

गान्धि-तत्त्व-शतकम्  
मङ्गेश-वेङ्कटेश-नाड्कर्णिना रचितम्

***Gandhi-Tattva-Shatakam***  
***Mangesha-Venkatesh-Nadkarnina Rachitam***

**A Century of Verses in Sanskrit on  
Gandhi's Philosophy**  
**With Transliteration, Meaning of Words and Translation in English**  
**by Mangesh Venkatesh Nadkarni**

**November, 2016**

## Preface

Inspired by the ancient Sanskrit poet, Bhartrihari, who wrote three *Shatakams*, one each on ethics, erotics, and renunciation, I was moved to write three *Shtakams* in Sanskrit myself, relevant to the present times and using contemporary concepts. By the Grace of God, I have been able to complete all the three, *Parisara-Niti-Shatakam* (on environmental ethics), *Gandhi-Tattva-Shatakam* (on Mahatma Gandhi's philosophy), and *Sanatana-Dharma-Shatakam* (on Hinduism from a Gandhian perspective), one after another. Actually, Gandhi has been the moving and guiding spirit behind all the three *Shatakams* by me. However, only the second one is presented here, which tries to give in a nutshell all important aspects of Gandhi's philosophy, along with word-by-word meaning and translation into English verses.

But why in Sanskrit, taking also the trouble to translate simultaneously ? I have been intensively studying and writing on Gandhi for more than a decade now, resulting in a few books and articles too. However, they are all in English (not my mother tongue at all), and I felt the urge to write in an Indian language. I chose Sanskrit. I have been a Sanskrit lover ever since my childhood, though professionally I became a social scientist – an economist, more precisely. Sanskrit was a link language and a medium of intellectual exchange in India, and even the Muslim rule did not reduce its status. Till at least the early 1960s, a majority of highschool students used to take Sanskrit as one of the four languages studied. Modernisation and a push for economic development since Independence pushed it into a deep corner. Hardly a few study it now in schools and colleges, and even fewer speak it. But even when it was no longer the main language of literary and intellectual expression, Sanskrit helped the growth of Indian languages and literature through providing the support from its vast vocabulary and due its ability to facilitate the formation of new words. This has been so even for the Dravidian languages. Sanskrit has been either a mother or at least a foster mother for all Indian languages in this sense. If Indian languages have to live and grow, Sanskrit also has to live and grow. There is a great revival of interest in Sanskrit now, and many have started learning it in their leisure hours as a hobby. There has been some encouragement to use it even in day-to-day conversation. I hope that this humble work on Gandhian philosophy will be helpful even if in a modest way to such people to take more interest in Sanskrit, and convince them further that it is a very much living language quite capable of expressing modern ideas and thought.

The *Shatakam* also has the purpose of introducing Gandhian philosophy in a simple way in most of its dimensions taken together to the young as also the old. Gandhi remains relevant in today's troubled times, as his philosophy addresses most of the important problems – strife and violence, religious intolerance, poverty, social exclusion, and environmental deterioration. I hope it will stimulate further study of his life and thought.

A *Shatakam*, is a set of hundred, a century, but this one has 108 verses. Bhartrihari's *Niti-Shatakam* also has 108 verses. Bhartrihari had absolute mastery over Sanskrit, which is hardly the case with me. His verses are also more lyrical and have varied metre. My *Shatakam* here is much simpler in language, style and metre, but is amenable to being recited fluently, being composed composed in *Auustubh* metre. I have not been very strict in following *Sandhi*

rules, and have occasionally left the words without joining them. This is to make it simple to recite even for those who are beginners in Sanskrit study. My *Shatakam* is not addressed to scholars already well accomplished in the study of either Sanskrit or Gandhi, but to those who want to read something simple in Sanskrit yet expressing contemporary thinking.

I am grateful to Dr Chandrashekhar Kambar, an eminent writer in Kannada and a Jnanapeetha Awardee, and his daughter Dr. Chennamma Kambar, for moral support to my work and for encouraging me to publish it. Hearty thanks are also due to Shri Baldeo Sharma, Chairman, National Book Trust of India, and to Shri Bhagyendra Patel, Editor in charge of Sanskrit Publications of the Trust, for their interest and help in publishing this in good time. Finally, I heartily thank the anonymous reviewer who appreciated this work and recommended its publication.

---M V Nadkarni

# Key to Transliteration

## (In Alphabetical Order of Sanskrit)

### Vowels

a - o as in son

i - i as in if

u - u as in full

ri - ri as in Krishna

a - a as in master

i - ee as in feel

u - oo as in boot

au - ow as in now

### Consonants

kh - ckh as in blockhead

ch - ch as in chain

jh - dgeh as in hedghehog

t - t as in ten

d - d as in den

n - n as in under

t - t as in Gita

d - th as in then

n - as in not, singer, bench

ph - ph as in loophole, or as f in fit

y - y as in yard

sh - sh as in cherish, *shankara*

s - s as in Sun

h - h as in hot

gh - gh as in log-hut

chh - chh as in catch-him

th - th as in anthill

dh - dh as in godhood

th - th as in thin

dh - th as in this

bh – bh as in abho r

v, w - as in avert, awake

sh – sh as in show, *shashtha* (sixth)

l - second l as in Malayalam

Note: Illustrations of pronunciation are mostly from Swami Harshananda (*A Concise Encyclopaedia of Hinduism*, 2013: Vol. I, p. x), but the Key followed here is different, consisting simply of underlining, not using diacritical marks or symbols which need special software. This key was successfully used in Nadkarni (*A Handbook of Hinduism*, 2013).

## गान्धि-तत्त्व-शतकम्

सुलभ्याः नीतिबोधाय

स्वानुष्ठाने न लक्षिताः ।

धीरास्तु दुर्लभाः येषां

जीवनमेव बोधनम् ॥ १ ॥

*Sulabhyah nitibodhaya*

*Swanushthane na lakshitah,*

*Dhirastu durlabhah yesham*

*Jivanam eva bodhanam. (1)*

*Niti-bodhaya* – For preaching morals, (are), *sulabhyah* – easy to find, (those who are) *na lakshitah* – not attentive, *swanushthane* – to implementation in person; *tu* – but, *durlabhah* – hard to find, (are those), *dhirah* – noble persons, *yesham* – whose, *jivanam eva* – life itself, (is), *bodhanam* – an instruction/education.

Easy to find are those who preach

with no attention to implementation,

but hard to find those noble lot

whose life itself is an education. (1)

महात्मगान्धिना यद् यद्

उपदिष्टमनुष्ठितम् ।

निर्व्याजं सरलं मुक्तं

संतोषेण स्वजीवने ॥ २ ॥

*Mahatma-Gandhina yad yad*

*Upadishtam anushtitam,*

*Nirvyajam saralam muktam*

*Santoshena swajivane. (2)*

*Yad yad* – whatever, *upadishtam* – was preached, *mahatma-Gandhina* – by the noble-souled Gandhi, *anushtitam* – was put into practice, *nirvyajam* – without deceit, *saralam* – in a straightforward manner, *muktam* – openly, *santoshena* – happily, *swajivane* – in (his) own life.

Whatever the noble-souled Gandhi preached,

was put into practice straight;

without deceit and openly,

and happily in to his own life great. (2)

मनुजातिस्थितास्सर्वे

प्रमादवश-बाधिताः ।

गान्धिनापि कृतानेकाः

प्रमादास्तस्य जीवने ॥ ३ ॥

*Manujati-sthitassarve*

*Pramada-vasha-badhitah,*

*Gandhinapi kritanekah*

*Pramadastasya jivane. (3)*

*Sarve* – All, *manujati-sthitah* – (those who are in) the human species, (are), *pramada-vasha-badhitah* – troubled by being prone to making mistakes; *Gandhinapi* – by Gandhi also, *anekah* – several, *pramadah* – mistakes, *kritah* – (may have been) made, *tasya jivane* – in his life.

All born as humans suffer

being mistake-making type,

Gandhi too may have made

several of them in his life. (3)

कदापि गान्धिना गर्वात्

अभियोगो न मिथ्यया ।

कृतो दोषविमुक्तेश्च

दम्भमुक्तस्स सर्वदा ॥ ४ ॥

*Kadapi Gandhina garvat*

*Abhiyogo na mithyaya,*

*Krito dosha-vimukteshcha*

*Dambha-muktassa sarvada. (4)*

*Garvat* – Arrogantly, (and), *mithyaya* – falsely, *abhiyogo(ah)* – a claim, *kadapi na kritah* – was never made, *Gandhina* – by Gandhi, *dosha-vimukteh* – of being free from any blemish; *sah* – he, (was), *sarvada* – always, *dambha-muktah* – free from hypocrisy.

Gandhi never made arrogantly

a false claim of being free

from any blemish; for,

he never had any hypocrisy. (4)

गान्धिना विनियुक्तं तु  
पूर्णं स्वजीवनं खलु ।  
राष्ट्रहिताय निस्स्वार्थम्  
उत्साहेन च विज्ञवत् ॥५॥

*Gandhina viniyuktam tu*  
*Purnam svajivanam khalu,*  
*Rashtra-hitaya nissvartham*  
*Utsahena cha vijnavat. (5)*

*Gandhina* – By Gandhi, *viniyuktam* – was devoted, *tu* – however, *purnam* – entire, *svajivanam* – own life, *khalu* – really, *rashtra-hitaya* – for the welfare of the nation (country), *nissvartham* – selflessly, *utsahena* – with enthusiasm, *cha* – and, *vijnavat* - expertly.

