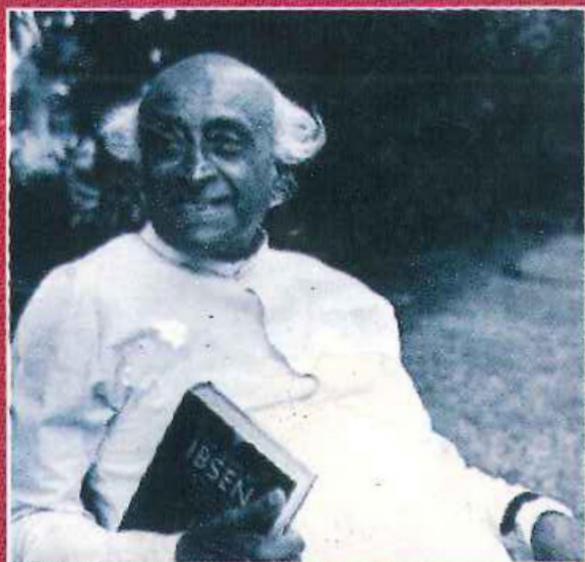


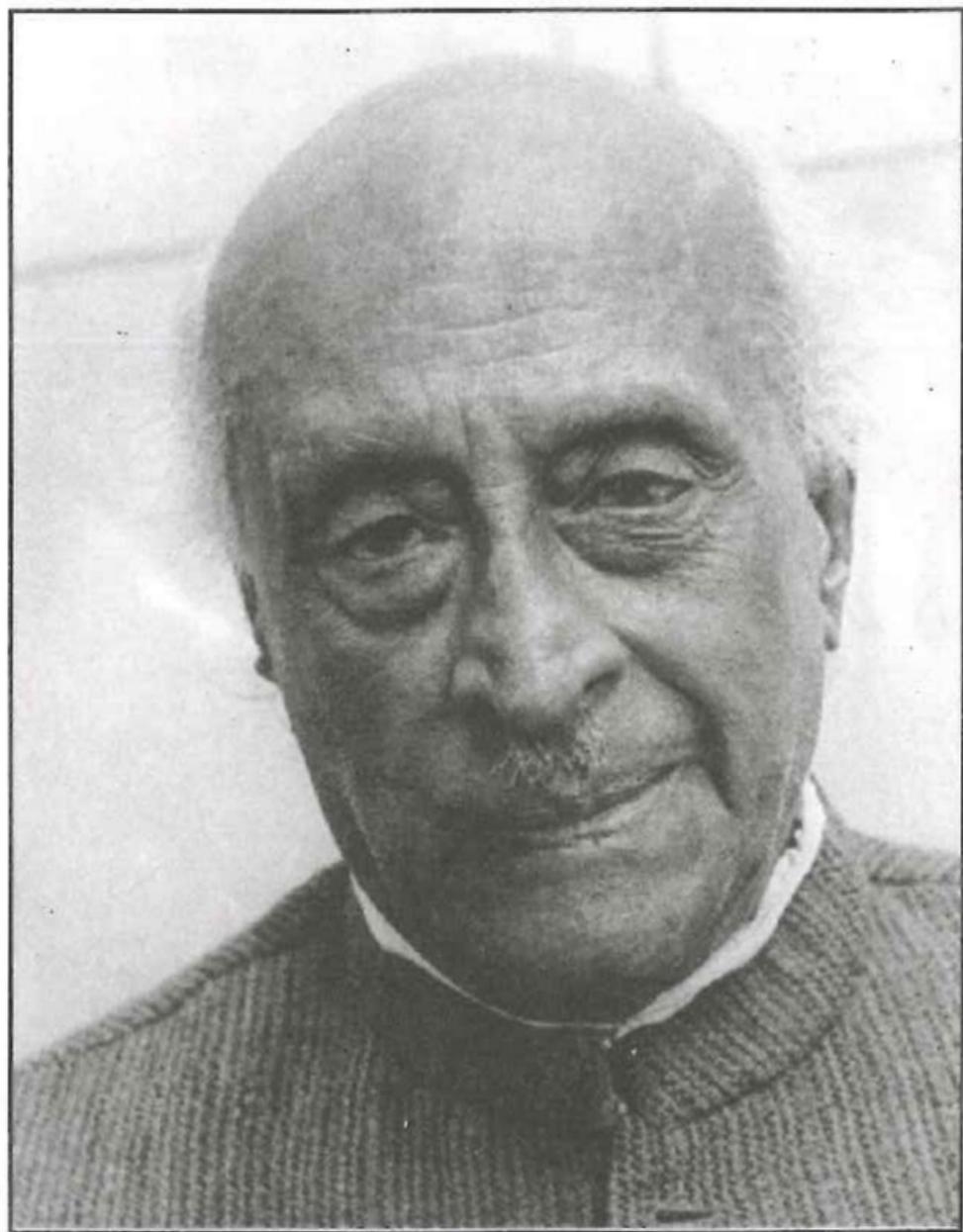
# THE RELEVANCE OF MAHATMA GANDHI



Reflections of life  
by  
**DESIKOTHAMA  
DR G RAMACHANDRAN**



The Madhavi Mandiram Loka Seva Trust  
Neyyattinkara



Dr. G. Ramachandran

# RELEVANCE OF GANDHI

## REFLECTIONS OF LIFE

By

**DESIKOTTAMA  
DR G.RAMACHANDRAN**



**MADHAVIMANDIRAM LOK SEVA TRUST**

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# FOREWARD

“Relevance of Gandhi” is one of the series of booklets, “Reflections of Life” written by Desikottama Dr G. Ramachandran. Even a casual reader will find inspiration from a study of these reflections. How Gandhiji and his guidance at this moment are significant than any other time were explained in GR’s own efficient language.

In these reflections he recalls the image of a Triveni or the Confluence of three invisible Saraswathy of Truth, the Ganga of Gandhi and the Yamuna of Tagore. It is well known how he had received his baptism in the purifying the fire of the Gandhian revolutions in India and the same time the currents of our Cultral Renaissance in hiwhc the poeerty and philosophy of Rabindranath Tagore flowed unique privilege of bring the disciple of both Gandhi and Tagore.

Rarely are we allowed to get such a glimpse of the meditations of such a person as in these reflections Dr GR shares with us more of the gleanings of his Sadhana in these book lets.





## Gandhi's Contribution to Religion:

Gandhi was the greatest religious leader after Buddha, who integrated religion with the problems of life. He believed in the philosophy of life affirmation and practiced ethical value for the dynamic fulfillment of life. He evolved a synthesis between his faith in God, his ethical action and the building up of life in this world.

He believed in truth as God and said that the mission of life is God realization. To realize God one has to find Him in His vast and wonderful creation. To find Him and experience Him in creation we have to identify ourselves with His creation.

