

WORDS Of GANDHI

A Gem From October 1983 Issue:

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- ❖ A principle is a principle and in no case can it be watered down because of our incapacity to live it in practice.
- ❖ Truth is like the fire at the heart of a many-faced jewel. Each angle shows a different aspect and a different color. Imperfect as we are, we can see truth only in fragments and act according to our limited vision.¹
- ❖ I reject the patriotism that tries to rise at the expense of the unhappiness or exploitation of other nations.
- ❖ When you educate a man you educate one person, but when you educate a woman you educate a family.
- ❖ If the individual ceases to count, what is left of society?
- ❖ SATYAGRAHA (passive resistance) ... excludes every form of violence direct or indirect, veiled or unveiled, and whether in thought, word and deed.
- ❖ A person cannot be right in one department of life while he is occupied in doing wrong in another. Life is one individual whole.
- ❖ It is beneath human dignity to lose one's individuality and become a mere cog in the machine.
- ❖ Nonviolence is the law of our species as violence is the law of the brute.
- ❖ Passive resistance is a method of securing rights by personal suffering. It is reverse of the resistance by arms.
- ❖ Government of the people, by the people and for the people cannot be conducted at the bidding of one man.
- ❖ To me political power is not an end but one of the means of enabling people to better their condition in every department of life.
- ❖ In my humble opinion, non-cooperation with evil is as much a duty as is cooperation with good.
- ❖ There is enough in this world for every man's need, but not enough for his greed.
- ❖ I have nothing new to teach the world. Truth and nonviolence are as old as the hills. All I have done is to try experiments with both on as vast a scale as I could.

¹ This is the essence of the principle of multiplicity of viewpoints (ANEKAANT VAD),

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- ❖ The spirit of political and international liberty is universal and instinctive. No race appreciates a condition of servitude or subjugation to a conquering or an alien race.
- ❖ Truth resides in every human heart, and one has to search for it there, and to be guided by truth as one sees it. But has no right to coerce others to act according to his view of truth.
- ❖ Man easily capitulates when sin is presented in the garb of virtue.
- ❖ Religions are different roads converging upon the same point. What does it matter that we take different roads so long as we reach the same goal?
- ❖ I do not want my house to be walled in on all sides and my windows stuffed. I want the cultures of all the lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any.

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Causes of Pleasure and Pain

A quotation from 'Religion of Man' by Jagadisha Sahaya

Attachment brings transient waves of pleasure and pain. When our relation with other things is characterized by physical and sensuous attachment, and we, for some reason of the other, fail to obtain those things, we feel pain. If we obtain them, we feel pleasure. But such pleasure or pain lasts for a short while only. It is not and cannot be permanent. For, all the material things of the universe to which we get attached are, by their very nature, perishable. Therefore, the pleasure or pain that we derive by our attachment to the material objects of this universe fades away within a short time. From this transient experience of pleasure and pain, however, man learns the great truth of life, which leads him towards real knowledge. In all living beings, and especially in man, there exists an intense desire for permanent pleasure or happiness. And a time comes in the life of every man when he begins to realize the illusion and transitory nature of pleasure and pain. Then he understands that by attachment to material things he can never get permanent happiness, and that if he seeks spiritual union (YOGA) with that immortal Life-Force called God, who is the changeless One in this ever changing world of many, he can attain that state of permanent happiness for which his whole being is constantly yearning. This state of permanent happiness or absolute bliss (BRAHMAANAND) is the same as living in tune with the Infinite.