His entire life was devoted  
to the country's welfare really,  
with enthusiasm, selflessness  
and great expertise clearly. (5)

निस्स्वार्थ-श्रद्धया तस्य

प्रेरिताः विविधाः जनाः ।

राष्ट्र-कार्येऽभवन् मग्नाः

अपूर्व-संख्यकेन तु ॥ ६ ॥

*Nissvartha-shraddhayaya tasya*

*Preritah vividhah janah,*

*Rashtra-karye abhavan magnah*

*Apurva-sankhyakena tu. (6)*

*Preritah – Inspired, tasya nissvartha-shraddhayaya – by his selfless commitment with faith, vividhah janah – a variety of people, abhavan – became, magnah – engaged, rashtra-karye – in the service to the country, apurva-sankhyakena – in unprecedented numbers, tu – surely.*

Inspired by his selfless commitment,

a variety of people became engaged,

in working for the country

in numbers unprecedented. (6)

सामान्यजनता चापि

देशाभिमान-प्रेरिता ।

परित्यज्य स्वयोद्योगान्

गान्धेरान्दोलने रता ॥७॥

*Samanya-janatachapi*

*Deshabhimana-prerita,*

*Parityajya svayodyogan*

*Gandher andolane rata. (7)*

*Samanya* – Common, *Janata* – people, *chapi* – also, *deshabhimana-prerita* – inspired by pride in the country, *parityajya* – left, *svayodyogan*- their own business/work, (and), *rata* – became engaged, *Gandheh andolane* – in Gandhi's movement.

Even common people at large,

inspired by country's pride,

left their own work, and joined

Gandhi's side. (7)

विच्छिद्य जातिभेदान् हि

बालकाः युवकास्त्रियः ।

शिक्षिता अशिक्षिताश्च

गान्धिनाकर्षिताऽखिलाः ॥ ८ ॥

*Vichchidya jatibhedan hi*

*Balakah yuvakasstriyah,*

*Shikshita ashikshitashcha*

*Gandhinakarshitaakhilah. (8)*

*Vichchidya* – Cutting down, *jatibhedan* - caste differences, *balakah* – children, *yuvakah* – the young, *striyah* – women, *shikshitah* – the educated, *cha* – and, the uneducated, *akhilah* – all, *akarshitah* – were attracted, *Gandhina* – by Gandhi.

Children, adults and women,

cutting down many a caste wall,

educated and the uneducated,

Gandhi attracted them all! (8)

स्वातन्त्र्य-समरे नैव

गान्धिनाऽकर्षिताः जनाः ।

आर्थिकोद्धारकार्येपि

समाजोन्नति-साधने ॥९॥

*Svatantrya-samare naiva*

*Gandhinakarshitah janah,*

*Arthikoddhakararyepi*

*Samajonnati-sadhane . (9)*

*Janah* - People, *akarshitah* - were attracted, *Gandhina* – by Gandhi, *naiva (naiva)* – not only, *svatantrya-samare* – in the Freedom Struggle, *api* – but also, *arthikoddhara-karyepi* – in the task of economic development, (and), *samajonnati-sadhane* – in securing social uplift.

People were attracted by Gandhi

not only in Freedom Movement,

but also in securing social uplift

and economic development. (9)

जनोद्धार-समस्या तु

गाम्भीर्येन विचारिता ।

गान्धिना सर्वदृष्टिभ्यः

समग्रं चिन्तया सह ॥१०॥

*Janoddhara-samasya tu*

*Gambhīryena vicharita,*

*Gandhina sarvadrishṭibhyah*

*Samagram chintaya saha. (10)*

*Samasya* – The problem (of), *Janoddhara* – people’s uplift, (was), *tu* – however, *vicharita* – reflected upon, *gambhīryena* – in great depth, *Gandhina* – by Gandhi, *sarva-drishtibhyah* – from all viewpoints, *samagram* – comprehensively/holistically, (and), *chintaya saha* – with great concern/care.

The problem of people’s uplift

received deep reflection,

by Gandhi in all aspects

holistically and with great attention. (10)

सर्वा गान्धिविचारा न

लभ्या एकत्र पुस्तके ।

विकीर्णा बहु-वक्तव्ये

लेखनेष्वव्यवस्थिताः ॥११॥

*Sarva Gandhi-vichara na*

*Labhya ekatra pustake,*

*Vikirna bahu-vaktavye*

*Lekhaneshvavyavasthitah. (11)*

*Sarvah* – All, (of), *Gandhi-vicharah* – Gandhi's thoughts, *na labhyah* – are not found, *ekatra* – in one place, *pustake* – in (one) book; (they are), *vikirnah* – scattered, *bahu-vaktavye* – in many a statement and speeches, *lekhaneshu* – writings/articles and letters, *avyavasthitah* – unsystematically.

All of Gandhi's thoughts are not found

in one place in a single tome,

but are spread over many statements, speeches,

and in writings, without any particular mode. (11)

अखिल-लेखनानां तु

शतग्रन्थाः प्रकाशिताः ।

अन्तर्जाले च ते लभ्याः

अध्येतानां प्रयोजकाः ॥१२ ॥

*Akhila-lekhananam tu*

*Shata-granthah prakashitah,*

*Antarjale cha te labhyah*

*Adhyetanam prayojakah. (12)*

*Shatagranthah* – A hundred volumes, *prakashitah* – have been published, *tu* – however, *akhila-lekhananam* – consisting of all (his) writings/works; *cha* – and, *te* – they, *labhyah* – are available, *antarjale* – on the internet; (they are), *prayojakah* – useful, *adhyetanam* – for scholars.

A hundred volumes have been published

collecting all his works,

they are available on the internet,

and useful for scholars to get their perks. (12)

तेषाम् अपि विशेषेण

हिन्दु स्वराजिति पुस्तकः ।

गान्धेरात्मचरित्रं च

विचारैस्तस्य पूरितौ ॥१३॥

*Tesham api visheshena*

*Hind Swaraj iti pustakah,*

*Gandheratmacharitam cha*

*Vicharaistasya puritau. (13)*

*Tesham* – Among them, *api visheshena* – especially, *Hind Swaraj iti pustakah* – a book entitled ‘*Hind Swaraj*’, *cha* – and, *Gandheh* – Gandhi’s, *atma-charitram* – Autobiography, *puritau* – are (both) filled, *vicharaih tasya-* with his thoughts.

Among them especially,

a book called Hind Swaraj,

and his Autobiography

are filled with his thoughts. (13)

‘कथा मम प्रयोगानां

सत्येन सह’ इत्यपि ।

तस्यात्म-चरितं ख्यातं

गान्धिनैव हि सञ्ज्ञितम् ॥१४ ॥

*‘Kathā mama prayogaṅam*

*Satyena saha’ ityapi,*

*Tasyātma-charitam khyātam*

*Gandhinaiva hi sanjnitam. (14)*

*Tasya* – His, *ātma-charitam*- autobiography, *khyātam*- is known, *ityapi* – also as, ‘*Kathā*- The Story, *mama prayogaṅam* – of My Experiments, *Satyena saha* – with Truth’, *sanjnitam* – named, *Gāndhina* – by Gandhi, *eva hi* – only.

His autobiography is also

known as ‘The Story

of My Experiments with Truth’,

as Gandhi himself named. (14)

यद्यद् अनुष्ठितं तेन

सत्यस्यान्वेषणे कृतं ।

विना कापट्य-मार्गेण

विनयेन च निर्भयम् ॥१५॥

*Yad yad anushthitam tena*

*Satyasyanveshane kritam,*

*Vina kapatya-margena*

*Vinayena cha nirbhayam. (15)*

*Yad yad* – Whatever, *anushthitam* – was implemented, *tena*- by him, *kritam* – was done, *anveshane* – in pursuit, *satyasya* – of Truth, *vina* – without, *kapatya-margena* – deceit/hypocrisy, *vinayena* – with discipline, *cha* – and, *nirbhayam* – without fear.

Whatever was implemented by him,

was done in pursuit of Truth,

without any deceit and fear,

but with discipline. (15)

जीवनस्याशयं सत्यं

लक्ष्यमपि च गान्धये ।

जीवन-साधनं सत्यम्

आधारमपि सत्कृतम् ॥१६॥

*Jivanasyaashayam satyam*

*Lakshyamapi cha Gandhaye,*

*Jivana-sadhanam satyam*

*Adharamapi satkritam. (16)*

*Gandhaye*- For Gandhi, *jivanasya ashayam* – the purport of life, (is), *satyam* Truth, *lakshyam api* – (its) aim/purpose too, *satyam* – Truth, (is), *jivana-sadhanam* – the means of life/living, *adharam api* – the very basis of life, (is), *satkritam* – made of Truth.

For Gandhi, the purport of life is Truth,

its purpose too,

the means of living are Truth,

the basis of life itself is made of Truth.(16)

सत्यमेव परब्रह्मा

सत्यमेव सदाशिवः ।

सत्यात्परं न देवोस्ति

सत्यं जगन्नियामकः ॥१७॥

*Satyameva Parabrahmā*

*Satyameva Sadashivah,*

*Satyat param na devosti*

*Satyam jaganniyamakah. (17)*

*Satyameva* – Truth alone, (is), *Parabrahmā* - the Ultimate, *Satyameva* – Truth alone, (is), *Sadashivah* – Shiva the Ever Auspicious; *Satyat param* – beyond Truth, *na devosti* – there is no God, *satyam* – Truth, (is), *Jaganniyamakah* – what governs/regulates/rules the world.

Truth alone is the Ultimate,

Truth alone is the Ever Auspicious,

There is no God beyond Truth,

Truth is what rules the world. (17)

सत्यस्य च परं नास्ति

विना सत्यं निरर्थकम् ।

असत्य-जीवनं शून्यं

सत्येनैव हि पूर्णता ॥१८॥

*Satyasya cha param nasti*

*Vina satyam nirarthakam,*

*Asatya-jivanam shunyam*

*Satyenaiva hi purnata. (18)*

*Param* – beyond, *satyasya* – Truth, *nasti* – there is nothing; *cha* – and, *vina* – without, *satyam* – Truth, *nirarthakam* – (it/anything is) meaningless; *asatya-jivanam* – a life of falsehood, *shunyam* – (is) void/empty, *pu<sup>r</sup>nata* – perfection, (comes), *satyena eva hi* – only with Truth.