*This requires the practice of morality and ethics.*

*This requires fighting evil and untruth in the world.*

*This requires basing all that we do in this world on  
truth and non-violence.*

So, our economics, politics and our worldly activities should be integrated with our spiritual activity, to realize truth in our life.

Religion, according to Gandhi, meant inner awakening. It is this awakening which made Gandhi fight the cruelties of religion like untouchability, animal sacrifice and other meaningless institutions that had become part and parcel of religious practices.

It is this awakening which made Gandhi see the truth in every religion and proclaim the ideal of 'Sarva Dharma Samanathva'. He has awakened us to the life of the spirit and has given a re-

orientation to the religious thinking of the people.

He has integrated religion with the active responsibilities of the people. He has shown us how science and religion can be integrated in the life of man. Religion, according to Gandhi, should become a revolutionary force taking up the challenges of life through an awakened consciousness which will release spiritual energy to fight the battles of life.

Gandhi never gave a sermon on Religious Freedom. He never produced an essay on it. He lived religion and when occasionally he failed to do so, he burnt himself up to come back to true religious living. The more he lived religion, the freer he became. It was something like a modern man saying that the more you live a democratic life, the freer you become.

Gandhi once said that he lived in the fear of God and therefore, in the fear of nothing else on the earth. Fear of God thus cancelled for him every other fear and made him the most fearless of men who never hesitated to take a plunge into the impenetrable dark whenever the call came.

Equally, bondage to God was for Gandhi liberation from every other bondage known to man. He became free in the same measure as the bound himself to God. We must understand this about Gandhi to understand him in relation to religious freedom.

