



## Seshadripuram Academy of Business Studies

(Affiliated to Bangalore University)

K S Town, Bangalore – 60

**The Centre For Gandhian Studies**

**"Re- Living Gandhian Values"**

NEWS DESK 2015-16



### Message from co-ordinator

Mahatma Gandhi, the father of our nation, was a great thinker, philosopher and a great visionary who set a model for the entire human kind; his thoughts are everlasting and relevant even today and no doubt remains so eternal. To inculcate the values of Gandhisim in the minds of youth, Seshadripuram Academy of Business Studies has started the centre for Gandhian Studies in 2014 February. Centre has initiated the dress code on every Saturday to wear khadhi in support to the khadhi weavers. The Centre organised various guest Lectures, Workshops, Competitions awareness programmes on Gandhian thoughts by the eminent persons to fulfil the motto of the centre in association with Karnataka Gandhi Smaraka Nidhi, Bangalore. The centre had initiated to bring the recourse guests to celebrate national festivals.

### About Karnataka Gandhi Smaraka Nidhi

In spreading the precepts of Mahatma, the Karnataka Gandhi Smaraka Nidhi, for the last six decades is sowing the seeds of the tenets of Mahatma in the minds of people especially the youth. In its creative wake it has staged an organized battle in eradicating the social evils of alcoholism, superstition etc and has successfully spread the message of khadi – Mahatma's greatest propagation. It has helped spurring up the village industry and motivated the youth to follow the lineage of Gandhi. Publication of gandhian literature is another accomplishment of Gandhi bhawan that has inspired youth and aged alike.

The name of Karnataka Gandhi Smaraka Nidhi is now synonymous with another silent revolution of temperance which is now gaining strength in the state gradually. The government and the general Public have stood together with Gandhi Bhawan (Karnataka Gandhi Smaraka Nidhi) in its undaunted fight against social evil and its inherited task of spreading the thoughts of Gandhi. The activities of Gandhi Bhawan are Gandhi, from School to School & College to College, Walk towards Gandhi bhawan, Gandhi study center, Membership to Gandhi study center, Gandhi study center in schools & colleges, Brining out publications an gandhian principles, Celebration of national festivals, Youth motivation camp on Gandhi values, Teacher's orientation programme, Workshop's, seminar on current affairs, Amara baapu chinthan – A monthly magazine. Gandhi Museum & Gandhi Library is the attraction of the Gandhi Bhawan

“Mahatma Gandhi came and stood at the door of India's destitute millions, clad as one of themselves, speaking to them in their own language.....who else as so unreservedly accepted the vast masses of the Indian people as his flex and blood..... Truth awakened Truth”

- Rabindranath Tagore

Co-ordinator

**Chetana M. R.,** MBA, PGDHRM, M.Com, M.Phil  
Faculty, Dept of Commerce & Management



## BIOGRAPHICAL PARAGRAPH ON MAHATMA GANDHI

*“The weak can never forgive. Forgiveness is the attribute of the strong”*

There are many personalities who sacrificed their lives for their mother land. And we cannot keep the statistics of the great personalities who have fought for the Indian independence. There is not a single country in the whole world where the name of M.K. Gandhi is not known. Mohandas Karamchand Gandhi, was born at Porbandar in Gujarat, on October 2, 1869. His father was the Dewan of the Porbandar state.

**Early life and career :** He married Kasturba when he was only thirteen. He was very truthful from his boyhood days. He went to England to be a barrister. He did not do well as a lawyer. In South Africa he began a movement against the British rulers. In India too he led the freedom movement and at last won independence in 1947.

**Non-violence and Gandhism :** Gandhiji believed in non-violence and love. He was against untouchability and all sorts of injustice in society. He lived a saintly life and suffered a lot to see truth triumph. His heart bled for the poor and the

oppressed. He said that all men were equal. He wanted them all to live in peace. He dreamed of a Ram Rajya in which everybody would live in peace.

**Freedom struggle in India :** After spending 21 years in South Africa, Gandhiji returned to India in 1915. While fighting against the British rule in India, he always maintained his principles of truthfulness, peace and non-violence. In 1942, he launched the 'Quit India Movement' to drive the British out of the country and gave the famous slogan of 'Do or Die' to his countrymen. Though, the movement didn't prove to be an immediate success, the British had to grant independence to our country in 1947. His patience and non-violence was stronger than the sword and stronger than the bullets.