There is nothing beyond Truth,

without Truth it is meaningless,

empty is a life of falsehood,

only with Truth comes perfectness. (18)

सत्येनैव सुखं जातं

सुगमं जीवनं कृतम् ।

जीवयात्रा कृता साध्या

सत्येनैव हि नान्यथा ॥१९॥

*Satyenaiva sukham j̄atam*

*Sugamam j̄ivanam k̄ritam,*

*J̄ivayatra k̄rita sadhya*

*Satyenaiva hi n̄anyatha. (19)*

*Sukham* – Happiness, *j̄atam* – is born, *satyena* – from Truth, *eva* – alone;  
*j̄ivanam*- life, *k̄ritam* – is made, *sugamam* – smooth-going; *j̄ivayatra* – life's  
travel, *k̄rita* – is made, *sadhya* – possible, *satyena eva hi* – only by (following)  
Truth, *n̄anyatha* – not otherwise.

Happiness is born of Truth alone,

life is made smooth going;

life's travel is made possible

only by Truth, not otherwise. (19)

असङ्ख्य-दुःख-मूलं हि

असत्यं शान्तिमारकम् ।

विग्रहाणां च बीजं वै

निद्रानाशस्य कारणम् ॥२०॥

*Asankhya-duhkha-mulam hi*

*Astyam shanti-marakam,*

*Vigrahanam cha bijam vai*

*Nidra-nashasya karanam. (20)*

*Asatyam* – Falsehood, *hi-* on the other hand, (is), *mulam* -the source (of), *asankhya* – countless, *duhkha* – sorrow(s), *marakam* – destroyer (of), peace, *cha* – and, *bijam* – the seed, *vigrahanam* – of conflicts, *vai-* surely, *karanam* – the cause, *nidra-nashasya* – loss of sleep.

Falsehood on the other hand

is the source of countless sorrows deep,  
destroyer of peace, the sure seed of conflicts,  
and the cause of loss of sleep. (20)

गान्धिस्त्वभिनिविष्टश्च

ज्ञातुं यद् सुखदायकम् ।

व्यक्तिभ्यश्च समाजाय

उभयाभ्यां हितेच्छुकः ॥२१॥

*Gandhistvabhinivishtashcha*

*Jnatum yad sukhadayakam,*

*Vyaktibhyashcha samajaya*

*Ubhayabhyam hitechchukah. (21)*

*Gandhih – Gandhi, tu – however, abhinivishtah – was engaged/interested, jnatuam – in knowing, yad – what, sukha-dayakam – gives happiness, vyaktibhyah – to individuals, cha – and, samajaya – to society (at large), (for), (he was), hitechchukah – desirous of welfare, ubhayabhyam – for both (individuals and also society).*

Gandhi, however, was interested in

knowing what gives happiness

to individuals as also to society, for,

he desired the welfare of both. (21)

सत्यानुसरणं योग्यं

समाजाय च व्यक्तिषु ।

उभयोरपि कल्याणं

साध्यं तेन हि मङ्गलम् ॥२२॥

*Satyanusaranam yogyam*

*Samajya cha vyaktishu,*

*Ubhayorapi kalyanam*

*Sadhyam tena hi mangalam. (22)*

*Satyanusaranam – Pursuit of/ Following Truth, (is), yogyam – proper/due, samajya – for the society, cha – and, vyaktishu – among individuals, Kalyanam – welfare, ubhayoh- of both, api – also, (is), sadhyam – is possible, tena – by this, (and), mangalam – prosperity (too).*

For the Society and individuals,

pursuit of Truth is due,

the welfare of both is possible

by this, and prosperity too. (22)

सत्यनीतेर्मुखाऽनेके

वाचाकृत्योस्समन्वयः ।

अहिंसाऽस्तेयमव्याजं

धैर्यं स्थैर्यं प्रसन्नता ॥२३॥

*Satyanītermukhā-aneke*

*Vachakṛityossamanvayah,*

*Ahimsā-asteyam-avyajam*

*Dhairyam sthairyam prasannatā. (23)*

*Mukhāh aneke* – (There are) many aspects to/ faces of, *satya-nīteh* – the ethics of Truth. *Samanvayah* – consistency between, *vachakṛityoh* – speech and action, *ahimsā*- non-violence, *asteyam* – non-stealing, *avyajam* – honesty/non-deceit, *dhairyam* – courage, *sthairyam* – steadiness/steadfastness, *prasannatā* – a pleasing disposition;

Ethics of truth have many aspects:

Consistency between speech and action,  
nonviolence, non-stealing, and non-deceit,  
courage, steadiness, and pleasantness. (23)

उदारत्वं च कारुण्यं

सक्रिया न्यायमित्रता ।

लोकहितार्थसोत्साहम्

एताः वै सत्य-सूचकाः ॥२४॥

*Udaratvam cha karunyam*

*Sakriya nyaya-mitrata,*

*Lokahitartha-sotsaham*

*Etah vai satya-suchakah. (24)*

*Udaratvam – generosity, cha- and, karunyam –compassion, sakriya –active, nyayamitrata – justice-friendliness/ love for justice, lokahitartha-sotsaham-enthusiasm for people’s welfare, - *ete vai* – these surely (are), satya-suchakah – indicative of (following) Truth.*

Generosity and compassion,

active love for justice,

enthusiasm for people’s welfare, -

these surely indicate being true. (24)

अहिंसा तु विशालार्थे

सत्यस्यान्यमुखं खलु ।

गान्धिनालोचितं चेति

नैव सूदनवर्जनम् ॥२५॥

*Ahimsa tu vishalarthe*

*Satyasyanyamukham khalu,*

*Gandhina alochitam cheti*

*Naiva sudana-varjanam. (25)*

*Ahimsa* – Non-violence, *tu* – however, *vishalarthe* – in a wide sense, (is), *anyamukham* – another aspect/face, *satyasya* – of Truth, *khalu* – really, *cha iti* – and thus, (was), *alochitam* – thought, *Gandhina* – by Gandhi, *na eva* – not just, *sudana-varjanam* – avoidance of killing.

In a wider sense, non-violence is

only another face of Truth;

thus was thought by Gandhi,

not just avoidance of killing. (25)

अहिंसया तु निर्दिष्टं

क्रोधमत्सरयोर्दमः ।

सर्व लोकेषु वात्सल्यं

अद्वेषः शत्रुणामपि ॥२६॥

*Ahimsaya tu nirdishtam*

*krodha-matsarayordamah,*

*sarva-lokeshu vatsalyam*

*adveshah shatrunam api. (26)*

*Ahimsaya* – By Ahimsa, *tu* – surely (expression for emphasis), *nirdishtam* – is indicated/meant, *krodha-matsarayoh-damah* – control of anger and jealousy, *vatsalyam* – love, *sarva-lokeshu* – for all people, (and), *adveshah* – non-hatred, *shatrunam* – of enemies, *api*- even.

By non-violence is meant

control of anger and jealousy,

love for all people, and

non-hatred even for enemy. (26)

अहिंसा-सत्य-निर्व्याजाः

आङ्ग्ल-शासन-रोधने ।

प्रायोजिताः प्रभावेन

साफल्येन च गान्धिना ॥२७॥

*Ahimsa-satya-nirvyajah,*

*Angla-shasan-rodhane,*

*Prayojitah prabhavena*

*Saphalyena cha Gandhina. (27)*

*Ahimsa* – Nonviolence, *satya*- truth, *nirvyajah* – openness/ transparency/ non-deceit, (- these), (were), *prayojitah* – used, *Gandhina* – by Gandhi, *angla-shasana-rodhane*- in opposing the British rule, *prabhavena* – significantly/ strongly, *cha*- and, *saphalyena* – effectively/fruitfully.

Non-violence, Truth, and non-deceit

were used by Gandhi

in opposing the British rule,

significantly and effectively. (27)

दुष्टतायाः विरोधे ते

योग्यतराः प्रमाणिताः ।

स्वातन्त्र्य-समरे धीरे

हिंसकास्त्रेभ्य भारते ॥ २८ ॥

*Dushtatayah virodhe te*

*yogyatarah pramanitah,*

*Swatantrya-samare dhire*

*Himsakastrebhyah Bharate. (28)*

*Te* – They (the principles of Non-violence, Truth and Non-deceit), *pramanitah* – proved to be, *yogyatarah* – more suitable/capable, *virodhe* – in opposing/overcoming, *dushtatayah* – cruelty/ wickedness, *dhire swatantrya-samare* – in the courageous Freedom Struggle, *Bharate* – in India, *himsakastrebhyah* – than violent weapons (like *lathis* and guns used by the British against freedom fighters).

In the courageous Freedom Struggle in India,

these principles proved to be

more capable of overcoming wickedness,

than weapons of violence. (28)

अहिंसायाः न भावस्तु

कातर्यमिति गान्धिना ।

वारं वारं च व्याख्यातं

भाषणेषु च लेखने ॥२९॥

*Ahimsayāh na bhavastu*

*Kataryam iti Gandhina,*

*Varam varam cha vyakhyatam*

*Bhashaneshu cha lekhanē. (29)*

*Bhāvah* – The meaning, *ahimsayāh* – of non-violence, *na* – (is) not, *kataryam* – cowardice, *iti* – so, *vyakhyatam* – was told, *Gandhina* – by Gandhi, *varam varam* – again and again, *bhashaneshu* – in speeches, *cha* – and, *lekhanē* – in writing.

Cowardice is not the meaning

of non-violence, so was Gandhi telling

again and again,

in speeches and in writing. (29)

महाधैर्यमवश्यं हि

अहिंसा-सैनिकेषु वै ।

परा हिंसा तु कातर्यात्

इत्युक्तं गान्धिना स्फुटम् ॥३०॥

*Mahādhairyam avashyam hi*

*Ahimsa-sainikeshu vai,*

*Para himsa tu karyat*

*Ityuktam Gandhina sphutam. (30)*

*Mahādhairyam* – Great courage, (is), *avashyam* – necessary, *hi* – however, *ahimsa-sainikeshu* – among soldiers of non-violence, *vai* – surely; *para himsa* – better is violence, *karyat* – than cowardice, *ityuktam* – so was told, *Gandhina* – by Gandhi, *tu* – surely (expression for emphasis), (and), *sphutam* – clearly.