Another great teacher in the Indian tradition, Poet Rabindranath Tagore, has said the same thing in his own inimitable language: "Deliverance? Where is this Deliverance to be found? Our Master Himself has joyfully taken upon Him the

bonds of creation. He is bound with us all for ever”.

Again, for Gandhi religion was never contrary to reason. Religion was the highest fulfillment of reason. Everything should be reasoned out in the minds of men and women and if what was said could be grasped by the reasoning process then alone should it be accepted.

What great revolutionary teaching was this from the first founder of a religion in human history! Gandhi stood close to the Buddha, 2,500 years after, in the allegiance to reason.

He once said that if he found anything in the *Vedas* or in the *Gita* repugnant to his reason, he would not hesitate to reject it. Religion thus becomes continuous rethinking and research.

Such rethinking and research are based on the reasoning that in every great religion the infinite truth and the infinite love which are God, have revealed themselves, without exception, only through finite human minds and that, therefore, limitations of time and space condition what finally emerges. God then is in reality infinitely greater than the God revealed through even the greatest of the teachers.

From this it inescapably follows that no revelation of God in human history can ever be complete in itself or final. God reveals Himself continually and the process is unbroken.

Sometimes he reveals Himself to individuals within their souls and sometimes He reveals Himself to the whole world almost blindingly like the sun at close quarters.

Every attempt to hold God tight and permanently in some single revelation or other is to belittle God and exaggerate the pitiful egoism of those who try to do so.

All the great religions are only partial revelations of God suited to different times and places. It is absurd to equate the legend and history of mankind. That is why the great *Koran* of the Muslims states clearly that God has never left any people anywhere without a teacher.

It is from the humble acceptance, therefore, of the fact that no religion can have a monopoly of the truth and the love of God that Gandhi reached out to the view that men and women in every great religion should give unreserved reverence to the teachers and teachings of other great religions.

Every religious system contains along with what is priceless for the human soul much dross and unreality. As we look at other religions, we must try to understand what is best in them and never forget that there is much that is profitless in our own. We thus arrive at the concept of the imperative duty of mutual reverence among the great religions.

The concept of mutual reverence arises from the deeper concept of the freedom of the spirit which is inherent in the wholehearted acceptance of the truth and the love which are God. This duty of reverence has its own supreme logic.

That logic is that when the great religions cultivate reverence for each other, they cannot lay plans for mutual conquests and annexations.

You cannot show reverence to something and yet seek to pull it down. No man or woman belonging to any great religious tradition should consciously seek to undermine the faith and allegiance of any other man or woman belonging to another great religious tradition for which he or she has cultivated reverence.

You cannot accept the duty of reverence and escape the logic of harmonious co-existence. It is thus we come to the threshold of the Gandhian conception of the harmonious co-existence of the great religious traditions of the world on the basis of mutual reverence.

If the great religious traditions of the world, openly or secretly, seek to pull each other down and make plans for conquests and annexations, the substance of every religion will be weakened and

corrupted. It is this sad spectacle we see in the world today.

No one except a senile idiot or lunatic can, at the present tie, indulge in the hope that the whole of mankind can somehow be converted to one single religion and yet it is some such fantastic and impossible idea which stirs in the hearts of the fanatics of the various religions. Gandhi warned us against such a state of mind.

But Gandhi called himself a practical idealist. That was his pet name for himself. He gave us a way of achieving mutual reverence among the great religions. He challenged every religious system to purify itself. Who can doubt that every such system requires to be purified?

If the sins of Hinduism, Buddhism, Christianity, Islam, etc., are sorted out on the table of human history, it will take all the ingenuity of the fanatics to prove which is more than which.

Gandhi was challenging religious systems to purify themselves as the very condition of their survival. But he was asking for self-purification and not for mutual purification. If the great religious systems are in earnest and are sincere to move closer to God, then this challenge of self-purification must become irresistible to each one of them.

Gandhi held tenaciously to the view that the more the religious systems purified themselves, the closer they will come to each other. Purified religions will be the best friends among themselves.

Self-purification of religions depends almost entirely on the freedom of the human spirit to question, to doubt and to reject in the same measure as to believe, uphold and to accept.

