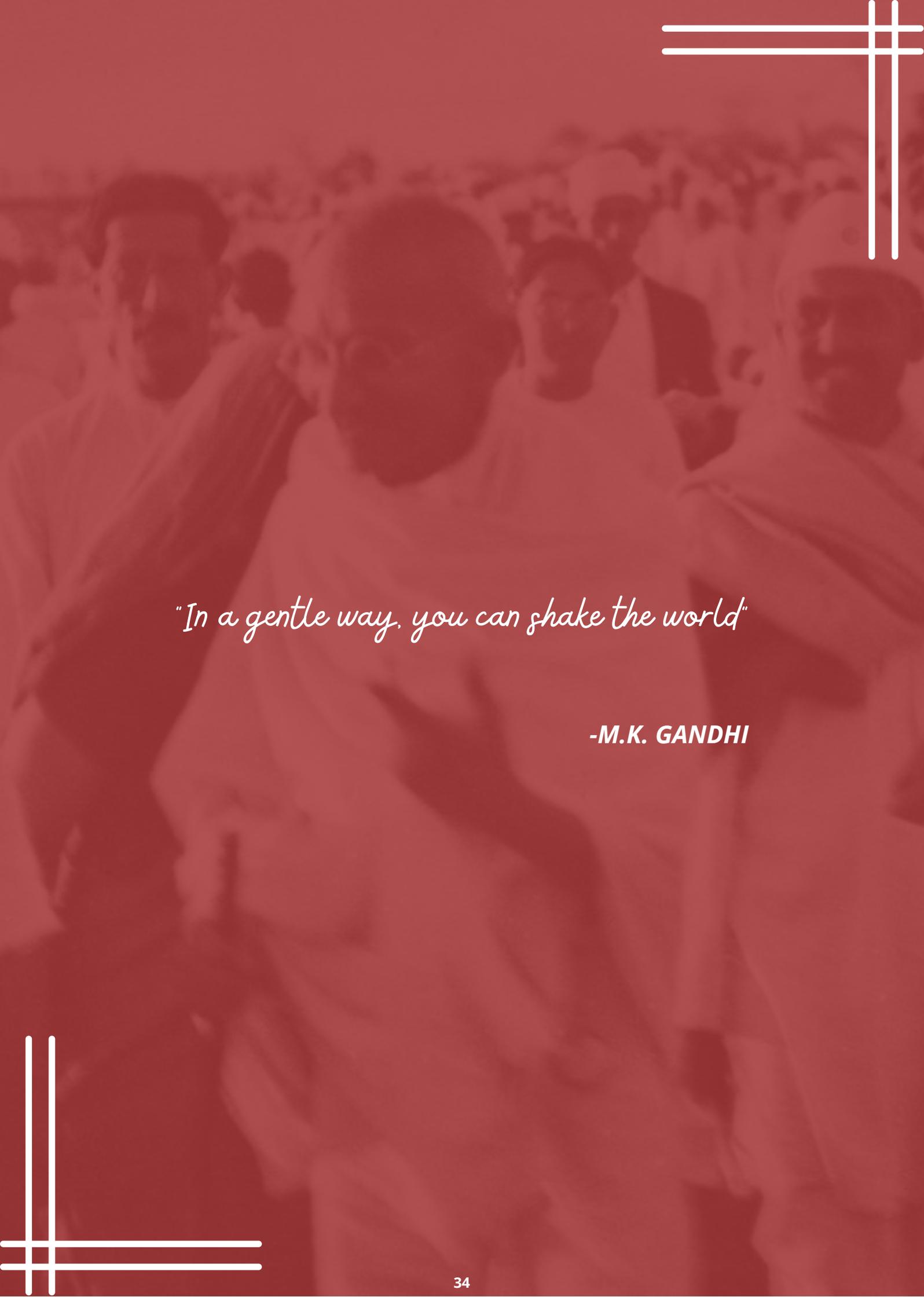
गांधी जी से मेरा एक प्रयोग यह भी है कि मेरा मानना है यह जो काम विश्व के बड़े बड़े हथियार या बम नहीं कर सकते वह काम गांधी जी की 150 वर्ष पुरानी एक साधारण से लाठी कर सकती है। आज विश्व में दो महायुद्ध लड़ लिए हैं हजारों तरह के बमों का प्रयोग किया जा चुका है देशों के बीच अनेक सैन्य झड़पें हुई हैं यहां तक की रूस यूक्रेन का संघर्ष हम सभी के सामने हैं लेकिन फिर भी हम विश्व शांति स्थापित नहीं कर पाए इसीलिए मेरा मानना है कि विश्व शांति स्थापित करने में और देशों के बीच मित्रता को मजबूत करने में गांधीवादी नज़रिया एक महत्वपूर्ण और प्रभावशाली तरीका होगा।

गांधी जी हमेशा "सर्व धर्म समभाव" की बात करते रहें जिसका साधारण अर्थ है सभी धर्मों के लिए समान सम्मान। मेरे अनुसार विश्व भर में धार्मिक कट्टरता, सांप्रदायिकता को जड़ से उखाड़ फेंकने के लिए गांधी जी का सर्व धर्म समभाव का रास्ता बेहद कारगर साबित होगा। गांधी जी का यह वही मंत्र है जिसने आजादी के आंदोलनों के समय भारतीय लोगों के आपसी मतभेदों भिन्नताओं और विविधताओं के अंतर को पीछे छोड़ कर एक मंच पर ला खड़ा किया था और अगर आज भी हमें भारतीयता को बचाना है और विश्व के सामने 'अनेकता में एकता' का परचम बुलंद रखना है तो हमें सर्वधर्म समभाव के रास्ते पर चलना होगा।

गांधी जी के इस सिद्धांत के प्रयोग से मैंने अनेक लोगों की सोच बदली है और उन्हें सही मायनों में भारतीयता समझाई है। इस प्रयोग से लोगों के बीच के मनमुटाव को खत्म करने में भी मदद मिली है।

गांधी जी ने इस दुनिया को कई प्रयोग दिए हैं उनमें से एक प्रयोग लगभग सभी देशों में अपनाया गया और आने वाले समय में भी लोग उसे अपनाते रहेंगे। वह प्रयोग है "सत्याग्रह"। इस सत्याग्रह ने बड़े-बड़े कुंभकरण शासकों की नींद हराम कर दी। दक्षिण अफ्रीका में सत्याग्रह से गांधी जी ने वहां एक सामाजिक क्रांति खड़ी कर दी तो भारत में अपने सत्याग्रहों से गांधी जी ने अंग्रेजी राज के शासन की नींव हिला दी और आज भी अनेक दद/समूह सत्याग्रह का प्रयोग कर अपनी मांग रखते हैं और संसद से लेकर सड़क तक जनता ने हिंसक आंदोलनों की जगह गांधीजी के सत्याग्रह का रास्ता अपना कर सरकारों से अपने अधिकारों का लोहा मनवाया है। आज यह सत्याग्रह का आदर्श विश्वव्यापी बन गया है।

मेरे और भी कई प्रयोग गांधी जी के साथ रहे हैं परंतु शब्दों की सीमाओं ने मेरे कलम को कैद कर रखा है इसलिए मैं अपने विचारों को यही विराम देना चाहता हूँ।