For non-violent soldiers,

great courage is necessary;

better is violence than cowardice,

so was told by Gandhi clearly. (30)

उत्पद्यन्ते समाघाताः

समाजे हि च शासने ।

समाधानं तु तेषां वै

गान्धिमार्गेण दृश्यते ॥३१॥

*Utpadyante samaghatah*

*Samaje hi cha shasane,*

*Samadhanam tu tesham vai*

*Gandhimargena drishyate. (31)*

*Samaje* – In the society, *cha* – and, *shasane*- in governance, (there),  
*utpadyante* – arise, *samaghatah* – conflicts, *hi* – surely; *tu* – but, *tesham* –  
their, *samadhanam* – solution, *drishyate* – is seen, *vai* –only, *Gandhi-margena*  
– in the path shown by Gandhi.

In the society as also in governance,

there arise conflicts many,

but their solution lies only

in the path shown by Gandhi. (31)

कलहानां समाधानं

हिंसायां न हि विद्यते ।

वर्धन्ते भूयसा ते तु

दावाग्नि-सदृशाः खलु ॥३२॥

*Kalahānam samādhanam*

*Himsayam na hi vidyate,*

*Vardhante bhuyasa te tu*

*Davagni-sadrishah khalu. (32)*

*Samādhanam* - Resolution, *Kalahānam* – of conflicts, *na vidyate* – does not exist, *himsayam* – in violence, *hi* – surely; *te* – they, *tu* – only, *vardhante* – aggravate, *bhuyasa* – very much, *sadrisha* – like, *davagni* – forest fire, *khalu* – really.

Resolution of conflicts is not

there through violent ire,

they only aggravate by it

really like forest fire. (32)

स्वार्थापेक्षाः हि भिन्दन्ति

राष्ट्रान् तु च जनानपि ।

हिंसाचारः परित्याज्यः

संवादः शोभते तदा ॥३३॥

*Swarthapekshah hi bhindanti*

*Rashtran tu cha jananapi,*

*Himsacharah parityajyah*

*Samvadah shobhate tada. (33)*

*Swarthapekshah* – Selfish interests, *hi* – only, *bhidanti* – divide/break, *rashtran* – nations, *cha* – and, *janan* – people; *tu* – but, *himsacharah* – violence, *parityajyah* – should be firmly rejected, (since), (only), *samvadah* – dialogue, (is), *shobhate* – virtuous, *tada* – then.

Selfish interests only divide

nations and people,

violence has to be firmly rejected then,

only dialogue is morally acceptable. (33)

संलापे वर्धते ज्ञानं

स्नेहभावो परस्परः।

शमनं द्वेषभावस्य

साध्यं निस्स्वार्थ-चेतसा ॥३४॥

*Samlape vardhate jnanam*

*Snehabhavo parasparah,*

*Shamanam dwesha-bhavasya*

*Sadhyam nissvartha-chetasa. (34)*

*Samlape* – In (friendly) dialogue, *vardhate* – grows/increases, *jnanam* – understanding, (and), *snehabhavo* – friendly feeling, *parasparah* – to each other; *shamanam* – allaying, *dwesha-bhavasya* – of feeling of hatred, *sadhyam* – is possible, *nissvartha-chetasa* – through consciousness of selflessness.

Mutual understanding grows

through dialogue and friendly feeling too,

alleviation of hatred is possible

through conscious unselfishness true. (34)

आप्नुवन्ति च सस्नेहं

विभेदेष्वपि सम्मतम् ।

दर्पत्यागेन सर्वेषां

क्षेमस्यालोचनेन च ॥३५ ॥

*Apnuvanti cha sasneham*

*Vibhedeshvapi sammatam,*

*Darpatyagena sarvesham*

*Kshemasya alochanena cha. (35)*

*Vibhedeshu api* – Even in conflicts (of interest), (the parties concerned),  
*apnuvanti* – obtain, *sammatam* – an agreement, *sasneham* – with  
affection/love (for each other), *darpatyagena* – by abstaining from arrogance,  
*cha* - and, *alochanena* – by thinking, *sarvesham kshemasya* – of the welfare of  
all (parties/people concerned).

Even in conflicts of interest,

agreement is possible with love,

by abstaining from arrogance, and

thinking of the welfare of all. (35)

सर्वपक्षाश्च विन्दन्ति

स्वार्थत्यागेन किञ्चिदा ।

कठोरबुद्धिनाऽपत्तिः

संधिकार्ये तु सर्वदा ॥३६॥

*Sarvapakshashcha vindanti*

*Svartha-tyagena kinchida,*

*Kathora-buddhina apattih*

*Sandhikarye tu sarvada. (36)*

*Cha* – And, *sarva-pakshah* – all the (concerned) parties, *vindanti* –gain, *svārtha-tyagena kinchida* – by giving up a little of selfishness, (there is), *tu* –however, *apattih* – risk/ danger, *kathora-buddhina* – from/by rigid attitude, *sandhi-karye* – in (any) task of conciliation, *sarvada* – always.

By giving up a bit of the self,

all the parties gain,

there is always a danger from rigidity

in any task of conciliation. (36)

सम्मतं यदि दुस्साध्यं

न्यायस्य निकषस्तदा।

उपयुक्तं तु सर्वेभ्यः

दुराग्रहं त्यजेत् सदा ॥३७॥

*Sammataṃ yadi dussadhyam*

*Nyayasya nikashastada,*

*Upayuktam tu sarvebhyah*

*Duragraham tyajet sada. (37)*

*Yadi* – If, *sammataṃ* – agreement, *dussadhyam* – is difficult, *tada* – then, *nikashah* – the criterion, *nyayasya* – of justice/fairness, *sarvebhyah* – for all, *upayuktam* – is useful; *tu* – but, (all), *tyajet* - should abandon, *duragraham* – narrow insistence/headstrongness, *sada* – ever/always.

If agreement is difficult, then

use for all the criterion of fairness,

but always abandon

narrow headstrongness. (37)

साधना यन्त्रतन्त्रस्य

उत्पन्न-गतिरेव च ।

न नागरिकतायास्तु

चिन्हानि गान्धये खलु ॥३८॥

*Sadhana yantra-tantrasya*

*Utpanna-gatireva cha,*

*Na nagarikatayastu*

*Chinhani Gandhaye khalu. (38)*

*Sadhana* – Achievement, *yantra-tantrasya* – of technology, *cha* – and, *utpanna-gati* – rate of growth of production, (are), *na* – not, *eva chinhani* – the only signs, *nagarikatayah* – of civilisation, *tu* – (expression added for emphasis), *Gandhaye* – for Gandhi, *khalu* – really.

Achievement in technology

and rate of growth of production

are not, for Gandhi really,

the only signs of civilisation. (38)

सभ्यता तु मनुष्याणां

अहिंसाऽश्रय-निर्णिता ।

अहिंसा-सत्य-निर्व्याजाः

लोक-प्रगति-रूपकाः ॥३९॥

*Sabhyata tu manushyanam*

*Ahimsaashraya nirnita,*

*Ahimsa-satya-nirvyajah*

*Loka-pragati-rupakah. (39)*

*Sabhyata* – Civilisation, *tu*-however, *manushyanam* - of humankind, *nirnita* – is determined/judged, (by), *ahimsa-ashraya* – (its) dependence on non-violence; *ahimsa-satya-nirvyajah* – non-violence, truth and non-deceit, (are), *rupakah* – the ones which shape/form, *loka-pragati* – progress of people.

Civilisation of mankind is judged by

recourse to non-violence;

non-violence, truth and non-deceit

are the ones which shape human progress. (39)

मतधर्मविभेदास्तु

अशान्तिकारणाः खलु ।

तस्मात् धर्म-विचारे वै

गान्धिना बहुचिन्तितम् ॥४०॥

*Matadharmavibhedastu*

*Ashanti-karanah khalu,*

*Tasmāt dharmavichare vai*

*Gandhinā bahuchintitam. (40)*

*Matadharm-* Religious/religion, *vibhedah* – differences/ divides, *tu* – however, (are), *ashanti-karanah* – causes of disturbances of peace; *tasmāt* – therefore, *dharmavichare* – in the matter of religion, (it was), *bahuchintitam* – much reflected upon, *Gandhina-* by Gandhi.

Religious differences

cause breach of peace in religion;

hence, Gandhi gave much thought

over the matter of religion. (40)

व्यतिरिक्त-मतीयेषु

स्नेह-सौहार्द-हेतवे ।

अर्पितं तेन संपूर्णं

अन्त्य-पर्यन्त-जीवनम् ॥४१॥

*Vyatirikta-matīyeshu*

*Sneha-sauharda-hetave,*

*Arpitam tena sampurnam*

*Antya-paryanta-jivanam. (41)*

*Sneha-sauharda-hetave* – For the sake of (promoting mutual) affection and friendship, *vyatirikta-matīyeshu* – between followers of different religions/faiths, *sampurnam* – entire, *jivanam*- life, *antya-paryanta* – up to the end, *arpitam* – was dedicated, *tena* – by him (Gandhi).

For promoting harmony and love

between followers of different faiths,

Gandhi dedicated entire life

up to the last breaths. (41)

एको देवः मताऽनेके

एकोद्देशः पथाः पराः ।

विभिन्नपथ-मात्रेण

किमर्थं बन्धुता-क्षिया ॥४२॥

*Eko devah matā aneke*

*Ekoddeshah pathah parah,*

*Vibhinna-patha-matrena*

*Kimartham bandhuta-kshiya. (42)*

*Eko devah* – (There is only) one God, (though there are), *aneki* – several, *matā* – religions/faiths, (are); (there is), *ekoddeshah* - one goal, *pathah* – paths, (are), *parah* – different; *vibhinna-patha-matrena* – just because paths are different, *kimartham* – why (should there be), *bandhuta-kshiya* – loss of brotherhood?