This freedom of the human spirit without which there can be no self-purification of religions is true religious freedom. If any religion smothers doubts, questionings and hesitations, then it kills the freedom of the human spirit and when that spirit is dead, religion becomes a mockery.

The freedom of the human spirit which is true religious freedom is thus the key to the self-purification of religions and, therefore, to the harmonious co-existence of the world-religions. It is this key that Gandhi sought and found and gave to us. It is a mighty and burning gift from the latest great messenger of God.





pursuit should not hinder his cultural and spiritual life.

A sound economic system, according to Gandhi, should give balanced diet to every individual; provide him other necessities of life like shelter and clothing. It would give him educational opportunities and other opportunities and facilities to build up his personality and enough freedom to pursue his cultural and spiritual values. This can be done only when everybody is given opportunities for creative work.

The economic system should be so planned as to create work for every one. To give balanced diet, there should be balanced cultivation, and if everybody is to participate in this balanced cultivation there should be scientific and decentralized agriculture based on organic harmony.

Agro industries have to be organized along with balanced agriculture and it is necessary that we decide about the nature of technology to be employed in agriculture and agro industries.

Gandhi said that we should develop what is called small technology and intermediate technology in agriculture and agro industries. That alone can guarantee the organic harmony, social balance and the creative nature of work and keep up the freedom of man.

To build up such an economy we have to revolutionize the existing land tenure system and create a peasant revolution to harmonize science, technology and social awareness in the peasants.

Gandhi, while insisting on the decentralized technology to be employed

in agriculture and agro industries, was clear about the role of the key industries based on centralized technology. Such industries will be publicly owned and help the nation as a whole to develop sufficient economic strength.

So, Gandhi believed in a judicious blend of decentralized industrialization with small scale technology in the field of primary necessities of life and centralized industrialization with the highest technology in the matter of key industries in connection with production of steel, electricity, chemical engineering, ship building, etc.

To achieve such a synthesis is the program of wise industrialization ensuring employment to one and all.

Gandhi was not opposed to machines as such but he opposed the chase for machinery which is one of the reasons for maladjustments in society.

He wanted to use machine to help man and he insisted that employment of machines should not create problems of concentration of capital and replacement of human labor.

The present economic system has alienated man from nature and society and it has created tremendous problems for the proper development of human personality.

Nationalization of the means of production does not solve the problems of alienation. Only a conscious decentralized economic order based on the philosophy of small and meaningful communities can solve the problems of alienation.

Gandhi synthesized the problems of the bread and liberty for man. The capitalist economy denied bread to many but gave the liberty. The communist economy denied liberty but gave bread.

But the quest of Gandhi has been how to provide both bread and liberty for people and he has suggested the creation of true democratic economy based on decentralization of wealth and power.

Gandhi believed in the universal economic principle of Trusteeship in society. Every man should employ his fullest talent in the production of wealth and happiness for all. Everybody should use his talent as a Trustee for the development of society. If this Trusteeship is misused, labor can use the economic sanctions of Satyagraha against every trustee.

Gandhi did not lose his way in the labyrinth of economic theories and statistics. The unmistakable facts of poverty and the objective facts of India made his economic thinking real and dynamic in terms of the peasants and workers of India.

Gandhi wanted ultimately to unite capital and labor in the same hands. He synthesized production, distribution and consumption in a natural way and his charka was the symbol of this synthesis.

He led the peasants and working class on the revolutionary path of challenging the very system of exploitation. He wanted the peasant and workers to understand the power of their conscious and organized collective action against their systems of tyranny. He wanted them to build from below ensuring a work centered economy, democracy and peace.

Gandhi related economic activity to the supreme end of life. Man is a complex of matter, mind and spirit and only 'Dharma' which integrates matter, mind and spirit can serve him in a true way.

Gandhian economy is based on 'Dharma'. It is capable of developing the material, mental and spiritual aspects of man. For this Gandhi based his economic theories on the basis of Swadharma and Swadeshi.

Gandhi's economic thought is very relevant to the re-construction that is going on in different countries after their attainment of political freedom.

He insisted that political freedom should give economic contents of freedom to people through creative methods of democracy resulting in all round





He wanted political power to be based on truth and ethical considerations. He waged political battles to set right the misuse of power. He wanted the suffering people to understand the nature of tyranny and resist the misuse of power.