*"In a gentle way, you can shake the world"*

**-M.K. GANDHI**

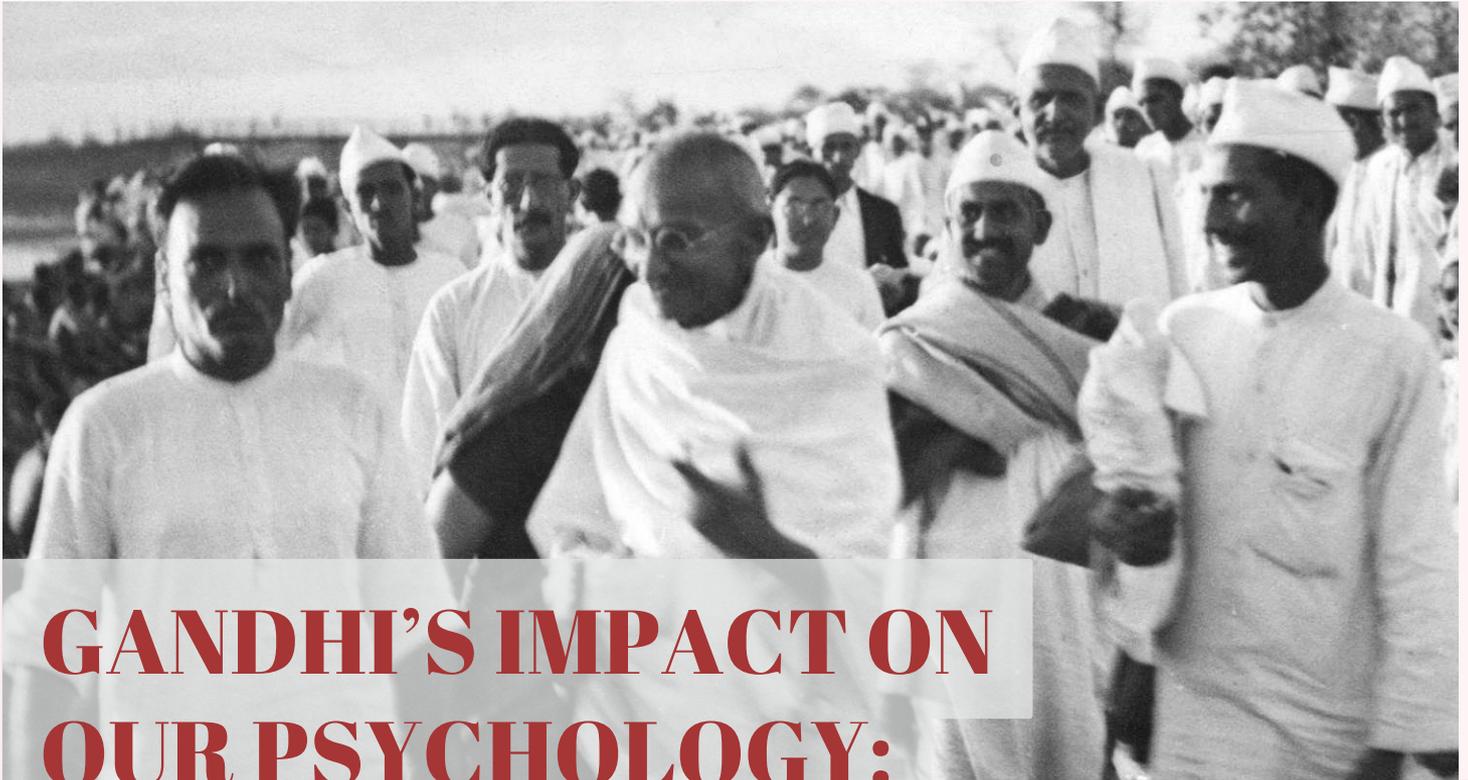


Image Source: Berggruen Institute

# GANDHI'S IMPACT ON OUR PSYCHOLOGY:

**A Deeper Look at Gandhi's Philosophy**

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The nature of the title is sure to raise the eyebrows of political academicians regarding the significance of such an article; however, a scholar must focus on aspects of Gandhi which are overlooked by many. Gandhi shouldn't only be treated as a scholar, it is important to understand what his readings offer. Gandhi isn't just a political figure. In India, he is considered to be the father of the nation and like any father, his actions have influenced us in ways that words can't describe. His concept of swaraj which means self-rule and ideas of non-violence have been widely studied by academics such as Professor Dennis Dalton, and Professor Ajay Skaria, not only has Mahatma Gandhi been crucial to the field of politics, his ideas and philosophy are studied by people from all walks of life. Human behaviour is driven by experiences, Gandhi's journey began in South Africa where he first experienced discrimination, not being permitted to travel in 1st class even after purchasing the ticket because of his 'color'.

I believe that experiences go beyond ideas and by reading Gandhi one not only understands his philosophy but also lives his emotions through them. Gandhi's philosophy is made of 4 main aspects: TRUTH, NON-VIOLENCE, SATYAGRAHA, AND WELFARE OF ALL. These ideals were not just his beliefs, they were his way of life. Through Gandhi's thoughts, one tries to try to replicate his way of life which is not easy in contemporary times. Let's focus on Gandhi's philosophy for now: Starting with 'Satya Or Truth', for him, the truth was equal to God and all must be open to the truth as it can't be understood in isolation by closing ideas, he believed that we need to learn and engage with others as truth also keeps on changing and evolves through time as all things do.

Truth requires validation. He tried to find truth in the world of different opinions. His idea was to be open-ended to pursue

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Truth. The Mahatma was a big believer in NON-VIOLENCE however, even if one believes in nonviolence doesn't mean that threats no longer exist. Gandhi justified that nonviolence was the only right way to deal with humans and one must be willing to engage the other. Nonviolence was his fundamental creed, Gandhi expressed that the human journey didn't start with violence, and violence in all forms must be understood. Individual violence towards self, Physical violence towards others would destroy our human nature and imagination of life. Satyagraha was Gandhi's way of dealing with injustices faced by him. Gandhi never resorted to violent means even though there were many injustices against him, Satyagraha was his way of showing his discomfort or disagreement with a situation. His efforts against the colonial masters and colonial rule along with his methods to show his dissent are an example for all to realise that violent rebellion isn't always the solution and peaceful protests can yield results if effectively carried out honestly and being true to oneself. The welfare of all, Mahatma Gandhi's actions, and his way of living are enough to suggest that his principles and his philosophy were built on the idea of self-rule and the importance of self to being free from external operations and discrimination. We must understand that we are not alone in this world, the word self can't be understood in isolation, therefore respecting the ideas of others is important. One must consider the consequences of their actions and the impact they may have on the community.

We depend on others for our survival. Being open-ended is an exercise that enables us to understand the truth. Gandhi is radical for introducing a different way of life, his efforts and philosophy highlight that human nature should be built on ideas of cooperation, love, intrinsic love, and respect for self and others only then did Gandhi's efforts and life have meaning.

Understanding Gandhi's philosophy one can understand the relation that psychology has in his thoughts on self-love, self-rule,

self-reflection, and all basis for our interpretation of ourselves. Gandhi's way of life is built on self-efficacy, self-esteem and a high sense of purpose which are crucial for the success of any individual. Gandhi's ideas influence us to do good and believe in love, understanding that our human nature can so easily be corrupted by external factors. This deep attachment with our emotions connects all humans from all over the world. We mustn't let our experiments with Gandhi be restricted to being academic; it is essential to ingrain his philosophy in our psychology and behaviour and understand his significance in ways that are not related to politics.

# स्वाहित परहित चर्चा

- पिकु झा

गांधी और मैं  
कल बैठे थे  
संग उनके चर्चा वाद संवाद किया,  
वैष्णव जन के  
संदर्भात्मक गुण पर घोर गहन विचार किया,  
वो बोले ये सब है क्या  
इतने अस्थिर असहिष्णु जन कैसे बने?

मैं बोला सब लगे हैं चलने  
भेड़ चाल की भीड़ में,  
भीड़ की ऐसी अस्तित्व खो गया  
खोया सकारात्मकता का पुंज कहीं,  
हर एक को अब स्वार्थ दिख रहा  
परहित के ऊपर से लेपा पोती हो रही..

सुन मेरी ये सारी बातें बापू ने  
कुछ यूँ वाक्य कहे,  
मार्ग प्रशस्त किया..  
खोया उत्साह और प्रसन्न भाव  
पूर्ण रूप में मुझ तक लौट चले,  
बोले गांधी चिंता का ये अब विषय नहीं  
स्वहित परहित पर भारी है  
या परहित चहुँदिशा हर मानव में जारी है  
वैष्णव जन के गुण मूल  
हर मानुस को दायित्व पाठ पढ़ाती है  
पाठ पढ़ाती है ऐसा कि,  
कि व्यक्ति व्याकुल व्यूह  
से बाहर निकल भी सकता है  
भीड़ नहीं समुदाय को समझ  
वैष्णव जन के गुण संचारित करता है

तू इन गुण का अपने जीवन से  
संबंध शुरू तो कर  
बाकी सह मानव को शनै शनै  
बदलते महसूस तू कर..



# MY EXPERIMENT WITH GANDHI

- RISHABH JAISWAL

THE WORLD IS AGAIN IN CHAOS,  
WE ARE AGAIN ON THE BRINK OF WAR.  
FAILING FOR PEACE, FAILING TO BE HUMAN,  
PERHAPS WE AGAIN NEED YOU, GANDHI, WHERE  
YOU ARE?

I DO REMEMBER USING YOUR LESSON ABOUT NON-  
VIOLENCE AND LOVING TO MEDIATE A FIGHT.  
IT WORKED LIKE A MIRACLE AND EVEN I WAS  
SURPRISED.

THE STORY GOES LIKE THIS:

TWO FRIENDS FOUGHT BIGLY IN A BAD MOOD.  
DIDN'T TALK FOR MONTHS. PERHAPS THE EGO AND  
THE HUFFINESS OF YOUTH?

BEING A COMMON FRIEND OF BOTH AND HAVING  
READ YOUR "EXPERIMENTS WITH TRUTH".