**Death and Memory :** This great son of India was shot dead on January 30, 1948. But he will live forever in our heart for what he has done for India and he is the father of Nation.

**Hinduja.v**  
II BCOM 'B'

## GANDHI'S STUDENT LIFE IN HIS OWN WORDS

One of the incidents he always remembers is the incident which occurred at the examination during his first year at the high school and which is worth recording. Mr. Giles, the educational inspector, had come on a visit of inspection. He had set us five words to write as a spelling exercise to Gandhi.

One of the words was 'kettle' he had misspelled it. The teacher tried to point out his mistake, but he would not be prompted. It was beyond him to

see that the teacher wanted Gandhi to copy the spelling from his neighbour's slate. For Gandhi had thought that the teacher was there to supervise us against copying. The result was that all the boys, except Gandhiji, were found to have spelled every word correctly. Only he had been stupid.

The teacher tried later to bring this stupidity home to him, but without effect. But he never could learn the art of copying.

**Arundathi kowshik**  
IV sem B.com 'C'

## A Report on programme organised and conducted by The Centre for Gandhian Studies, For the academic year 2015-16

SL.NO	TITLE	Guest	DATE	PLACE	TIME
1	Essay Competition on the topic <b>“Indian Freedom Struggle”</b>	Judges: Smt. Asha G. Smt. Soumya D.N. Sri. Mahantesh H	11.08.2015	Room no-507	12.30 pm
2	Celebration of Independence Day	Sri. M.V. Rajashekar Former Central Minister of State, Govt. Of India	15.08.2015	Open Auditorium	8.00am
3	“Hamsageetha Nruthyanamana” Organised programme in association with Hamsa Jyothi Association	Sri Panditharadya Sri. Jacob Lobo Sri. Srinivas Sri. Mohan Kumar And Other Dignitaries....	1.10.2015	Open Auditorium	4.00pm
4	Sadbhavana Yatra	Inauguration by Sri. Bharath Lal Meena	2.10.2015	Anand Rao circle to Gandhi Bhavan	9.00 am
5	Celebration of Gandhi Jayanthi in association with Karnataka Gandhi Smaraka Nidhi	Sri. Siddaramiah H'ble Chief Minister, Government of Karnataka, Ministers Sri Roshan Begh Sri H.K. Patil Smt. Umashree (Invitation is enclosed)	2.10.2015	Auditorium Gandhi Bhavan	11.00 am
6	Celebration of Republic Day	Sri. Krishna S. Dixit Asst. Solicitor General of India, Government of India. Sri. W.D. Ashok Dr. R.D. Satish Prof. Jayaram	26.01.2016	Open Auditorium	8.30 am
7	Celebration of Sarvodaya Day and Martyr's Day	Dr. C.V. Venugopal Rtd. Dean, Dept. Of languages, Dharwad University, Dharwad	30.01.2016	Seminar Hall	12.00 pm
8	Conducted Quiz Competition on Gandhiji's Autobiography.		26.03.2016	A.V. Room	3.00 pm

- Sri K.S. Manohar and Sri Harish Kumar S, of final year B.Com, student members of The Centre for Gandhian Studies of Seshadripuram Academy of Business Studies, represented Karnataka in All India University Students' Camp “The Gandhi Vihar camp” held at Institute of Gandhian Studies, Gopuri Wardha, Maharashtra from 23rd to 30th December 2015.
- About nine students of our college participated in the National Level Conference organised by Karnataka Gandhi Smaraka Nidhi, Bangalore.

Student members of Gandhian studies deputed to participate Quit India Movement ondu nenapu mattu Narasimha Dabade Prashasti pradana samaramba on 09.08.14 organised by Karnataka Gandhi Smaraka Nidhi

The Centre for Gandhian studies took an opportunity to organise the above said programmes/activities to evoke the spirit of Gandhism in the minds of younger generation.