A tyranny, he said, is sustained by the will and power of the tyrant and the willing or the unwilling submission of the tyrannized. He wanted the tyrannized to become conscious of the great injustice.

He asked them through their collective and organized strength resist and break the injustice. The tyrannized after breaking, the tyranny should set up a new social order based on truth and justice and the real use of power.

Gandhi wanted to tame political power in society through moral power.

Moral power is based on truth and is exercised through non-violence. This power can be exercised by people of moral convictions who will exercise continuous impact on society.

The old liberal political school of thought believed in an automatic adjustment between the liberties of the people and their actions. The Marxists thought that progress is inevitable and society is moving towards socialism.

Gandhi believed that history is shaped by the collective will of the spiritually integrated people who will organize the forces of truth and non-violence in society against tyranny and injustice.

Thus Gandhi integrated politics with ethical and spiritual values. The political and the economic conflicts have

to be resolved through non-violence. People should do their duties to society before they insist on their rights. Rights will naturally flow out from the performance of duties.

Gandhi did not organize for the capture of power. Power should accrue to people out of performance of their duties.

Gandhi believed in the philosophy of democratic re-construction. He believed in the integrity of the individual and on no account he could agree with any interference with the integrity and freedom of the individual.

The duty of the government is not to use him as its tool but to help him in his onward march. Gandhi believed in democracy as a form of Government, as a way of life and as a way of collective development. He wanted the structure of

the state to be federal and decentralized to avoid centralization of power.

He wanted regional autonomy and wanted small political structures so that people may actively use them as their political expressions.

Life has to be organized on a democratic basis so that it may create more harmony and co-operation resulting in the good of all. Our family, our economic institutions, and our educational centers should be truly democratic in their functioning to make democracy an integral part of life.

The development of the individual and society should be a simultaneous process and all our development plans should build up the individual and society without creating any lag between the two.

The mechanisms of democracy should be run with the power of non-violence. Violence should never be used to resolve disputes. Democracy and violence cannot co-exist and democracy can flourish only in the context of understanding, tolerance and non-violence.

Vigilance in democracy is essential. Democracy has always to keep up vigilance to fight injustice and untruth in society.

Gandhi gave the weapon of satyagraha to the people to build up a truly democratic political life. Satyagraha is the only practical weapon, which can be wielded even by the physically weakest in society.

Gandhi wanted every man to realize the strength of the spirit in him. Every man carried with him the divine spark in him and we should recognize this spark and

never allow it to be extinguished by all the untruth of injustice in society. We should organize this spirit in society to build up social life.

Politics has to be based on the spirit of man and it has to be a vehicle of service and not domination. Politics based on spirit should build up true democracy at home and remove war between nations and nations to build up world peace. Gandhi awakened us to this mission for the political regeneration of all freedom loving people.



and react in a continuous way resulting in the enrichment of human personality.

So Gandhi wanted work as the medium of his educational programme. This education should be imparted in the mother tongue of the children as it facilitates natural development.

The productive capacity of the education should improve by teaching them better techniques to lead a life of fulfillment.

Education should be through life, for life and throughout life. Gandhi's system of education covered pre-basic education for children, basic education for boys and girls, post basic education for adolescents, and rural university education for the grown up students and adult education for workers and peasants.

This education of Gandhi is remarkably consistent with the progressive and modern theories of education developed by the educationists in different parts of the world.

If society is to be remade, this constant remaking is the responsibility of education.

We cannot build up a new society keeping up the old educational system. There should be a new education for a new society and Gandhi's new system of education is a system, which will constantly build up the generations of human material to have a society based on freedom and democracy.

Gandhi's system again emphasized the values of peace and democracy. It helps to create a peaceful society based on non-exploitation, co-operation and

decentralization of wealth and power. It helps to balance science and humanity.

Gandhi believed in a classless society. He also took note of the fact of class conflict in the existing society. But unlike Marxist, he did not make a philosophy out of it.

He wanted to fight class conflict through the programme of class transformation. And his new system of education is his greatest programme for class transformation.

The children of the exploiting class will be transformed into a producing class with the proper technology and healthy spiritual outlook.