I USED THE LESSON OF LOVE & EMPATHY AND,  
GOSH, IT WAS SMOOTH.

I MADE THEM REMEMBER HOW CLOSE THEY WERE,  
THAT THEY EVEN SHARED THEIR LUNCH FOOD.

SENT THEM PHOTOS OF ALL THE JOYS AND TEASING.  
THEN I WAITED, AS YOU HAVE SAID, "AN OUNCE OF  
PATIENCE IS WORTH MORE THAN A TONNE OF  
PREACHING."

DAYS LATER, BOTH BOYS CAME TO ME.  
SEEKING FORGIVENESS FROM EACH OTHER.  
AND NOW, THEY ARE EVEN CLOSER, LIKE REAL  
BROTHERS.

SO THIS WAS MY EXPERIMENT WITH GANDHI AND  
HIS LESSONS.

AND NOW THE WORLD NEEDS THEM AGAIN TO  
AVOID HUMAN DESTRUCTION.

# AN EPITOMIC GANDHI

—DR. SANGEETA

O' GANDHI, YOU BELONG TO THE RACE OF THE PROPHET  
REVERED AS THE MAHATMA  
MORE ENDEARINGLY, AS BAPU—THE 'FATHER OF THE NATION'  
HAVING AN EVOLVING COURAGE IN THE HEART  
HAVING THE CONSCIENCE AND VIRTUES OF THE SPIRIT  
HAVING A UNIQUE SOUL OF FEARLESSNESS  
EVOLVING YOUR MATCHLESS WEAPON OF SATYAGRAHA  
A DIRECT COROLLARY OF NON-VIOLENCE AND TRUTH  
YOU INSPIRED IT TO FREEDOM WITH ALL ITS WORTH

O' GANDHI YOUR MANTRA TO THE NATIONS  
WELL SPOKE THAT NO SALVATION FOR HUMANKIND  
SELF-PURIFICATION AND SELF-PURIFICATION- THE ONLY REMEDY  
SHALL STEER THE PURIFICATION OF OTHERS AND ENVIRONS  
YOUR VALUED SPIRIT OF EXPERIMENTING WITH OWN SELF  
NOT HAVING TO WAIT FOR OTHERS TO DO SO.  
SPIRIT AND MIND OF SELF- PURIFICATION  
INDEED HIGHLY CATCHING AND TREASURED  
REMAINED THE GUIDING PRINCIPLES OF LIFE

O' GANDHI, YOUR GOSPEL OF SATYA AND AHIMSA  
THE VOWS SACRIFICIAL AND WAR BOUND LIKE  
A FUSION OF REJECTION TO PHYSICS IN PHYSICAL VIOLENCE  
AND A GREAT SANCTION TO THE CHEMISTRY OF CIVILITY  
WITH COURTESY OF SPIRIT AND LAUGHTER OF UNAFRAID.  
WITH A BIOLOGY OF SUBLIME MIND AND SPIRIT  
STAND AS SPIRITUAL STRENGTH FOR ETERNITY  
WHETHER AS INDIVIDUALS, COMMUNITIES, OR NATIONS,  
UNLESS THEY TREAD THE PATH OF NON-VIOLENCE AND TRUTH.

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O' GANDHI YOUR AHIMSA CHERISHED UNIVERSALLY WITH INFINITY  
EXEMPLIFIES MENTAL AND SOCIAL CLEANSING  
POWER OF MIND AND BODY OVER BRUTE FORCES  
ALL-EMBRACING POWER OF LOVE AND FRATERNITY  
AS EXEMPLIFIED BY YOU WITH SUBLIMITY  
COHESIVE FORCE BEING GREATER THAN THE DISRUPTIVE FORCE  
LIKE CENTRIPETAL FORCE GREATER THAN CENTRIFUGAL.  
INCLUSION OF THE WEAKEST THE ESSENCE OF ANTYODAYA AND SARVODAYA  
FOR ATTAINING THE SOCIAL SYNERGY AND CAPITAL

O' GANDHI, THE WORLD TODAY CONFRONTS HORRIFIC CATASTROPHE  
VIOLENCE, HATREDS, AND ANIMOSITY PREVAIL  
AS SOCIAL AND IDEOLOGICAL CONFLICTS  
YOUR INDOMITABLE MIND AND SPIRIT  
YOUR SPIRITUAL AND MORAL FORCES  
IN A TIME OF UTTER MORAL DECADENCE  
ARE THE REAL CURE FOR THE WORLD'S WOES  
AWAIT RESURRECTION OF NEW SOUL, STRONG AND PURE  
REGAIN LOST VALUES FASHIONED IN INDIAN ELEMENTS

O' GANDHI YOUR UNIQUENESS IS AN EMBODIMENT  
OF AVOWAL OF FAITH IN HUMAN SPIRIT  
IT'S THE MOMENT FOR HUMANKIND TO ARISE AND AWAKE  
AND CHOOSE BETWEEN THE MORAL AND THE MATERIAL FORCES  
AND SHUN VIOLENCE FOR PEACEFUL SURVIVAL AND CO-EXISTENCE  
THE MOMENT TO UNRAVEL THE ENIGMATIC GANDHI  
EXEMPLIFY GANDHI AND WAYS AND THE VALUES  
WHO, INDEED, CAN CLAIM TO KNOW THE MIND  
AND SOUL OF THE GREAT GANDHI.

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**DR. SANGEETA**  
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# THAT MAN! OH, THAT MAN!

- SHASHWAT SHUKLA

O HE TOOK ME ALL THE WAY TO THERAPY  
THAT MAN! OH, THAT MAN!  
I READ SOMEWHERE HE SAID HE WAS NAKED NOT JUST TO  
THE WORLD BUT TO HIMSELF  
AS HE SPOKE HIS TRUTH TO HIS CONSCIENCE FIRST  
AND SO I TOOK A LONG HARD LOOK  
AT THE MAN IN THE MIRROR  
AND ALL THAT ARRIVED WERE TEARS, SILVER STREAMS  
DOWN MY FACE AS I SUBMITTED TO HARSH SCRUTINY  
HE'S VERY HARSH ON DISHONESTY YOU KNOW!  
THAT MAN! OH, THAT MAN!

HE TOOK ME HALFWAY TO A GOOD BEATING IN THE  
MIDDLE OF A BUSY STREET  
AS ANGRY AND FRUSTRATED, A BULLY HELD MY SCRUFF  
AND THREATENED TO WRING WRATH OUT HIS SWOLLEN  
MITTS  
I STOOD FIRM AND SAID "AND I WILL NOT TOUCH A  
MORSEL UNTIL YOU'VE FACED JAIL FOR IT. I SHALL SIT  
OUTSIDE THE  
POLICE STATION UNTIL MY BONES GIVE OUT TO ENSURE  
THAT YOU REMEMBER THIS BEATING BITTERLY. I SHALL  
TORTURE  
MYSELF UNTIL YOU FACE RETRIBUTION."  
AND I SAW THE WOLF RECEDE, IN PERPLEXION, YES. BUT IN  
A PANIC TOO!  
HE DROVE ME AWAY FROM THE WOLF INSIDE  
THAT MAN! OH, THAT MAN!

HE MADE ME REJECT MANY A PROFFER  
THAT MAN! OH, THAT MAN!  
AND WHEN THEY CAME HUNTING FOR MY SOUL  
SATAN AND HER SPOUSE  
AND ASKED OF ME A SIMPLE DEAL  
AND OFFERED ME A HOUSE  
I STOOD FIRM AND REFUSED

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**"GO AWAY! I SELL MY SOUL TO NONE!"**

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**I FELT CALM AS A TIGER BEFORE A HUNT THOUGHT IT MIGHT FAIL A  
20TH TIME BEFORE IT FENDS FAMINE  
I STAYED SERENE IN FAILURE'S STORM  
NO TEMPTATION TO BE SEEN  
I DROVE AWAY IN HIS FAITH, 20 TIMES AND MORE  
FROM PASSIONS AND CLIQUES AND EASY WAYS OUT  
THAT MAN! OH, THAT MAN!**

**AND TODAY AS I SIT CONFUSED  
RAG AND BONE MAN!  
I REMEMBER HIS VERY WORDS PROFUSE  
I FEEL READY AS A PERSON CAN!  
FOR FAILURE FOREVER MORE  
AND JOY AND JOUST AND ABJECT SURRENDER  
FOR MISERY AND MOIRA AND HASTY RETREATS  
FOR MORE CONFUSION AND FAILURE STILL  
BUT NEVER IN GREED TO BITE THE BLUE PILL  
HE'S GIVEN ME VISION AND STITCHED MY SOUL  
THAT MAN! OH, THAT MAN!**

# एक दिन मैं भी कामयाब बनूंगा

- गोपाल बमण

शाम बड़ी है ठंड भरी कंबल के गर्माहट  
से खुद को संजोकर रखा है..!  
हाथों में है धूल जमी किताबें कसाने  
थमाया है..!