## SIMPLE LIVING AND HIGH THINKING

Mahatma Gandhi had a firm view that the earth provides enough to satisfy every man's needs, but not for every man's greeds. In the sarvodaya society of his dream, therefore, every member will be free from every greed for limitless acquisition of material wealth and more luxurious living and they will follow the motto of simple living and high thinking.

Everyone will, thus, get ample opportunities to produce and earn sufficiently through honest work for decent and dignified living. Consequently there will be no problem of unemployment. Of course, obviously, income of different people may be different, dependently on their talent, ability and effort. But those who will earn more will use the bulk of their greater earnings for the good of the society as a whole. In such a society, all wealth including land will be assumed as common property to be utilised for the welfare of all. If an

individual has more than his proportionate portion, he becomes a trustee of the excess wealth for the benefit of the less fortunate member of the society. As regards use of machinery in economic activity, Gandhi said that, "If we feel the need of machine we certainly will have them but there should be no place for machines that concentrate power in a few hands and turn the masses into mere machine mindless, if, indeed, they do not make them unemployed." In order, therefore, to minimise use of machines in a sarvodaya society, Gandhi strongly advocated that everyone should do some productive physical work atleast to earn his/her daily bread, as was also advocated by Leo Tolstoy, the great Russian thinker and writer and everyone should uphold the dignity of labour irrespective of the type of honest labour performed by an individual.

**Abhishek.P**  
VI sem B.com 'B'

## AHIMSA OR LOVE

Truth is alone being god himself the only means of realising it is ahimsa or love. Without ahimsa it is not possible to seek and find truth.

The path of truth and ahimsa is as narrow as it is straight. To walk on it is like balancing one self on the edge of a sword. The slightest inattention brings one trembling to the ground. One can realise truth and ahimsa only by ceaseless striving.

Mere non-killing is not enough, one who follows the law of love must not be angry even with the perpetrator of the greatest imaginable wrong or his injustice but must love him, wish him well and serve him. Although he must thus love the wrong doer's, he must never submit to his wrong or his injustice, but must oppose it with all his might and patiently and without

resentment suffer all the hardships to which the wrong doer may subject him in punishment for his opposition.

Not to hurt any living thing is no doubt a part of ahimsa. But it is its least expression. For the principle of ahimsa is hurt by every evil thought by hatred by wishing ill to anybody. It is also violated by our holding on to what the world needs.

Ahimsa is the means, Truth is the end. Means to be 'means' must be within reach, and so ahimsa is our supreme duty. If we take care of the means, we are bound to reach the end sooner or later.

This is the view of Gandhiji about Ahimsa or love in his own words.

**Shubha Bharadwaj T.N**  
IV sem B.com 'C'

## GANDHI VIEWS ABOUT INDIA AND WORLD PEACE

The better mind of the world desires today not absolutely independent states warring one against another, but a federation of friendly interdependent states.

His ambition is much higher than independence. He ventures, to suggest, in all humility, that if India reaches its destiny through truth and non violence, it will have made no small contribution to the world peace for which all the nations of the earth.

When India becomes self supporting, self-reliant and a proof against temptations and exploitation, it will cease to be the object of greedy attraction for any power in

the world and will then feel secure without having to carry the burden of expensive ornaments its internal economy will be the strongest bulwark against any kind of risk.

"One who has appreciated the value of peace studies is a student all his life". His ahimsa would not tolerate the idea of giving a free meal to a healthy person who has not worked for it in some honest way.

According to Mahatma Gandhi, peace plays an important role in the life of each and every individual in the country.

He is no more but his memory is immortal as a peace follower

**Jaishree. S**  
VI sem B.com 'B'



**Freedom in the Mind,  
Faith in the Words.....  
Pride in our souls.....**

**Let's salute the nation on these auspicious days.**

Independence day 15th August 2015 and Republic day 26th January 2016 were celebrated with great enthusiasm and respect at Seshadripuram Academy of Business Studies and Seshadripuram Independent P.U. college. It was our privilege to have Honourable guests Sri. M.V. Rajeshakaran, Former Central Minister, Government of India, and Sri Krishna S. Dixith, Asst. Solicitor General of India, Government of India, from the centre for Gandhian Studies of our college. The ceremony started in the morning in our college premises with large crowd of staff and students.