The educational revolution of Gandhi cannot be isolated from his political and economic revolution. Without the





In our own time we have seen this in Turkey, in Egypt, in India under Gandhi, in Indonesia and in China. We must, therefore, value students and look upon them as a heroic section of the people and not as a danger or a nuisance. This must be our positive approach.

Students are really the enlightened youth of every country. If students become simply obedient, contented, examination-passing bookworms, they will make no contribution to nation-building or world-building.

To be restless, always seeking to go forward, and passionate in attachment to causes, constitute the birth right of students.

Our task must not, therefore, be to suppress their rebellious spirit but to canalize it for creative purposes.

This was what Gandhi did. He never pushed back the student in India. He always challenged them to come forward, to fight for freedom and to do constructive work in the rural areas. But he laid down inexorable conditions, i.e. discipline, non-violence and no going back.

The myth created by a section of the intelligentsia that all student indiscipline stems from Gandhian movements is totally untrue. It is those who never came within a 100 miles of the freedom movement under Gandhi who have created this bogey. No one disciplined students as Gandhi did and no one gave them harder tasks to think, decide and perform than him.

Tagore also helped in releasing the minds of students and youth from traditional and old ruts and led them on to new creative purposes in literature, fine

arts, rural re-construction and nation building.

It is no longer enough to preach to the students. The need is to lead them in hard studies, vital action and sincere dedication.

We can no longer contain students and keep them quiet in old ideas and programs. The politicians in power in India, after independence are stabilizing and conserving but seldom really are advancing.

Even the revolutionary Nehru of pre-independence became a conservative Prime Minister after independence. We cannot any longer look to politicians in power to give the right lead to the students in dedicated idealism or realistic action.

The movements of Gandhi and his non-violent revolutions must be studied and

understood in every college and university. Nehru's great ideas, programs and vision must be kept alive before the students.

The dynamics of Vinoba's bhoodan-gramdan movement must be studied by students and teachers everywhere and it should be realized that the Prophet of Padayatra shows the way to a new world in which the basic concepts of socialism and the basic method of non-violence combine.

Students have every right not only to study and discuss politics but even in participating in politics so long as they remain non-violent and conduct themselves with dignity and no long as what they do in politics do not take them away from their studies altogether.

Any price they pay in this connection will be exactly what they

willingly pay by neglect of their studies and consequent failure in their examinations. Unless they become violent, break the law and destroy property, we must not hurt them in any way.

Even when they break rules they must be treated with a legitimate margin of generosity and even affection. Otherwise, the older and the younger generation might tend to become enemies of each other.

Today leadership comes more from ideas than from men. Our socialism appears to be spineless and uninspiring.

A strong dose of sarvodaya can perhaps galvanize it and make it more truly Indian without the loss of any of its universal significance.





revolutions. Both of them stood against exploitation and wanted to build a classless society based upon non-exploitation and justice and peace.

Revolution deals with the transfer of power and Marx did not give sufficient thought to this problem. He gave thought only to the problem of concentration of capital. But Gandhi had to deal with both the problems of concentration of capital and concentration of power. So he evolved decentralization of power and capital as the basis of revolutionary reconstruction.

Gandhi believed that armed insurrection will result in military dictatorship and not in a free and democratic society.

He evolved a revolutionary weapon of Satyagraha which can be wielded by the

oppressed millions in all situations of tyranny.

Gandhi was the leader of the oppressed humanity in South Africa against racial discrimination. He discovered his revolutionary weapon in trying to redress the grievances of the oppressed workers in South Africa.

Again he was the political leader of India in the struggle for freedom. He organized Indian nationalism on the basis of freedom and spiritual values of man. He never allowed nationalism to become egoistic or chauvinistic. Gandhi explained nationalism in terms of the spiritual birth right of people to create a new and peaceful life for them. He shaped nationalism as to be consistent with the true interests of humanity.

He gave this nationalism a social and economic content. He combined economic justice along with nationalism. He said that all the national resources belong to people and political independence should mean using and planning these national resources to build up the economic contents of freedom. Nationalism should mean a just and equitable social order which will result in the development of all. This he called sarvodaya or non-violent socialism.