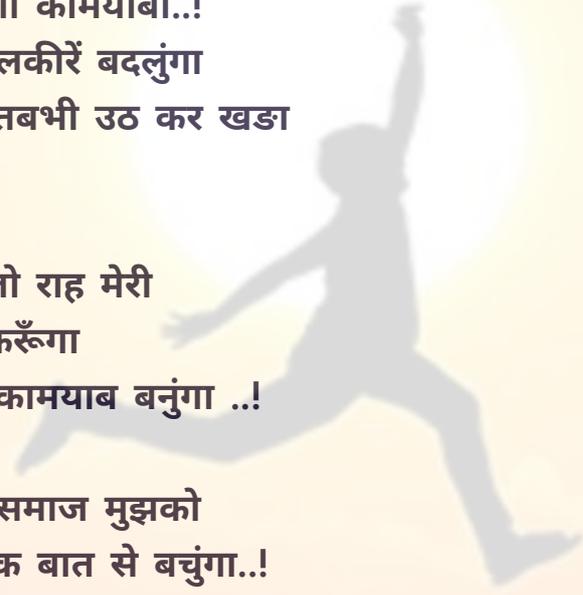
सवेरे का मैं भी इंतजार करूँगा  
एक दिन मैं भी कामयाब बनूंगा..!

सभी कहते एक ही वाणी परिक्षम  
करना तभी मलेगी कामयाबी..!  
अपने हाथों की लकीरें बदलुंगा  
राह में टुट गया तबभी उठ कर खड़ा  
हो जाऊंगा..!

उमीदों से भरी जो राह मेरी  
हौसलो से पुरा करूँगा  
एक दिन मैं भी कामयाब बनूंगा ..!

पल- पल डस्ता समाज मुझको  
समाज के हर एक बात से बचुंगा..!  
लाख गिराले लोग मुझको  
हिम्मत का मैं हाथ थामुगा  
एक दिन मैं भी कामयाब बनूंगा ..!

सर पर है जिम्मेदारी माँ- बाप का  
होनहार बेटा बनूंगा..!  
बहनो को प्यार ,दुलार के साथ रखुंगा  
एक दिन मैं भी कामयाब बनूंगा ..!



# Book Review

## ‘THE IDENTITY OF MANU GANDHI’

The Diary of Manu Gandhi: 1943-1944 edited and translated by Tridip Suhrud, New Delhi: Oxford University Press, August 2019; pp 242.

*Author: Ratika Gaur  
Assistant Professor  
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Hindu College, University of Delhi.*

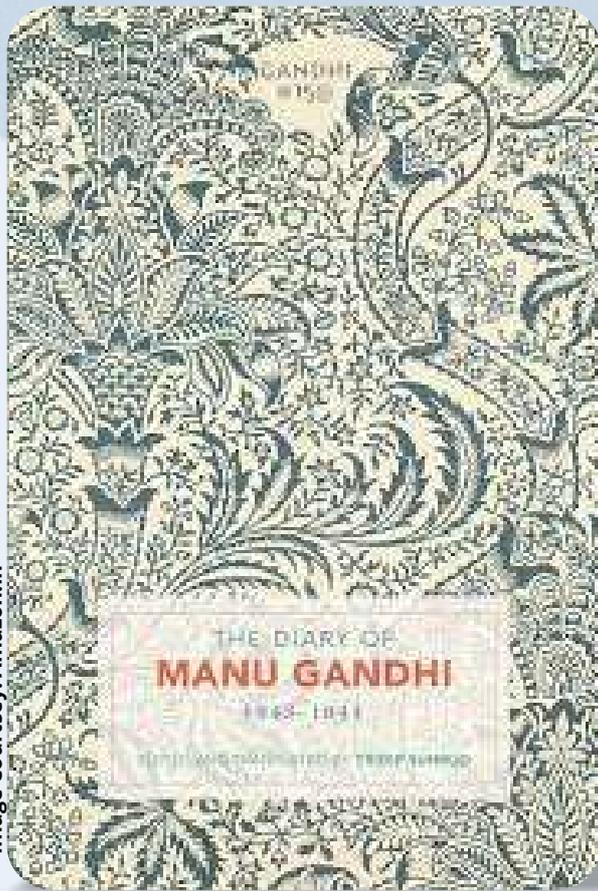


Image Courtesy: Amazon.in

The topic of Gandhi's sexuality has always been of scholarly concern, and has particularly drawn academic attention when the partner in Gandhi's sexual arrangements has been a woman sharing his bloodline. One such partner, towards the end of Gandhi's lifetime, was his eighteen-year-old grandniece Mridula Gandhi. Lovingly known as Manubehn, she was born in 1927 to Gandhi's nephew, Jaisukhlal Amritlal Gandhi, and Kasumba. Tridip Suhrud's edited and translated work, *The Diary of Manu Gandhi: 1943-1944*, is based on a rare collection of four (out of a total of twelve) volumes of diaries written by Manu between 1943-48. In Suhrud's own words, 'These diaries from 1943-48 are a story of [Manu's] striving to acquire the adhikar, to become a partner in the yajna that gave Gandhi a glimpse of truth and purity that he sought'. (p. x, Emphasis mine)

Situating Manu in Gandhi's Philosophy of Brahmacharya.

The Diary introduces Manu as a 'witness' to

Gandhi's death, but, from Gandhi's own perspective, a 'testimony' to his striving for a stage of perfect *Sthitprajna*, or non-attachment. For, Suhrud explains that Gandhi embarked upon 'a search for purity' when in 1938, at the age of 69, he had an involuntary discharge while fully awake. Drawing parallels between his 'degrading, dirty, and torturous experience' (p. xviii) of 1938 and the political violence which surrounded him in the 1940s, Gandhi concluded that it was due to his own failings in Brahmacharya and his distance from Satyagraha that *Swaraj* and non-violence remained unattained in the public sphere.

This brought upon Gandhi a 'never-ending night of darkness' which compelled him into isolation and he began doubting the practicality of his ideals of truth, *ahimsa*, and Satyagraha. When in the midst of terrible violence in Bihar, in 1946, even chanting *Ramanama* could not provide his heart with

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any solace, an exasperated Gandhi knew that he had to strive for his purity, his Brahmacharya again. It was during this time that Gandhi wrote, 'These days, therefore, Manu should be with me'. (p. xlvii)

Manu's contribution in Gandhi's striving for non-attachment, which subsequently required her to consensually share a bed with him after her arrival at Naokhali at the age of eighteen, is therefore contextualized through a detailed elaboration of his philosophical understanding of Satya Narayan, Swaraj and Ahimsa, and how a quest for each of these principles was inevitably tied to the success of Gandhi's Brahmacharya. In other words, it is explained that Gandhi desired to achieve a stage of perfect Stithprajna because he realized that Swaraj was possible only through the modes of Truth and Ahimsa. But the quest for Truth and Ahimsa was in turn possible only through the practice of Brahmacharya. Hence, Gandhi's notion of Brahmacharya did not entail the narrow understanding of celibacy and chastity. It was rather the discovery of a conduct (charya), which could lead to the truth (Brahman). His 'experiments with Truth' were accordingly his instruments in the process of self-realization. Therefore, even his association with women's touch and his publicly criticized practice of sharing a bed with his young grandniece Manu, was part of his final yajna 'a duty which cannot be forsaken', (p. xvi) towards an unending striving for complete Swaraj. But since an integral characteristic of Gandhi's Satyagraha was suffering, his suffering in turn required a witness. e therefore wanted Manu to not only be a part of his final Yajna by sharing his bed, but to remain by his side and eventually become a witness and a testimony to his journey, and his death, so that 'if I should die of lingering illness, it would be your duty to proclaim to the whole world that I was not a man of God but an imposter and a fraud...