There is only one God though several faiths,

one goal – but different paths people prefer;

why then incur loss of brotherhood,

just because paths differ? (42)

आन्तर्यम् सर्वधर्माणां

अहिंसा सत्यशीलता ।

अन्योन्य-मत-द्वेषस्तु

सुशीलं प्रत्यसन्गतः ॥४३॥

Antaryam sarvadharmānam

Ahimsa satyashilata,

Anyonya-mata-dveshastu

Sushilam pratiasangatah. (43)

Antaryam – The inner essence, sarva-dharmānam – of all religions, (consists of), ahimsa – non-violence, (and), satyashilata – commitment to truth/veracity; tu –but, anyonya-mata-dveshah – mutual hatred of religions, (is), asangatah – inconsistent, sushilam prati – with moral integrity.

The essence of all faiths is

non-violence and veracity,

but hatred of others' religions

does not go with integrity. (43)

अज्ञानं परधर्मानां

द्वेषस्य मुख्यकारणम् ।

परिहार्यम् तदज्ञानं

चिन्तितमिति गान्धिना ॥४४॥

*Ajñanam paradharmānam*

*Dveshasya mukhyakāranam,*

*Parihāryam tadajñanam*

*Chintitam iti Gandhina. (44)*

*Ajñanam* – Ignorance, *paradharmānam* – of/about other religions, *mukhya-*  
*kāranam* – is the main reason, *dveshasya* – for hatred, (but), *tad* – that,  
*ajñanam* – ignorance, *parihāryam* – can be removed, *iti* – so/thus, *chintitam* –  
was thought, *Gandhina* – by Gandhi.

Ignorance of other religions

is the main cause of hatred,

but that can be removed,

Gandhi thus reflected. (44)

व्यतिरिक्तमतीयानां

धर्मग्रन्थाः निरूपिताः ।

गान्धेः प्रार्थन-मेलेषु

नियमेन च प्रीतिना ॥४५॥

*Vyatirikta-matīyaṅam*

*Dharma-granthāḥ nirupitāḥ,*

*Gandheh prarthana-meleshu*

*Niyamena cha prītiṅ. (45)*

*Dharma-granthāḥ* – Sacred books, *vyatirikta-matīyaṅam* – of the followers of different religions, *nirupitāḥ* – were recited/presented, *prarthana-meleshu* – during/in the prayer meetings, *Gandheh* – of Gandhi, *niyamena* – regularly, *cha* – and, *prītiṅ* – with love.

Sacred books of different faiths

were recited during

Gandhi's prayer meetings

regularly and with love. (45)

गान्धिना न कृता चेष्टा

एकधर्मस्य स्थापने ।

परस्परमतज्ञानम्

एव तेन प्रबोधितम् ॥४६॥

*Gandhina na krita chesta*

*Eka-dharmasya sthapanam,*

*Paraspara-mata-jnanam*

*Eva tena prabodhitam. (46)*

*Na* – No, *chesta* – attempt, *krita* – was made, *Gandhina* – by Gandhi, *sthapanam* – in the starting/establishing, *eka dharmasya* – of one/united religion; *paraspara-mata-jnanam* – mutual understanding between religions, *eva* – only, *prabodhitam* – inspired/encouraged, *tena* – by him.

No attempt was made by Gandhi

to unite all religions into one;

only for mutual understanding between them,

encouragement by him was given. (46)

यदा यदा प्रयत्नितं

एकधर्मे हि योजितुं ।

मतान् भिन्नान् तदा नव्यः

धर्मो एव हि सृष्टितः ॥४७॥

*Yada yada prayatnitam*

*Eka-dharme hi yojitum,*

*Matan bhinnan tada navyah*

*Dharmo eva hi srishtitah. (47)*

*Yada yada* – whenever, *prayatnitam* – it was tried (in the past), *yojitum* – to join/unite, *bhinnan* – different, *matan* – religions, *eka-dharme* – into one faith, *tada* – then, *hi* –however, *navyah eva dharmo* – a new religion only, *srishtitah* – was created.

Whenever it was tried in the past

to form one religion united

out of different faiths,

a new religion itself was provided. (47)

एकोऽपि मतधर्मश्च

मुक्तोऽपूर्णतयाः न तु ।

तदापि च नीतिपाठाः

लभ्यन्ते तेष्वसंशयम् ॥४८॥

*Ekopi matadharmashcha*

*Mukto apurnatayah na tu,*

*Tadapi cha nitipathah*

*Labhyante teshvasamshayam. (48)*

*Na tu ekopi* – Not even one, *matadharmah* – religion, *mukto* – is free, *apurnatayah* – from imperfection; *cha* – and, *tadapi* – even then, *nitipathah* – lessons on ethics, *labhyante* – are found, *teshu* – in them, *asamsashayam* – undoubtedly.

Not even a single religion

is free from imperfection;

even then, without doubt, can be found

from them many a moral lesson. (48)

तस्मादेव न त्यक्तास्तु

मतधर्माः हि गान्धिना ।

सर्वाः सम्मानितास्तेन

विनान्धश्रद्धया खलु ॥४९॥

*Tasmādeva na tyaktastu*

*Mata-dharmā hi Gandhina,*

*Sarvā sammanitastena*

*Vinānhashraddhaya khalu. (49)*

*Tasmādeva* – That is why, *mata-dharmā* – religions, *na tyaktah* – were not rejected/given up, *hi* – surely, *Gandhina* – by Gandhi; *sarvā* – all, *sammanitah* – were highly respected, *tena* – by him, (but), *vinā* – without, *andhashraddhaya* – blind belief, *khalu* – really.

That is why Gandhi did not

reject religions at all,

he respected them all highly,

but without blind belief. (49)

स्वधर्मः मातृवत् तस्मात्

मातृद्रोहं मतान्तरम् ।

अशान्तिकारणं चैव

गान्धिनेति विरोधितम् ॥५०॥

*Svadharmah matrivat tasmāt*

*Matridroham matantaram,*

*Ashanti-karanam chaiva*

*Gandhineti virodhitam. (50)*

*Svadharmah* – one's own religion, *matrivat* – is like (one's) mother; *tasmāt* – hence, *matantaram* – religious conversion, *matridroham* – is treachery against mother, *cha eva-* and also, *ashanti-karanam* – peace disturbing; *iti* – so, (it was), *virodhitam* – opposed, *Gandhina* – by Gandhi.

One's religion is like one's mother, hence,

religious conversion is treachery against her;

also it is peace-disturbing, so

Gandhi's opposition to it was bitter. (50)

तर्कबुद्धेर्विना श्रद्धा

न ग्राह्या गान्धये ननु ।

धर्मग्रन्थाश्च शास्त्राश्च

न तस्मै तर्कबाहिराः ॥५१॥

*Tarkabuddhervina Shrad<sub>dh</sub>a*

*Na grahya Gandhaye nanu,*

*Dharmagranthascha Shastrashcha*

*Na tasmai tarka-bahirah. (51)*

*Shrad<sub>dh</sub>a* – Belief, *vina* – without, *tarka-buddheh* – logical reasoning/ rationality, *na grahya* – was unacceptable, *Gandhaye* – for Gandhi, *nanu* – surely; *dharma-granthah* – sacred books of religions, *cha* – and , *shastras* – ancient law books like the *Manusmriti*, *na tasmai* – were not for him, *tarka-bahirah* – outside of logic.

Belief without logic surely was not

for Gandhi acceptable;

sacred books and the *Shastras*

are not without logic sustainable. (51)

तथापि तर्कसीमाः वै

गान्धिनाङ्गीकृताः स्फुटम् ।

आत्मानुभूतिविषयं

तर्कातीतमिति स्वीकृतम् ॥५२॥

*Tathapi tarkasimāh vai*

*Gandhinangikritah sphutam,*

*Atmanubhuti vishayam*

*Tarkatitamiti swikritam. (52)*

*Tathā api* – Even then, *tarka-simāh* – limits of logic, *angikritah* – were conceded, *vai* – surely, *Gandhinā* – by Gandhi, *sphutam* – clearly; (for example), *atmanubhuti-vishayam* – the subject of experiencing/understanding the Self, *swikritam* – was accepted, *iti* – as, *tarkatitam* – beyond reasoning/logic.

Even then the limits of logic

were by Gandhi clearly conceded,

understanding the Self as beyond logic

was, for example, accepted. (52)

गान्धेर्नासीद्गुचिः किञ्चित्

शास्त्रोक्त-विधिकर्मसु ।

मतीय-भगवद्ज्ञाने

यते आसन् विभेदकाः ॥५३॥

*Gandhernāsidruchih kinchit*

*Shastrokta-vidhikarmasu,*

*Matiyabhagavadjñane*

*Yatte asan vibhedakah. (53)*

*Gandheh* – Gandhi, *na asit* – had no, *ruchih* – interest, *kinchit* – even to a little extent/ at all, *vidhikarmasu* – in rituals/ rites, *shastrokta* – according to/as told in the *Shastras*, (and), (in), *matiya* – sectarian/religious, *bhagavad-jñane* – theories about God/theology, *yat* – since, *te* – they, *asan* – were, *vibhedakah* – dividers (of people).

Gandhi had no interest at all

in religious rites

and in theology, since they

divided rather than united. (53)

नीतिपाठास्तु भिन्नेषु  
मतेष्वपि सुसादृशाः ।  
धर्मो नास्ति विना नीतेः  
नीतिरेवैक्य-कारका ॥५४॥

*Nitipathastu bhinneshu*  
*Mateshvapi susadrishah,*  
*Dharmo nasti vina niteh*  
*Nitirevaikya-karaka. (54)*

*Tu* – However, *api* – even, *bhinneshu mateshu* – in different religions, *nitipathah* – moral lessons/ethics, (are), *susadrishah* – very similar; *nasti* - there is no, *dharmah*- religion, *vina* –without, *niteh* – ethics; *niti eva* – ethics only, (is), *aikya-karaka* – the one which unites.