He awakened the masses and brought them to the political arena to make the politics of Indian revolution truly democratic. He organized open rebellion against foreign domination and made all the processes of revolution known to the people. Mass participation was organized by Gandhi through Satyagraha. It is this

which gave a permanent democratic structure to Indian revolution.

Gandhi said nationalism and its economic program will be weak without mass participation through the process of democracy. Then Gandhi said that the free government of India should be secular. Gandhi wanted the integration of science and spiritual values in human reconstruction.

He wanted the people to develop the great weapon of non-co-operation with all that is evil, and the great power of co-operation with all that is good.

He wanted conscious Satyagraha workers to educate the people in the science and art of a peaceful and non-violent society independent of government.

Thus Gandhi gave a true and dignified concept of nationalism and gave us an economic philosophy to utilize this nationalism. He showed the processes of democracy in awakening the masses basing to mass participation in politics.

He insisted on secularism to ensure democracy in a country with different communities and religion. He advocated the integration of science and spiritual values to build up a life of abundance to people. Gandhi gave us a revolutionary weapon of non-violent non-co-operation to resist tyranny.

Nationalism, sarvodaya, democracy, secularism, integration of science and spirituality and the weapon of Satyagraha are the concepts of Indian revolution given by Gandhi.

Revolutions by violence have ended in counter-revolution. Violence in revolution has resulted in unwanted cruelty, barbarism and suppression of people.

If the revolutionaries in the world study Gandhi's contribution to Indian revolution & adopt them for world reconstruction, it will be a real lead in the matter of fulfilling the human goals.

Thus the validity of Gandhi to modern problems can be brought to the notice of elite of India and other countries by study and discussions about his philosophy and program to re-construct man and society.



## *Desikottama Dr G.Ramachandran*

Blossomed:07-10-1904

Withered: 17-01-1995

Desikottama Dr G Ramachandran, one of the giants of those who were privileged to be moulded by Gurudev Rabindranath Tagore, Mahatma Gandhi and Rajaji, represented a rare synthesis of the values the great men stood for, all their lives. GR distinguished himself as an authentic interpreter of the first two and set himself up as a practical reformer who sought to harmonize Gandhi and Tagore; in constructive Ventures and act as a bridge between the two.

Sri G. Ramachandran met Gandhi at Dilkush in 1921, during Gandhiji's famous "21 days fast". He was then a student of Mr. CF Andrews at Santiniketan. The discussions GR was privileged to have with Gandhi on the occasion drew him closer to the Mahatma. Ramachandran soon became an inmate of

Gandhiji's ashram at Sevagram and under Gandhiji's direct guidance and supervision plunged himself into the national movement and the Gandhian Constructive Programme.

Gandhi chose him as a close disciple and entrusted to him several important missions. He was sent to Jamia Millia Islamia as per the request of Dr Zakhir Hussain where he served a lecturer and taught spinning. Khadi work brought him closer to the common man and the distinguished Rajaji.

During the Freedom struggle, he courted arrest eleven times and spent seven years in jail.

He began Khadi work Khadi work selling Khadi yarn and cotton and became the Chairman of All India Khadi And Village Industries Commission of India. During his tenure as Chairman, started the People's Education Programme for poor.

His contribution to education, both Basic Education and higher Education, Khadi and community Development needs

special mention. Gandhigram Rural University of which he became the Founder Vice Chancellor is a reflection on GR as an educationist and a constructive thinker. His experiments in Gandhigram showed us how rural children and women could be provided with facilities for growth and all-round development from birth to higher education.

Along with his wife, Dr (Mrs.) Soundram Ramachandran, he founded the "Institute of Rural health and Family planning Center", institute for "Sanitary Inspectors' Training and Kasturba Hospital which won recognition and awards at the National level (especially for services in Family planning and women & child-welfare).

He was a powerful Orator and a brilliant writer. His Autobiography, "Adventuring with life" is a true reflection of his times and the aspirations of the millions who dedicated their lives for their motherland.

After 60 years of service in various cadres before and after independence, Dr GR came back to his hometown Neyyattinkara in

1980 and started an institution in the name of his beloved mother Smt Madhavi Tankachi. He donated all his landed properties to this charitable society "The Madhavi mandiram Loka Seva Trust". The Educational wing of this institution is "Mahatma Gandhi Vidya Peedom". We have Dr GR Public School under this wing with CBSE Affiliation. This is his last venture especially for women and children.