But if I die taking God's name with my last breath, it will be a sign that I was what I strove for and claimed to be' (p. lvii). However, why could Manu and his death alone, tell if Gandhi succeeded or failed in the attainment of Stithpajna, and hence, Swaraj? Why Manu alone? For the editor reveals that Gandhi had already been conducting a few experiments in the presence of women since the 1920s in the Sabarmati and Sevagram Ashram, much before he met Manu. Therefore, despite Gandhi's practice of sleeping and bathing with his sister Sushila Nayar (Adams 2010), his 'romantic liaisons' with his woman associates (Kumar 2007), and his 'spiritual wife' Saraladevi Chaudharani (Gandhi 2008), one may wonder as to why did the Mahatma not approach these women, instead of Manu, for the purpose of his Yajna? Suhrud's translations of Manu's diaries provide a handy lens of analysis to the reader in search of these responses. For, Manu's diary entries illustrate, on the one hand, how her service to Kasturba and Gandhi, during her stay in the Aga Khan Palace from 1943-44, played an important role in making her worthy of acquiring an adhikar to become part of Gandhi's ultimate striving during the next, more important role in making her worthy of acquiring an adhikar to become part of Gandhi's ultimate striving during the next, more important, phase of her association with Gandhi in 1946-48, at Naokhali. On the other, they reveal why Manu consented to be a part of Gandhi's Yajna given that she was the 'only one' who saw Gandhi 'as a woman, as a mother, while for all others he remained Babu'. (Suhrud: [ix])

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There is, nevertheless, a want of an alternative point of inquiry in understanding Gandhi's unconventional conceptualization of Brahmacharya in Suhrud's book. This alternative requires reanalyzing 'the question of consent from within his [Gandhi's own] worldview' to ask, 'Would Gandhi have consented to be a partner in a Yajna sought to be undertaken by a woman brahmachari? Would he have consented to become a partner where the primary striving to see God face-to-face, to attain self-realization, to achieve moksha by becoming an ideal Ashramite and a perfect brahmachari, was that of a woman?' (p. lix) These questions represent a deeper issue with the book's vantage point, which appears to be rather Gandhi-centric. The editor highlights Manu's role in Gandhi's 'spiritual journey' only to contextualize Gandhi's 'outward manifestations', without giving much relevance to how Gandhi was contributing to Manu's own journey of Swaraj, transforming her from Ta hesitant Manu, who was afraid of showing Gandhi those diary entries where she had registered her emotions, to a Manu who would 'show Bapu the way I had tied my salwar'. (p. 167) There is, therefore, want of an emphasis on why she chose to be a part of Gandhi's experiment. This is because, not only does the book make no mention of Manu's life before the Aga Khan Palace or her understanding of Gandhi before 1943, even the brief section which describes Manu's perception of Gandhi as her mother is left analytically unexplored.

The Diary of Manu Gandhi is a definite testimony to the fact that Manu was more than the girl who helped Gandhi in his search for Brahmacharya. She was a girl who, in her eagerness to go to prison, wore a saree for the first time at the age of fourteen (because 'Many told me that I looked much younger in a frock and hence would not be arrested') to become a Satyagrahi.

(p. 144) When she went to the Aga Khan Palace, she became a devoted sevika of 'Ba' and 'Bapuji', who not only washed Ba's soiled clothes, but twice declined the offer of being released by the Government, as she chose to stay in the prison to care for Gandhi and Kasturba, despite being warned that 'I cannot seek to be released at any future date.' (p. 74) Suhrud's book, which is a decent translation of Manu's original work, is recommended for those who wish to understand Gandhi's notion of Brahmacharya and how it connected him with Satya Narayan and Swaraj. However, it is equally recommended as a read for those who wish to understand Brahmacharya and how it connected him with Satya Narayan and Swaraj. However, it is equally recommended as a read for those who wish to understand Manu's own identity, which made her so integral in Gandhi's spiritual striving that he once wrote in a letter, "I have not a shadow of a doubt that whatever her thought, word and deed, they are bound to interact on my actions and the purity or impurity of my thought, word and deed will have a bearing on her actions". (p. lvii) History must remember Manu for who she was and not only for what she represented in Gandhi's 'experiments with Truth'.

## बापू की गोद में



नारायण देसाई

## ‘बापू की गोद में...’

पुस्तक समीक्षा- ‘बापू की गोद में...’

[संत सेवतां सुकृत वाधे] नामक गुजराती पुस्तक का हिंदी अनुवाद। प्रकाशक: सर्व सेवा संघ प्रकाशन, वाराणसी।; लेखक: नारायण देसाई

Author: Ayush Chaturvedi  
Zakir Husain Delhi College

यह कितना सुंदर शीर्षक है! है न? यह सोच पाना भी कितना सुंदर है कि आप राष्ट्रपिता महात्मा गांधी की गोद में बैठे हों। यह नारायण देसाई की एक पुस्तक का शीर्षक है। नारायण देसाई महात्मा गांधी के निजी सचिव श्री महादेव देसाई जी के पुत्र थे। नारायण देसाई का बचपन गांधी जी के आश्रम में बीता। जहाँ वे “तरुण शांति सेना” के भी सदस्य थे। नारायण देसाई गांधी, विनोबा और आगे चलकर जयप्रकाश नारायण के आंदोलन से भी मुतासिर (प्रभावित) रहे। नारायण देसाई “गांधी कथा” सुनाते थे, जो बहुत ही विख्यात थी।

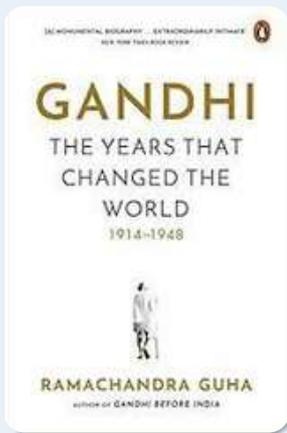
पुस्तक “बापू की गोद में” नारायण देसाई, बचपन में गांधीजी के साथ बिताए अपने आश्रम के जीवन के बारे में लिखा है। यह पुस्तक उन्होंने साबरमती नदी और वर्धा की हनुमान टेकड़ी को समर्पित की है। पुस्तक में उन्होंने गांधीजी के स्नेह व अनुशासन के बारे में बताया है। साथ ही, यह भी कि कैसे एक बार लेखक यानी नारायण देसाई ने खाने पर पहुँचने में देर लगा दी, और दरवाज़ा बन्द कर दिया गया क्योंकि गांधीजी का यह आदेश था कि समय पर सबको आना चाहिए वरना दरवाज़ा बन्द कर दिया जाएगा। लेखक तब छोटे बच्चे थे, इन्होंने गाना शुरू किया “मंगल मंदिर खोलो!” मंगल रसोइए का नाम था, और सभी लोग रसोई को मंदिर मानते थे इसलिए रसोई को नारायण देसाई ने मंदिर पुकारा। गांधीजी बाल-मन की इस प्यारी आवाज़ से मोहित हुए बिना नहीं रहे व मुस्कराते हुए नारायण देसाई के लिए दरवाज़ा खुलवा दिया।

नारायण देसाई ने लिखा है कि एक बार एक पुलिसवाला आया और उसने उनसे पूछा कि गांधीजी आजकल क्या कर रहे हैं, मुझे नहीं बताओगे? नारायण ने कहा कि नहीं! पुलिसवाले ने कहा कि टॉफी दूँगा तब बताओगे, तब नारायण ने टॉफी की लालच में पुलिसवाले को यह जानकारी दी कि गांधीजी आजकल नीम की पत्तियों की चटनी बनाने का प्रयोग कर रहे हैं। पुलिसवाले ने यह जानकारी अपनी डायरी में नोट कर ली। उस ज़माने में अंग्रेजों के मन में गांधी को लेकर इतना डर था कि जो आदमी नमक पर आंदोलन खड़ा कर सकता है, वह नीम की पत्ती पर भी आंदोलन खड़ा कर देगा!

इस पुस्तक में नारायण देसाई ने गांधी की नई तालीम के बारे में बताया है- उनकी प्रयोगशाला, जो कि हम जानते हैं कि समाज ही उनकी प्रयोगशाला थी। नारायण ने “मोहन और महादेव” नामक चैप्टर में गांधीजी व अपने पिता महादेव देसाई के बीच के मधुर सम्बंध को बताया है। दूसरे विश्व युद्ध व व्यक्तिगत सत्याग्रह के बारे में, कस्तूरबा, व भन्सालीकाका जैसे मज़ेदार असल किरदारों के बारे में भी बताया है।

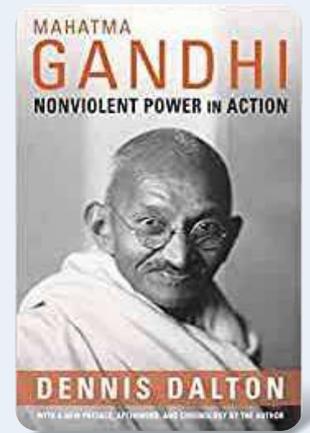
इस पुस्तक को बड़े व सुलझे हुए लोग तो पढ़ेंगे ही, बच्चे भी बड़ी ही आसानी से चस्के लेते हुए व सीखते हुए पढ़ सकते हैं। यह पुस्तक बहुत ही कम दाम में “सर्व सेवा संघ” के स्टॉल या पुस्तकालयों व बुकस्टोर में मिल जाएगी। इंटरनेट पर भी आप इसे ढूँढकर पढ़ सकते हैं। ज़रूर पढ़ें, व कुछ देर के लिए बापू की गोद में बैठने का अनुभव लें!