To commemorate the sovereignty of our nation, programme commenced by unfurling the tricolor by our Chief Guests and all in unison sung the National Anthem and expressed the joy of our freedom. This programme was followed by the welcome speech by Dr. R. D. Satish, Principal of SIPUC, introduced the guests to the gathering. Students of P.U and Degree shared the views on the significance of these days.

Sri. M. V. Rajashekaran addressed the gathering with the view of modern India. He opined that India's population is a boon and not a bane keeping in view the productivity of individuals. His talk made students the students to change their perceptions to the positivism.

Sri. Krishna S. Dixit addressed the gathering with the views that Dr. B.R. Ambedkar said "Constitution is not a mere lawyer's document, it is a vehicle of Life and its spirit is always the spirit of Age". He stated that constitution should be known to each and every citizen of our country. He stressed that the citizen should show deference to the constitution and the national symbols. His speech inspired by the staff and students to learn more about the constitution.

Our management and staff honoured to the chief guests by felicitating them. In acknowledging the guests Prof. Jayaram Principal, SABS rendered the vote of thanks to the gathering and programme concluded with the cultural programme by the students of SIPUC and SABS.





## IMPORTANCE OF GANDHIAN THOUGHTS ABOUT CLEANLINESS

Indians gained freedom under the leadership of Gandhiji, but his dream of a clean India is still unfulfilled. Mahatma Gandhi said "Sanitation is more important than independence". He made cleanliness and sanitation an integral part of the Gandhian way of living. His dream was total sanitation for all. Cleanliness is most important for physical well-being and a healthy environment. It has bearing on public and personal hygiene. It is essential for everyone to learn about cleanliness, hygiene, sanitation and the various diseases that are caused due to poor hygienic conditions. The habits learnt at a young age get embedded into one's personality. Even if we inculcate certain habits like washing hands before meals, regular brushing of teeth, and bathing from a young age, we are not bothered about cleanliness of public places. Mahatma Gandhi said, "I will not let anyone walk through my mind with their dirty feet."

Gandhiji dwelt on cleanliness and good habits and pointed out its close relationship to good health. No one should spit or clean his nose on the streets. In some cases the sputum is so harmful that the germs infect others. In some countries spitting on the road is a criminal offence. Those who spit after chewing betel leaves and tobacco have no consideration for the feelings of others. Spittle, mucus from the nose, etc, should also be covered with earth.

The Gandhi family was well known in Rajkot. His father and grandfather served as dewans (Prime Minister) in Rajkot and other neighbouring states. Being a Prime Minister's son and a barrister to boot, he must have needed guts to go round in town for a house to house inspection of the drains. Gandhi seldom failed to show moral courage when necessary.

In his town, a mehtar (sweeper) called Uka did the scavenging. If Gandhi ever touched Uka, his mother, Putlibai, made him take a bath. Gandhi, otherwise a docile obedient son, did not like it. The 12 years old son would argue with his mother; "Uka serves us by cleaning dirt and filth, how can his touch pollute me? I shall not disobey you, but the Ramayana says that Rama embraced Guhaka, a chandal (a caste considered untouchable). The Ramayana cannot mislead us." Putlibai could find no

answer for his argument. He criticized many western customs but repeatedly admitted that he learnt sanitation from the west. He wanted to introduce that type of cleanliness in India.

Pointing to our unhygienic habits, Gandhiji strongly emphasized observing cleanliness in lavatories, and wrote "I shall have to defend myself on one point, namely, sanitary conveniences. I learnt 35 years ago that a lavatory must be as clean as a drawing-room. I believe that many rules about cleanliness in lavatories are observed more scrupulously in the West than in the East. The cause of many of our diseases is the condition of our lavatories and our bad habit of disposing of excreta anywhere and everywhere. I, therefore, believe in the absolute necessity of a clean place. Gandhi learnt scavenging in South Africa. His friends there lovingly called him the great scavenger. Mahatma Gandhi said, "Everyone must be his own scavenger." Gandhi immediately offered his service for improving the sanitation of Rajkot.