The milestones in the eventful life of this multifaceted personality and man of conviction and humour may be summarized as follows:

- Joined Non Cooperation movement in 1920 and participated in the Tilak Swaraj Fund.
- Become one of the earliest Honours Graduates of the Visva Bharati in 1924 and joined the Sabarmathi Ashram.
- Took part in the Salt-Satyagraha Revolution in 1930 together with Rajaji at Vedaranyam. Sentenced to imprisonment for one year and a fine of Rs.500/-

- Functioned as the Provincial Secretary of the Harijan Sevak Sangh in Tamil nadu and Kerala and member of the Central Executive Committee of Harijan Sevak Sangh.
- Took active part in the Temple Entry movement in Tamilnad and Kerala (Vaikom) Spent six years as one of the general Secretaries of the Hindustani Talami Sangh in Sevagram and actively promoted Basic Education in Tamilnadu, Mysore and Andra.
- Was appointed the Chairman of the Basic Education Assessment Committee set up by the Government of India.
- Become the General Secretary of the All India Village Industries Association, Maganwadi.
- Appointed Educational advisor of Rajaji Government of Madras State.
- Joined the Pattom Tanu Pillai Cabinet (in Travancore) as a Minister.
- Served the Indian Express as an Editor.
- Along with his wife Dr (Mrs.) Soundram Ramachandran founded Gandhigram in 1947 and was its Director for 15 years.

- Was the member of the Rajya Sabha for 6 years.
- Served on the Balwant Ray G Mehta Committee on Community Development.
- General Secretary of the Gandhi Smark Nidhi for 3 years.
- Founder Secretary of the Gandhi Peace Foundation, Editor of Gandhi Marg (English Journal)
- Conferred the Degree of D.Litt by the Kashi Vidya Peeth, title of “Desikottama” by Viswabarathi University and Doctorate by Gandhigram Rural University.
- Traveled widely: lectured in the universities in England, Germany, United States, Soviet Union, Poland Yugoslavia, Ceylon etc. spreading the message of Mahatma Gandhi.
- Was a member of the delegation sent to Moscow by the Gandhi Peace foundation along with the Congress President UN Debar to take the message of peace and to prevent the use of Nuclear weapons.
- Authored Several Books: Thought and Talks,

Village Reconstruction Step by Step, The Man Gandhi, A Sheaf of Gandhi Anecdotes, Higher Values of life, Adventuring with Life etc.

- Several Poems, drawings and handicraft-items to his credit.
- Received peace awards from Grambling University, USA and the Soka Gakkai International, Tokyo.
- As a last “venture” founded the Madhavimandiram Loka Seva Trust, at the age of 76 bequeathing all his ancestral property (to the Trust) in memory of his mother Smt Madhavi Tankachi. The Trust has Mahatma Gandhi Vidya Peedom and is involved in other activities mainly for women and children.





Step by step, this small organization grew into various production units in Khadi and Village Industries, winning good name for its products - GR Sarees and GR Fibre fancy articles.

At present Sister Mythili is our Managing Trustee. There are 15 members in the Board of Trust.

The Trust has two wings:

One for Social work and

Another for Education

Soundram Farm; Paramahansa Yogananda Computer Lab; Sakthi Mandiram - for Socially handicapped women; Khadi and Village Industries; Welfare of mothers & children; are some of the works under the **Social work** wing of the Trust.

Crèches 3; Dr GR Play Home for children below 5 years; Dr GR Public School affiliated to CBSE, New Delhi; Continuing Education Centre & People's Education Programme are

the works under the Mahatma Gandhi Vidya Peedom for **Education**.

The Birth Centenary Year of Desikottama Dr G. Ramachandran is going to be celebrated as a year long Programme With seminars and workshops Literary and cultural activities

From 7<sup>th</sup> Oct 2004 to 7<sup>th</sup> Oct 2005.

We thank **Smt Maya Sinha**, Commissioner for KVI for providing all possible help to make this GR Centenary Celebrations well organized.



To combine  
kindness with firmness  
is the art of leadership  
based on comradeship.  
Leadership without  
comradeship  
will fail.



Reflections of life  
Series No : 7