However, even in different faiths,  
lessons in ethics are quite alike;  
there is no religion without ethics,  
ethics is the one which can unite. (54)

नीचोच्च-जाति-भावास्तु

हिन्दूधर्मस्य शत्रवः ।

निन्दिता गान्धिनैवं ताः

जातिभेदो न नैतिकः॥५५॥

*Ni<sub>ch</sub>ochcha-jati-bh<sub>av</sub>astu*

*Hindu-dharmasya shatravah,*

*Nindita Gandhinaivam tah*

*Jatibhedo na naitikah.(55)*

*Tu* – However, *ni<sub>ch</sub>ochcha-bh<sub>av</sub>ah* – the feelings/attitudes of high and low/ hierarchy, (are), *shatravah*- enemies, *Hindu-dharmasya* – of Hinduism; *evam* – thus, (were), *tah* -they, *ninditah* – were condemned, *Gandhina* – by Gandhi; *jati-bhedah* – caste differentiation/discrimination, (is), *na* – not, *naitikah* – ethical.

Attitudes of high and low in caste

are enemies of Hinduism,

thus were they condemned by Gandhi;

caste discrimination is not moralism. (55)

अस्पृश्यता विशेषेण

महादुष्टा च निर्घृणा ।

गान्धिना तीक्ष्ण-शब्देषु

धिककृतैवं सदा स्फुटम् ॥५६॥

*Asprishyata visheshena*

*Mahadushta cha nirghrina,*

*Gandhina tikshna-shabdeshu*

*Dhikkritaivam sada sphutam. (56)*

*Asprishyata* – Untouchability, *visheshena* – especially, (is), *mahadushta*- very wicked, *cha*- and, *nirghrina* – inhuman/merciless/shameless; *evam* - thus, *tikshna-shabdeshu* – in strong words, (it was), *dhikkrita* – condemned, *sada* – always,(and), *sphutam* – clearly, emphatically.

Very wicked and inhuman is

untouchability especially,

Gandhi condemned it in strong words,

always and clearly. (56)

विषमता मनुष्येषु

अवज्ञया श्रमं प्रति ।

इति गान्धिविचारस्तु

चिन्तनीयस्सुधीरवत् ॥५७॥

*Vishamata manushyeshu*

*Avajnaya shramam prati,*

*Iti Gandhi-vicharastu*

*Chintaniyassudhiravat. (57)*

*Vishmata* – Disparity, *manushyeshu*- among people/in humankind, (is), *avajnaya* – due to contempt, *prati* – towards, *shramam* – (body/manual) labour; *iti* – such, *vichar* – thought, *Gandhi* – of Gandhi, *tu*- however, *chintaniyah* – has to be pondered over, *sudhiravat* – wisely.

Disparity among people is

due to contempt towards labour;

this thought by Gandhi has to be

wisely pondered over. (57)

ये जनाः पन्किले कार्ये

रताः वा दुष्करे बहु ।

अर्जयन्ति बहु स्वल्पं

ते भुयोऽर्हन्ति यद्यपि ॥५८॥

*Ye janah pankile karye*

*Ratah va dushkare bahu,*

*Arjayanti bahu svalpam*

*Te bhuyorhanti yadyapi. (58)*

*Janah* – People, *ye* – who, *ratah* – are engaged, *pankile* – in dirty, *karye* – work, *va* – or, *bahu dushkare* – in strenuous/difficult (work), *arjayanti* – earn, *bahu svalpam* – very little, *yadyapi* – though, (they), *arhanti* – deserve, *bhuyah-* more.

People engaged in

dirty and difficult chore,

earn very little, though

deserving even more. (58)

अनुभवन्ति दारिद्र्यं

स्वशरीर-श्रमे स्थिताः ।

येन केन प्रकारेण

तेऽन्यजनैः प्रशोषिताः ॥५९॥

*Anubhavanti dāridryam*

*Sva-sharīra-shrame sthitā,*

*Yena kena prakarena*

*Te anya-janaih prashoshitā. (59)*

(Those who are), *sthitā* – dependent upon/ established, *svasharira-shrame* – in own manual labour, *anubhavanti* – experience, *daridryam* – poverty; *yena kena prakarena* – in some way or the other, *te* – they, *prashoshitā* – thoroughly exploited, *anya-janaih* – by other people.

They experience poverty

who depend on own manual labour,

they are exploited by the rest

in some way or the other. (59)

गान्धेरास्तामुपाये द्वे

समस्यायाः निवृत्तये ।

श्रमिकान् प्रति एकस्तु

द्वितीयो इतरान् प्रति ॥६०॥

*Gandherastam upaye dwe*

*Samasyayah nivrittaye,*

*Shramikan prati ekastu*

*Dwitiyo itaran prati. (60)*

*Nivrittaye* – For the solution, *samasyayah* – of (this) problem, (there were), *dwe* – two, *upaye* – strategies, *Gandheh-* of Gandhi; *ekah tu* – one (was), *prati* – for, *shramikan* – workers/ labourers, (and), *dwitiyo* – the second, (was), *itaran prati* – for others.

To solve this problem

Gandhi had strategies two,

one for the workers, and

a second one for others too. (60)

विचिन्त्य स्वाधिकारान् तु

श्रमिकास्सन्तु जागृताः ।

मेलित्वेतरकर्मिभ्यः

रक्षयेतान्निति क्रमः ॥६१॥

*Vichintya swadhikaran tu*

*Shramikassantu jagritah,*

*Melitvetarakarmibhyah*

*Rakshayettanniti kramah. (61)*

*Vichintya* – Having given thought to, *swadhikaran* – own rights, *shramikah santu* – let the workers remain alert/awake, (and), *melitva* – joining/ along with, *itara karmibhyah* – other workers, *rakshayet* – should protect; *tan* – them (the rights), *iti* – thus, *kramah* – is the method/way/course.

Giving thought to own rights

let the workers be awake,

and joining with other workers,

protect them, this way. (61)

श्रमिकान् अहमदाबादे

चम्पारणे च कर्षकान् ।

सत्याग्रहे अवष्टम्भ्य

साहाय्यम् गान्धिना कृतम् ॥६२॥

*Shramikan Ahmadabade*

*Champarane cha karshakan,*

*satyagrahe avashtambhya*

*sahayyam Gandhina kritam. (62)*

*Sahayyam kritam* – Help was given, *Gandhina* – by Gandhi, *shramikan* – to (mill-) workers, *Ahadabade* – in Ahmedabad, *cha* – and, *karshakan* – peasants, *Champarane* – in Champaran (Bihar), *avashtambhya* – by supporting (them), *satyagrahe* – in their peaceful struggle (against exploiters).

Gandhi helped through his support

mill workers in Ahmedabad

and peasants in Champaran

in their peaceful struggles hard. (62)

कर्तव्याश्चाधिकारास्तु

नाणकेकस्य द्वे मुखे ।

वर्तन्ते ते सदा युक्ते

गान्धेनैवं च प्रेरितम् ॥६३॥

*Kartavyashchadhikarastu*

*Nanakekasya dwe mukhe,*

*Vartante te sada yukte*

*Gandhinaivam cha preritam. (63)*

*Tu – However, kartavyah – duties, cha – and, adhikarah – rights, (are), dwe – two, mukhe – faces, nanaka-ekasya – of one coin; te – they, (are), sada – always, yukte – joined together; cha – and, evam – thus, preritam – was urged, Gandhina – by Gandhi.*

Duties and rights, however,

are two faces of one coin,

they always go together;

thus Gandhi urged. (63)

श्रमिकाश्चोपदिष्टाः वै

प्राप्तुं प्रशिक्षणं ननु ।

त्यक्तुं हि मद्यपानं च

भवितुं गौरवान्विताः ॥६४॥

*Shramikashchopadishtah vai*

*praptum prashikshanam nanu,*

*tyaktum hi madyapanam cha*

*bhavitum gauravanvitah. (64)*

*Cha* – And, *shramikah* – workers, *upadishtah* – were advised (by Gandhi), *vai* – however, *praptum* – to get, *nanu* – surely, *prashikshanam* – education/training, *cha* – and, *tyaktum* – to give up, *madyapanam* – drinking liquors, *bhavitum* – so that they become, *gauravanvitah* – respectable.

Workers were advised

to get educated,

and give up drinking,

to become respected. (64)

मुख्यतरास्तु कर्तव्याः

प्रभावीनां च श्रीमताम् ।

तेषां न्यायदयापूर्ण-

व्यवहारैव भूषणम् ॥६५॥

*Mukhyatarastu kartavyah*

*Prabhavinam cha shrimatam,*

*Tesham nyaya-daya-purna-*

*Vyavahariva bhushanam. (65)*

*Kartavyah* – Duties, *prabhavinam* – of the powerful, *cha* – and, *shrimatam* – and the rich, (are), *tu* –however, *mukhyatarah* – more important/crucial (than in the case of the poor); *tesham* – for them, *vyavaharah* – a behaviour/conduct, (which is), *purna* – full of, *nyaya* – justice, (and), *daya*-compassion/mercy, *eva*- only, *bhushanam* – looks good.

Duties in the case of the rich and powerful

are more crucial than in the case of the poor;

for them a just and compassionate conduct

alone looks good for sure. (65)

देहश्रमो न तैर्त्याज्यो

कुत्सनं तद्प्रति त्यजेत् ।

सर्वहिताय कुर्यात् वै

कायकं प्रीतिपूरितम् ॥६६॥

*Dehashramo na tairtyajyo*

*Kutsanam tad prati tyajet,*

*Sarvahitaya kuryat vai*

*Kayakam priti-purvakam. (66)*

*Dehashramo* – manual labour/body work, *na tyajyo* – should not be given up, *tai* – by them (the rich and powerful), (but), *kutsanam*- contempt, *tad prati* – towards it, *tyajet* – should be given up; *sarva-hitaya* – for the welfare of all, *kayakam* – manual labour, *kuryat* – should be done, *vai* – surely, *priti-purvakam* – with love.