Poor untouchables lived in cleaner homes and responded to Gandhi's pleadings. Gandhi inspected their quarters and asked them to keep their homes and surroundings clean. He spoke about it at public meetings and wrote in newspapers. Gandhiji emphasized that servants' quarters should be as clean as the masters' bungalows. Gandhiji said, "So long as you do not take the broom and the bucket in your hands, you cannot make your towns and cities clean." Whenever Gandhi got an opportunity to do a little bit of cleaning work, he felt happy. He described himself as a bhangi and said he would be content if he could die as a sweeper. He even asked orthodox Hindus to make him suffer social boycott along with the untouchables.

We can conclude that cleanliness is important in our life as well as for the nation. It is well known that the Mahatma Gandhi personally took the effort to achieve the change that he wanted to see. It is of course too much to expect our present day leaders to go around the cities with their rising number of slums, and initiate a genuine drive to clean-up the surrounding.

**Sahana .T.M**  
VI sem B.com 'B'

## LIFE OF GANDHI

Mohandas Karamchand Gandhi was born on October 2, 1869 at Porbandar. He was youngest of the three sons of Putlibai and Karamchand. He was straight and true as steel, known for his steadfastness and loyalty.

Young Gandhi was deeply impressed by his mother traditionally and had powerful influence of seeing the play[drama] Raja Harishchandra. At his school, he was not interested in his studies, played no games and avoided company of friends yet he respected his teachers. He was attached to his eldest brother Laxmidas. After his father's death, Laxmidas helped to educate him and sent him to England for legal studies.

In 1893, he was sent to South Africa to handle a case. Though his work was soon over, he remained there for 21 years fighting for Indian rights and defending indentured labours in low courts against discrimination. Gandhi was much influenced by Tolstoy and Ruskin towards leading a simple community life.

During the Boer war and the Zulu rebellion, he helped the Government at the hour of its need, by raising Indian Ambulance and the Stretcher-bearer Corps which served close to the line of fire. Gandhi was awarded medals for this service. He returned to India in 1915, he protested against excessive land tax

and discrimination. Assuming leadership of the India National Congress in 1921, he led nation wide campaigns for easing poverty, women's rights, ending untouchability and achieving Swaraj[self rule].

He led Indians in challenging the British imposed Salt tax with the 400km[250 m]. Dandi salt March in 1930 and later calling for the British to Quit India in 1942. He practised non-violence and truth in all situations. He wore traditional Indian dhoti and shawl, with hand-spun charkha and led a simple life. He was known for the philosophy of Satyagraha, Ahimsa. He undertook several fasts to promote religious harmony. He also had the indirect goal of pressuring India to pay out some cash assets owed to Pakistan. Some Indians thought Gandhi was too accommodating. Enraged by this, Nathuram Godse, a Hindu nationalist, assassinated Gandhi on 30th January 1948 by firing three bullets into his chest.

Subhash Chandra Bose addressed Gandhi as "The Father of Nation" on 6th July 1944.

His birthday, 2<sup>nd</sup> October is commemorated as Gandhi Jayanti and world wide as the International Day of Non-violence.

**Madhushree .G. Deshpande**  
IV sem B.com 'C'

## GANDHIJ'S CONCEPT OF NON-VIOLENCE

Mahatma Gandhi, as was Mohandas Karamchand called by the people of India, was conscious of the strength and vitality of the masses and the role they could play in making history. It was through his intimate contact with them, that he had acquired an amazing capacity to feel their pulse and respond to their emotions. His experience in South Africa with satyagraha had given him an insight into the power of the Indian people. He was well acquainted with the living conditions of the common man. In India their economic backwardness, political immaturity, religious outlook and Social prejudices of political judgement and therefore, formulated his own life line of action in such a way as to appeal to the widest section of the people. One of the basic

tenets of his philosophy was the concept of non-violence or Ahimsa which was to him a creed, a principle and a way of life.

1. Ahimsa was to Gandhiji a creed, a principle and a way of life.
2. Ahimsa to Gandhiji was the highest form of ethics and religion
3. Gandhiji believed Ahimsa is natural to man.
4. Gandhiji believed that Ahimsa is the principle of the strong.
5. Ahimsa was to Gandhiji, the gospel of action.
6. Gandhiji advocated that Ahimsa is conscious self-suffering.

**Lavanya .S**  
IV sem B.com 'A'