# Illuminating Literature on Gandhi

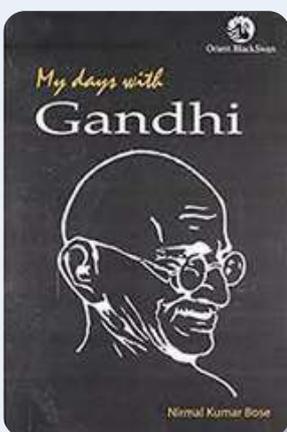


The Years That Changed the World, 1914-1948 is a non-fiction book by Indian historian Ramachandra Guha published by Penguin Random House in September 2018. One of the most extensive biography of the sole icon of the Indian independence movement Mahatma Gandhi, it has garnered wide recognition and accolades. The book runs in excess of 1100 pages. It is a standalone sequel to the 2013 book Gandhi Before India.

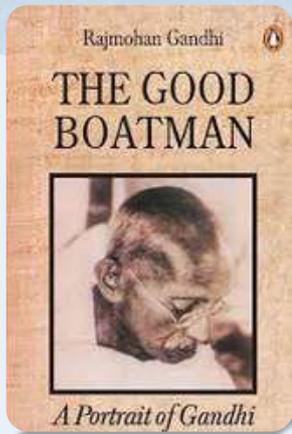
Dennis Dalton Dennis Dalton's classic account of Gandhi's political and intellectual development focuses on the leader's two signal triumphs: the civil disobedience movement (or salt satyagraha) of 1930 and the Calcutta fast of 1947. Dalton clearly demonstrates how Gandhi's lifelong career in national politics gave him the opportunity to develop and refine his ideas. He then concludes with a comparison of Gandhi's methods and



the strategies of Martin Luther King Jr. and Malcolm X, drawing a fascinating juxtaposition that enriches the biography of all three figures and asserts Gandhi's relevance to the study of race and political leadership in America. Dalton situates Gandhi within the "clash of civilizations" debate, identifying the implications of his work on continuing nonviolent protests. He also extensively reviews Gandhian studies and adds a detailed chronology of events in Gandhi's life.



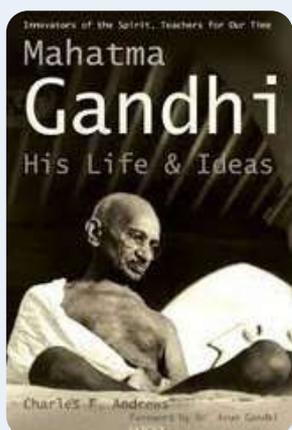
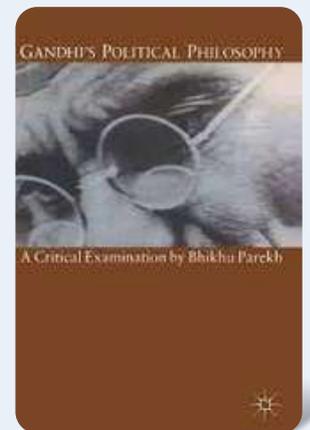
This book deals with the last phase of Gandhi's life. The author was Gandhi's secretary and companion during those crucial last years. He has drawn on his close relationship with the Mahatma, and on a wealth of documentary evidence to show how Gandhi dealt with the crises he experienced both at the personal and political levels. An honest and searching study that throws light on Gandhi's personality and attitudes, many aspects of which were controversial in nature.



Rajmohan Gandhi, a grandson of Mahatma Gandhi and an acclaimed biographer and scholar, attempts to understand the phenomenon that was Gandhi. This he does by examining in detail dominant and varied themes of Gandhi's life—his unsuccessful bid to keep India united, his attitude towards caste and untouchability; his relationship with those whose empire he challenged; his controversial experiments with chastity; his views on God,

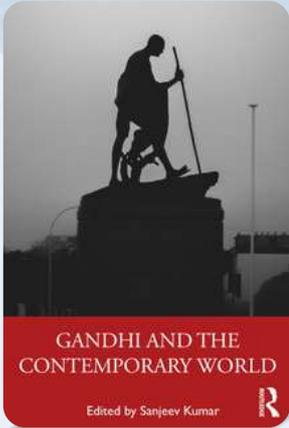
truth and non-violence; and his selection of heirs to lead a new-born nation. For a generation growing up on images of a simplified Father of the Nation and apostle of non-violence frozen in statues or reduced to a few predictable strokes of an artist's pen, this biography offers a rewarding insight into the man, his victories and his defeats.

An attempt to critically account Gandhi's moral and political philosophy. It places him in a historical context and examines his central philosophical assumptions, drawing on his original Gujarati works and discussions with his associates and followers.



A passionate portrait of the faith and life of Gandhi, written by one of his closest friends, an Anglican priest. Now with an all-new foreword by Dr Arun Gandhi, Mahatma Gandhi's grandson, this thoughtful biography offers intriguing insights into Gandhi's early life, religious practice and his efforts to further peace and justice in the world. Written by Charles Andrews, a longtime friend of Gandhi -Mahatma Gandhi, his Life and Ideas examines from a contemporary

activist's point of view the religious and political environments that influenced the birth of the peaceful resistance movement, the primary tool that Gandhi and the people of his homeland used to gain India its freedom from British rule. Including excerpts from Gandhi's personal correspondence and professional writings, Mahatma Gandhi, his Life and Ideas provides an ideal introduction to the life and the work of one of the most influential figures of the twentieth century.



This book edited by Dr. Sanjeev Kumar develops a critical understanding of Mahatma Gandhi's philosophy and practice in the context of contemporary challenges and engages with some of his key work and ideas. It highlights the relevance of Gandhi's legacy in the quest towards peace-building, equity and global justice. The volume examines diverse facets of Gandhi's holistic view of human life – social, economic and political – for the creation of a

just society. Bringing together expert analyses and reflections, the chapters here emphasize the philosophical and practical urgency of Gandhi's thought and action. They explore the significance of his concepts of truth and nonviolence to address moral, spiritual, and ethical issues, growing intolerance, conflict and violence, poverty and hunger, and environmental crisis for the present world.

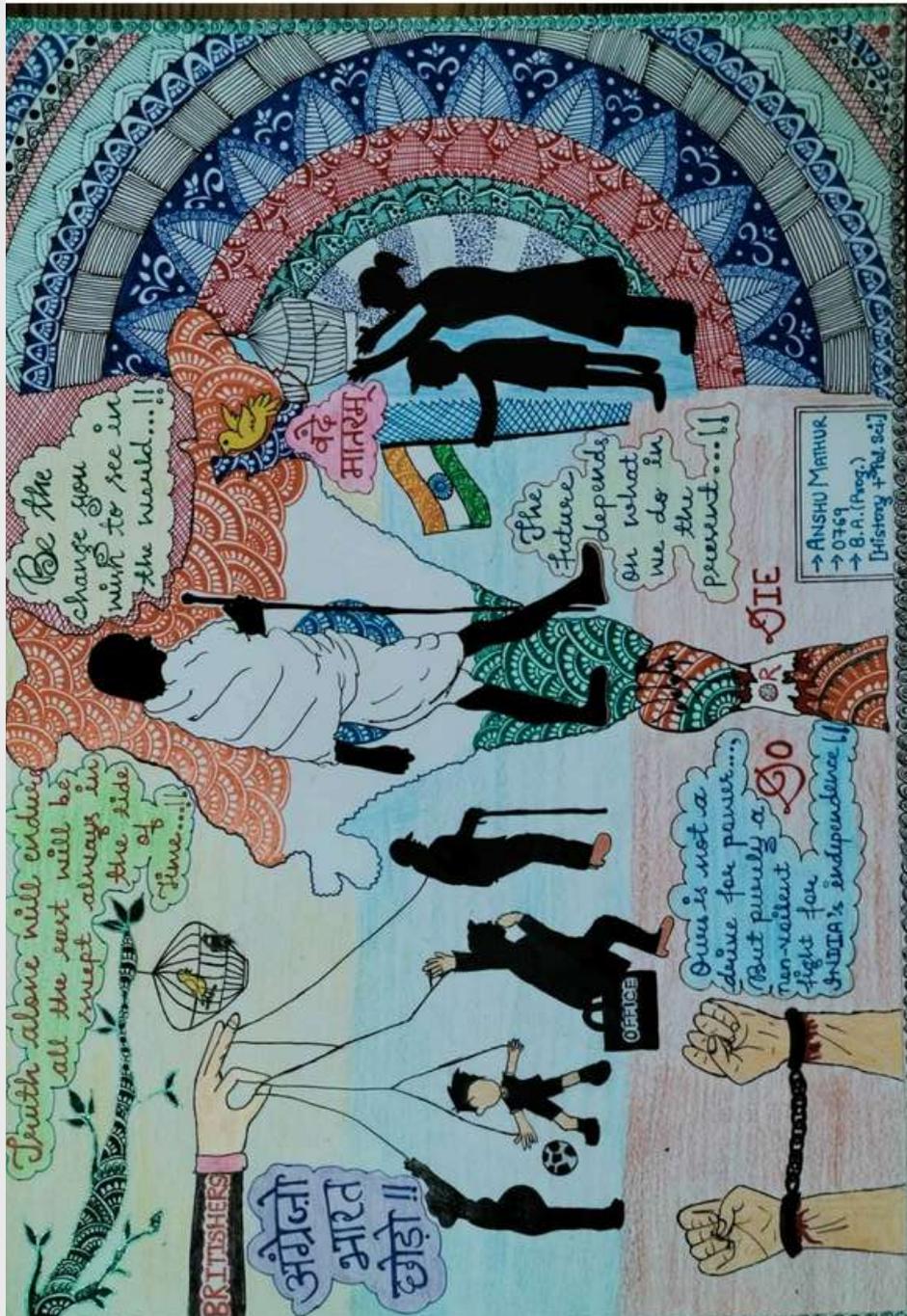
'Mahatma Gandhi has made a lasting contribution to political philosophy and this requires that succeeding generations of scholars interpret that contribution in ways that meet the needs of the changing times and intellectual trends. Gandhi and the Contemporary World meets this requirement very admirably: it presents Gandhi in a critical, lively and timely fashion. Enjoy this excellent addition to Gandhi literature'.