Body work should not be given up by them,

but **give up** treating it as small;

body work is to be surely done

with love for the welfare of all. (66)

गान्धिना प्रेरिताः सर्वाः

स्त्रियश्च पुरुषा अपि ।

देशकार्ये प्रवृत्तुं वै

श्रमदानेन शर्मणा ॥६७॥

*Gandhina preritah sarvah*

*Striyashcha purusha api,*

*Deshakarye pravrittum vai*

*Shramadanena sharmana.(67)*

*Sarvah* – All, *striyah* – women, (and), *purushah* – men, *api* – also, *preritah* – were urged, *Gandhina* – by Gandhi, *pravrittum* – to engage (themselves), *vai* – surely, *deshakarye* – in the country's work, *shramadanena* – through gifting/contributing (own) labour, *sharmana* – happily.

Women as well as men

were all urged by Gandhi

to engage themselves in country's work

though voluntary labour and happily. (67)

श्रमस्तु घटको मुख्यः

उत्पादनस्य वृत्तिषु ।

श्रमिकानां हितेनेव

देशसौख्यं च वर्धते ॥६८॥

*Shramastu ghatako mukhyah*

*Utpadanasya vrittishu*

*Shramikanam hiteneva*

*Desha-saukhyam cha vardhate. (68)*

*Shramah* – Labour, *tu* – indeed, *mukhyah* – is an important, *ghatakah* – factor/agent, *vrittishu* – in the process, *utpadanasya* – of production; *cha* – and, *eva*- only, *hitena* – through, (securing), *hitena* – the welfare, *shramikanam* – of workers, *desha-saukhyam* – happiness of the country, *vardhate* – increases.

Labour is indeed an important

factor in the production process;

only by ensuring workers' welfare,

can a country gain more happiness. (68)

यदा यन्त्रानुपाश्रित्य

श्रमिकानां नियोजनम् ।

अल्पीकृतं तदा वृद्धिः

दारिद्र्यस्य ध्रुवा खलु ॥६९॥

*Yadā yantran upashritya*

*Shramikaṅgam niyojanam,*

*Alpikṛitam tadā vṛiddhiḥ*

*Daridryasya dhruva khalu. (69)*

*Yadā* – when, *niyojanam* – employment, *shramikaṅgam* – of labour, *alpikṛitam* – minimised, *yantran upashritya* – by depending on machines, *tadā* – then, *vṛiddhiḥ* – increase, *daridryasya* – of poverty, *dhruva* – is certain, *khalu* – really.

When employment is minimised

by depending on machinery,

there takes place certainly

a real growth of poverty. (69)

आसीत् गान्धि-विरोधस्तु

यन्त्र-मोहम् प्रति ध्रुवम् ।

विशेषेण यदा तस्मात्

निरुद्योगस्तु कल्पितः ॥७०॥

*Asit Gandhi-virodhastu*

*Yantra-moham prati dhruvam,*

*Visheshena yada tasmāt*

*Nirudyogastu kalpitaḥ. (70)*

*Gandhi-virodhaḥ* – Opposition from Gandhi, *tu* – only, (was), *prati* – towards, *yantra-moham* – infatuation/obsession with machinery, *vishshena* – especially, *yada* – when, *tasmāt* – thereby, *nirudyogah* – unemployment, *kalpitaḥ* – was created/caused.

Gandhi's opposition was only

towards obsession with machinery,

(not machinery *per se*), when thereby

unemployment resulted especially. (70)

दारिद्र्यस्य लघोद्योगैः

गान्धिनोक्तं निवारणम् ।

ग्रामोद्योगैः विशेषेण

विकीर्णैः सर्वदेशतः ॥७१॥

*Daridryasya laghodyogai*

*Gandhinoktam nivaranam,*

*Gramodyogaih visheshena*

*Vikirnaih sarva-deshatah. (71)*

*Nivaranam* – Removal, *daridryasya* – of poverty, *uktam* – as told by Gandhi, *laghodyogaih* – is through small industries, *visheshena* – especially, *gramodyogaih* – village industries, *vikirnaih* – spread/scattered, *sarva-deshatah* – all over the country.

Removal of poverty, as told by Gandhi,

is through industries small,

especially village industries,

spread in the country over all. (71)

तथापि कठिनं कार्यं

दारिद्र्यस्य निवारणम् ।

श्रीमतां दुर्बलानां तु

वैषम्यं न कदा हितम् ॥७२॥

*Tathapi kathinam karyam*

*Daridryasya nivaranam*

*Shrimatam durbalanam tu*

*Vaishamyam na kadag hitam. (72)*

*Tathapi* – Even then, *nivaranam* – removal, *daridryasya* – of poverty, (is), (a), *kathinam* – difficult, *karyam* – task; *tu* – indeed, *vaishamyam* – the disparity, (between), *shrimatam* – the rich, (and), *durbalanam* – the poor, (is) *na kadag* – never, *hitam* – good, beneficial.

Even then, it is a difficult task

to remove poverty,

and indeed, between the rich and the poor

never good is disparity. (72)

अवश्याः प्रेरकाः सर्वैः

अर्थाभिवृद्धये खलु ।

अर्थार्जनेप्यदासत्वं

सर्वेषां हितकारकम् ॥७३॥

*Avashyah prerakah sarvaih*

*Arthabhivridhaye khalu,*

*Artharjanepyadasatvam*

*Sarvesham hitakarakam. (73)*

*Prerakah* – Incentives, (are), *avashyah* – necessary, *sarvaih* – for all, *arthabhivridhaye* – for economic development, *khalu* – really; *adasatvam* – non-slavery/ some freedom, *artharjane* – in creating/earning wealth, (is), *api* – also, *hitakarakam* – is beneficial/good, *sarvesham* – for all.

Incentives are necessary

for economic development;

some freedom is beneficial for all

also in economic betterment. (73)

आर्थिक-प्रेरकैस्सन्धिः

वैषम्यस्यापसारणे ।

गान्धिना यत्नितं गाढं

निक्षेप-कल्पनया हृदा ॥७४॥

*Arthika-prerakaissandhih*

*Vaishamyasyapasarane*

*Gandhina yatnitam gadham*

*Nikshepa-kalpanaya hrida. (74)*

*Sandhih* – Reconciliation, *arthika-prerakaih* – with economic incentives, *apasarane*- in the removal/reduction, *vaishamyasya* – of disparity/inequality (between the rich and the poor), *yatnitam* – was tried, *gadham* – hard, (and), *hrida* – wholeheartedly, *Gandhina* – by Gandhi, *kalpanaya* – through the concept of, *nikshepa* – trust/trusteeship.

Reconciliation with providing economic incentives

in reducing disparity between the rich and poor

was tried hard and wholeheartedly by Gandhi

through the concept of trusteehip for sure. (74)

अतिव्ययं न कर्तव्यं

उपभोगेषु श्रीमता ।

अर्थार्जनस्य भागं च

अर्पितव्यं प्रजाहिते ॥७५॥

*Ativyayam na kartavyam*

*Upabhogeshu shrimata,*

*Artharjanasya bhagam cha*

*Arpitavyam praja-hite. (75)*

*Ativyayam* – Excessive expenditure, *upabhogeshu* – on consumption / enjoyment, *na kartavyam* – should not be incurred, *shrimata* – by the rich/ wealthy, *cha* – and, *bhagam* – a part, *artharjanasya* – income earned, *arpitavyam* – should be dedicated, *praja-hite* – to people's benefit/welfare.

Excessive expenditure on enjoyment

is not to be incurred by the rich,

and a part of the income earned has to be

dedicated to people's benefit. (75)

सहकार्येन समाजस्य

अर्थार्जनं तु शक्यते ।

न्यासो इति प्रणीतव्यम्

अगत्यस्याधिकं धनम् ॥७६॥

*Sahakaryena samajasya*

*Artharjanam tu shakyate,*

*Nyaso iti pranitavyam*

*Agatyasyadhikam dhanam. (76)*

*Artharjanam* – Earning an income/ creation of wealth, *tu* – indeed, *shakyate* – is possible, *sahakaryena* – through the co-operation, *samajasya* – of the society (at large); (therefore), *dhanam* – money/wealth, *adhikam* – in excess, *agatyasya* – of requirement/necessity, *pranitavyam* – should be treated, *iti* – as, *nyasah (nyaso)* - a trust (for others' benefit, not for one's own use).

For an income to be earned,

co-operation of the society is a must;

any excess income above needs

should therefore be treated as a Trust. (76)

वर्तन्ते धनिकाः तस्मात्  
लोके निक्षेपधारिणः ।  
गान्धिनैवोपदिष्टं तु  
न्यासतत्त्वं प्रजाहिते ॥७७॥

*Vartante dhanikah tasmāt*  
*Loke nikshepadharinah,*  
*Gandhinaivopadishtam tu*  
*Nyasatavam prajahite. (77)*

*Tasmāt* – Therefore, *dhanikah* – the rich, *vartante* – are, *nikshepa-dharinah* – trustees, *loke* – in the society/world; *nyasa-tattvam* – the theory/ principle of trust/trusteeship, *upadishtam* – was taught/preached, *eva tu* – exactly so, *Gandhinā* – by Gandhi, *prajahite* – in the interest of people’s welfare.