~Anthony J. Parel, Professor Emeritus of Political Science, University of Calgary, Canada.

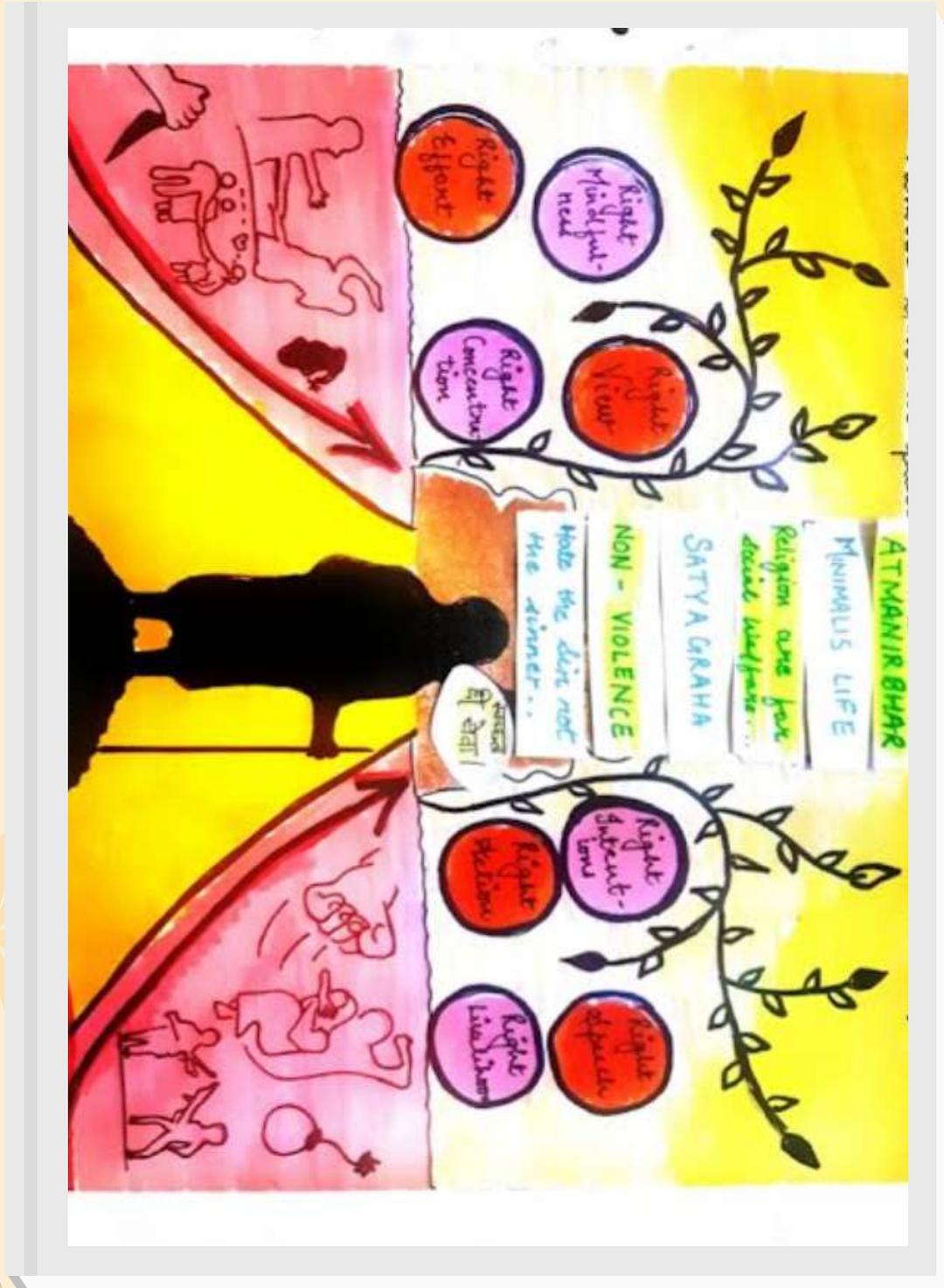
'This riveting collection of essays included in the volume throws valuable light on Mahatma Gandhi's activist political philosophy and on some of its legacies today. Comprehensively discussed and examined are his ideas of truth and non-violence in their bearing on his conception of satyagraha and on his approach to the postcolonial Indian nation'.

~Thomas Pantham, former Professor at M S University of Baroda, Baroda, India.

# ARTWORKS



ARTIST  
ANSHU MATHUR  
B.A. PROGRAMME  
LAKSHMIBAI COLLEGE



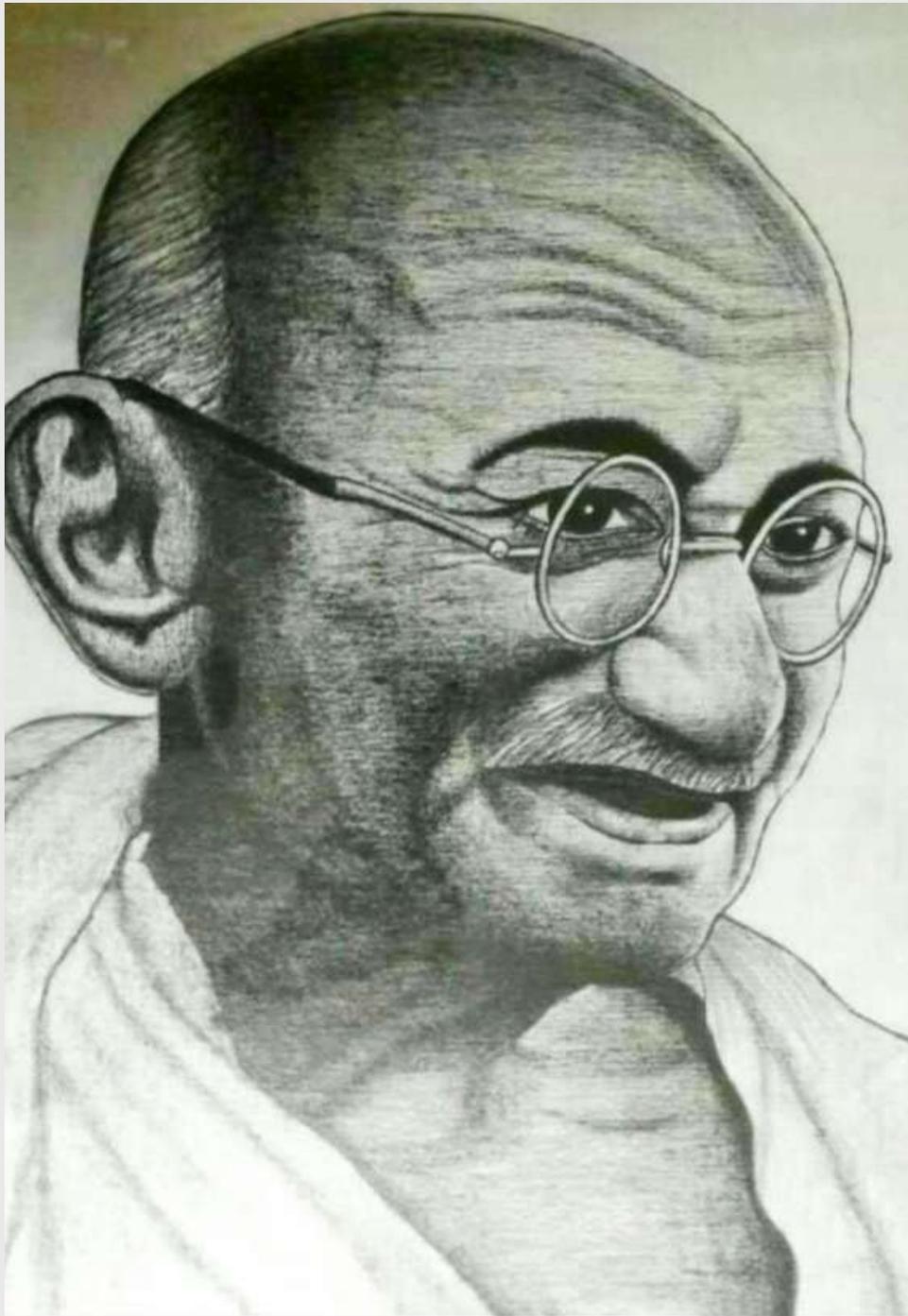
ARTIST  
 NEHA PASCAL  
 B.A. (HONS.) POLITICAL SCIENCE  
 ST. XAVIER'S COLLEGE, JAIPUR



समाज में आप जो बदलाव देखना चाहते हैं,  
वह आपको खुद के अंदर करना चाहिए ।।

*- Mohandas Karmchand Gandhi*

ARTIST  
ABHISHEK KUMAR  
B.A. PROGRAMME  
ZAKIR HUSAIN DELHI COLLEGE



**ARTIST**  
**ARYAN ANURAG**  
**B.A. PROGRAMME**  
**ZAKIR HUSAIN DELHI COLLEGE**



## About Gandhi Study Circle, Zakir Husain Delhi College

*“ Aap mujhe zanjeer mein jakad sakte hain, yatna de sakte hain, iss shareer ko nasht kar sakte hain lekin aap kabhi mere vicharon ko kaid nahin kar sakte. ”*

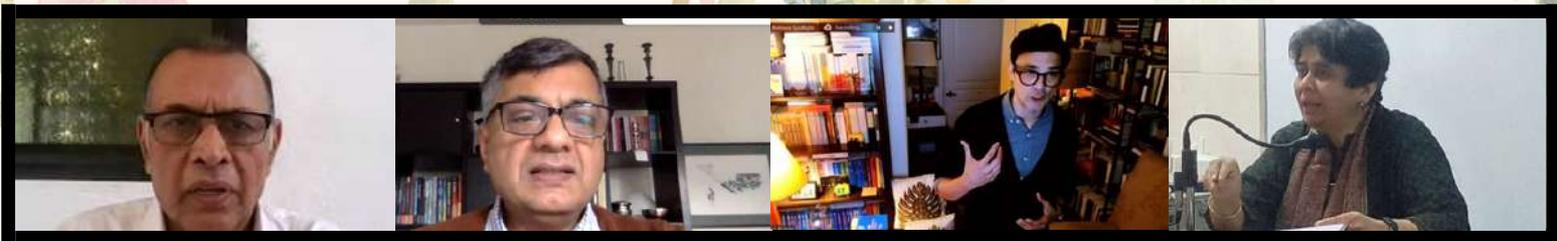
**~ Mahatma Gandhi**

The Gandhi Study Circle is an initiative of Zakir Husain Delhi College, University of Delhi. Its primary goal is to discover the relevance of Gandhi's philosophy and to spread Mahatma Gandhi's message, particularly among youth and students. The Gandhi Study Circle seeks to discover the value and importance of Gandhi's philosophy, particularly in the context of contemporary India, incorporating the various sociopolitical and economic issues that afflict our country today. In recent years, the society has organized a variety of activities, campaigns, and events to familiarise students with Gandhian values and ethics, such as quizzes, debates, art exhibitions, and public lectures, nationally and internationally.

To engage with Gandhian Thought, Philosophy, and Teachings, the society initiated the Distinguished Gandhi Lecture

Series, which has been delivered by some of the most renowned and distinguished Gandhian scholars, including Prof. Akeel Bilgrami, Lord Bhiku Parekh, Prof. Dennis Dalton, Prof. Aishwary Kumar, Prof. Ajay Skaria, and Prof. Karuna Mantena. The society has also provided a platform for young Gandhian enthusiasts to listen to and interact with Gandhian Practitioners by hosting Interactive Sessions and Special Workshops on a regular basis.

The society's Mind Management Team organized an interactive session titled "Mind Your Mind". The session focused on dealing with stress and anxiety through simple relaxation techniques. In collaboration with Gandhi Smriti and Darshan Samiti (Ministry of Culture), the society held a short-term certificate course on 'Nonviolent Communication'.



Furthermore, the society collaborated with other colleges within the University of Delhi for a theme-based (Speaking With Gandhi) Speech Competition in collaboration with Miranda House's Gandhi Study Circle; and, subsequently, a Documentary Review Competition in collaboration with Mata Sundari College's Gandhi Study Circle.

For the society's Annual GSC Fest 2022, Dr. Anuradha Veeravalli delivered a Special Guest Lecture on the theme "The Democratic Man".

This was followed by a 'Quiz Competition' titled "Lesser Known Gandhi's Life" and a 'Poster-making Competition Cum Exhibition' titled "Gandhi Aur Hum".

The society also organized the 'Sahityesh: Gandhi Literary Festival'. These events were organized in collaboration with various other societies of Zakir Husain Delhi College.

In 2018, the society launched a novel initiative of Charkha Spinning Classes. The initiative is exceptional at the University of Delhi, where students are taught how to spin the Gandhian Charkha. With such unique

initiatives, the society is consistently making efforts and aims to provide students with insights into Mahatma Gandhi's political and social life in order to enrich their knowledge and understanding of Gandhian values and philosophy, as well as a practical approach to his beliefs.

**TAP ICON/SCAN QR CODE FOR ANNUAL REPORT 2021-22:**



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# EVENTS



# 2021-22

**8th Jan: Mind  
Management Classes  
Orientation, Chief  
Guest, Pooja Kansal**

**30th Jan:  
DGS 7: 'Moral Cruelty- Gandhi,  
Dignity & Contentment'  
by Prof. Aishwary K.**

**12th Apr:  
Charkha  
Spinning & BRC  
Orientation**

**1st Cultural Program-  
Yugapurusha (Gandhian  
Values & Freedom Struggle)**

**22nd March:  
Retreat Trip to  
Manesar, Gurugram**

**Republic & Martyr's Day Celebration**

**Interactive Session 3:  
'What Help You Can Get  
From Gandhi's Life &  
Thoughts?' by Sopan Joshi**

**18th Feb:  
Short-term Certificate  
Course on 'Non-Violent  
Communication'**

**Presentation on  
Gandhian Values and  
Principles &  
Documentary Screening**

**30th Mar:  
Special  
Workshop- 'Realising  
the Modern  
Mahatma within  
us' by H.E Roger  
Gopaul**

# ANNUAL FEST ' 2022



*'Kalamkaar'- Literary Composition Competition, 'Kavyanchal'- Poetry Recitation Competition*



*Special Guest Lecture by Dr. Anuradha Veeravalli on the theme, 'The Democratic Man'*



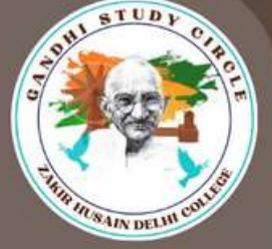
*Quiz Competition- 'Lesser known Gandhi's Life'; Poster Making Competition- 'How I Understand Gandhi'*

# GSC CORE TEAM 2022



**L to R (Top Row): Anshuman Hazarika, Dr. Sanjeev Kumar (Convener), Prof. Narendra Singh (Principal), Dr. Shabana Azmi, Disha, Amisha Das, Priyanshu Singh;**  
**(Bottom Row): Pumang K. Gupta, Tanmay Kanaskar, Kinshu Gupta, Ankit Vashisth, Ayush Chaturvedi, Chandini, Zoya Ansari (President), Neha, Neha Sharma, Abhishek.**

75  
आज़ादी का  
अमृत महोत्सव



*“Literacy in itself is no education. Literacy is not the end of education or even the beginning. By education, I mean an all-round drawing out of the best in the child and man- body, mind and spirit.”*

*- Mahatma Gandhi*

For queries/submissions email us at: [gsczhdcmagazine@gmail.com](mailto:gsczhdcmagazine@gmail.com)

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