The rich therefore are trustees,  
not exploiters, in the society;  
so was taught by Gandhi for people’s good  
the principle of being trustee. (77)

यद्येतद् धनिकैर्बुद्ध्या

स्वार्थेन चोपरोधितम् ।

राजस्वमिति तेषामु-

द्वर्तं प्राप्यं तदा दृढम् ॥७८॥

*Yadyetad dhanikairbuddhya*

*Svarthena choparodhitam,*

*Rajasvamiti teshamu-*

*dvartam prapyam tadā dṛidham. (78)*

*Yadi* – If, *etad* – this (principle), *uparodhitam* – resisted/ opposed/not followed, *dhanikaih* – by the rich, *buddhya* - deliberately/purposely, *cha* – and, *svarthena* – selfishly, *tada* - then, *tesham* – their, *udvartam* – surplus (earnings/ income/ wealth over needs of necessary consumption and investment), *prapyam* – has to be obtained, *rajasvam iti* – as tax owed to the government, *dṛidham* - firmly.

If this principle is resisted deliberately

and selfishly by the affluent,

then their surplus has to be obtained firmly

as a tax owed to the government. (78)

यद्यपि गान्धिनैवेत-

दुपायो तु विचारितः ।

तदापि तेन शस्तो वै

अधिकमैच्छिको विधिः ॥७९॥

*Yadyapi Gandhinaiveta-*

*dupayo tu vicharitam,*

*tadapi tena shasto vai*

*adhikamaichchhiko vidhih. (79)*

*Yadyapi* – though, *etad* – this, *upayo* – solution, *vicharitam* – considered/ thought of, *Gandhina* – by Gandhi, *tu* – indeed, *tadapi* – even then, *aichchhiko* – the voluntary, *vidhih* – method/procedure/way/option, *shasto* – was approved, *adhikam* – more, *tena* – by him.

Though this solution was

by Gandhi himself considered,

the voluntary way was

by him even more preferred. (79)

गान्धेस्तु कल्पनायां वै

प्रत्येको परमो जनः।

नापनीयं कदा तस्य

स्वातन्त्र्यं हिंसयानृते ॥८०॥

*Gandhestu kalpanayam vai*

*Pratyeko paramo janah,*

*Napaniyam kada tasya*

*Svatantryam hinsayanrite. (80)*

*Gandheh* – In Gandhi's, *kalpanayam* – considered view/idea, *tu* – indeed, *pratyeko janah*- every individual, *vai* – surely, *paramo* – is important; *tasya* – his, *svatantryam* – freedom, (should), *kada na* – never, *apaniyam* – be taken away, *hinsaya* – through violence, (or), *anrite* – unjustly/fraudulently.

Every individual is important

in Gandhis' considered view;

his freedom should never be taken away

in violence or for a purpose untrue. (80)

राज्यस्य सार्वभौमत्वे

गान्धिरासीदनन्दितः ।

न्यायार्पणे च सर्वानां

राज्यानां स सशङ्कितः ॥८१॥

*Rajyasya sarvabhaumatve*

*Gandhirasidananditah,*

*Nyayarpane cha sarvanam*

*Rajyanam sa sashankitah. (81)*

*Gandhih* – Gandhi, *asit* – was, *ananditah* – unhappy, *sarvabhaumatve* – about the sovereignty, *rajyasya* – of the state; *cha* – and, *sah* – he, *sashankitah* - was very sceptical, *sarvanam* – of all, *rajyanam* – the states, *nyayarpane* – about their dedication to justice.

About the sovereignty of the state,

Gandhi was hardly ever satisfied,

and quite sceptical of all the states

about their dedication to being unbiased. (81)

समस्त-राज्यशक्तिस्तु

हिंसाचरणमाश्रिता ।

राज्याधिकारिणः तस्मात्

प्रलुब्धाः हिंसया ननु ॥८२॥

*Samasta-rajyashaktistu*

*Himsa<sub>ch</sub>aranam ashrita,*

*Rajyadhikarinah tasmāt*

*Pralubdhah himsayā nanu. (82)*

*Rajyashaktih* – The power of the state, *samasta* – as a whole/ in toto, *ashrita* – is dependent upon, *himsa<sub>ch</sub>aranam* – acting violently; *tasmāt* – hence, *rajyadhikarinah* – those in charge of the state (political leaders and bureaucrats), *pralubdhah* – are tempted, *himsayā* – by violence, *nanu* – indeed.

Whole power of the state depends

upon the power to act violent;

leaders and bureaucrats in charge of the state

are, therefore, tempted by it indeed. (82)

अन्तर्गताः हि हिंसायां

प्रजाधिकार-मर्दनम् ।

प्रजान् खेदयितुं शक्तिः

उत्कोचस्य निरीक्षणम् ॥८३॥

*Antargatah hi himsayam*

*Prajadhikara-mardanam,*

*Prajan khedayitum shaktih*

*Utkochasya nirikshanam. (83)*

*Himsayam* – In the (scope of) violence, *antargatah* – are included, *mardanam* – crushing, *prajadhikara* – citizen rights, *shaktih* – power, *khedayitum* – to harass, *prajan* – citizens, (and), *nirikshanam* – expectation/demanding, *utkochasya* – of bribe.

Violence includes the crushing down

of citizens' rights,

power to harass them,

and demanding bribes. (83)

प्रकृतिं प्रति हिंसाऽपि

हिंसायाः प्रमुखं मुखम् ।

बाधते मनुजान् सर्वान्

पशून्नपि च खेचरान् ॥८४॥

*Prakritim prati himsaapi*

*Himsayāh pramukham mukham,*

*Badhate manujan sarvan*

*Pashunnapi cha khecharan. (84)*

*Himsa* – violence, *prakritim prati* – towards nature/environment, *api* – also, (is), *pramukham mukham* – a prominent face, *himsayāh* – of violence; (it), *badhate* – harasses, *sarvan* – all, *manujan* – humans, *api* – also, *pashun* – animals, *cha* – and, *khecharan* – birds.

Violence to nature is also

a prominent face of violence,

it harasses all – humans,

animals and birds. (84)

लोकहिताय हातव्यं

निसर्ग-घातमक्षमम् ।

जनाः ग्रामेषु प्रायश्च

स्नेहिताः प्रकृतिं प्रति ॥८५॥

*Loka-hitaya haṭavyam*

*nisarga-ghaṭam-akshamam,*

*Janāḥ grameshu prayashcha*

*Snehitāḥ prakṛitim prati. (85)*

*Loka-hitaya* – For the sake of people’s wellbeing, *akshamam*- improper/non-forbearing, *nisarga-ghaṭam* – injury to nature, *haṭavyam* – should be avoided, *cha-* and, *janāḥ* – people, *grameshu* – in the villages, (are), *prayah* – mostly, *snehitāḥ* – friendly, *prakṛitim prati* - towards nature. (85)

For the sake of people’s wellbeing,

avoid injury to nature that is improper,

but luckily people in the villages mostly

are quite friendly to nature. (85)

राज्योद्देशो हि लोकानां

हितरक्षणमेव तु ।

तदापि नायकाः प्रायः

मग्नास्सन्ति स्वपोषणे ॥८६॥

*Rajyoddesho hi lokanam*

*Hitarakshanameva tu,*

*Tadapi nayakah prayah*

*Magnassanti svaposhane. (86)*

*Rajyoddesho(-ah)* – The purpose of the state, *hi* – itself, (is), *hitarakshanam* – protection/promotion of the welfare, *lokanam* – of people, *eva* – only, *tu* – indeed, *asamshayam* – without doubt; *tadapi* – even then, *nayakah* – leaders, *prayah* – mostly, *santi* – are, *magnah* – absorbed, *svaposhane* – in looking after themselves/ their own welfare.

The purpose of the state is to

promote people's felicity,

but leaders mostly are engaged

in ensuring their own prosperity. (86)

तस्मादेव रुचिर्नासीत्

गान्धेः राज्य-शासिते ।

प्रशासने प्रमुख्यैर्तु

समाजवादसूचिते ॥८७॥

*Tasmadeva ruchirnaṣit*

*Gandheh rajya-shasite,*

*Prashasane pramukhyairtu*

*Samajavada-suchite. (87)*

*Tasmat eva* – That is why, *Gandheh* - Gandhi's, *ruchih* – liking, *na asit* – was not in, *rajya-shasite* – state regulated, *prashasane* – governance, *pramukhyairtu* – by strong/important persons, *tu* – though, *samajavada-suchite* – indicated/urged/inspired by the socialist ideology / socialism.

That is why Gandhi did not like

State-regulated governance

by a few strong persons,

though of socialist countenance. (87)

तथापि स अनासक्तः

अराज्ये शासनं विना ।

यद्यपि कति लोकेभ्यः

पृथक्त्वेन स व्याकृतः ॥८८॥

*Tathapi sa anasaktah*

*Arajye shasanam vina,*

*Yadyapi katilokebhyah*

*Prithktvena sa vyakritah. (88)*

*Tathapi* – Even then, *sah* – he, *anasaktah* – was not interested, *arajye* – in anarchy, *shasanam vina* – without any government, *yadyapi* – though, *sah* – he, *vyakritah* – interpreted, *prithaktvena* – differently, *katilokebhyah* – by some people.

Even so he was uninterested

in anarchy without a government,

though he was interpreted by some

in a way which was different. (88)

समाधानं समस्यास्तु

काङ्क्षितं गान्धिनाशया ।

विकेन्द्रीकृत-राज्ये हि

जनेभ्यः स्वानुशसिते ॥८९॥

*Samādhānam samasyastu*

*Kāṅkshitam Gandhinā khalu,*

*Vikendrikṛita-rajye hi*

*Janebhyah svānushasite. (89)*

*Samādhānam* – The solution, *samasyā* – to the problem, *kāṅkshitam* – was sought, *tu* – indeed, *Gandhinā* – by Gandhi, *khalu* – indeed, *vikendrikṛita rajye* – in a decentralised state, *svānushasite* – self-governed, *janebhyah* – by people.

For this problem, Gandhi sought

indeed a solution real

in a decentralised state

self-governed by people. (89)

विद्यते नेदृशे राज्ये

एकैक-केन्द्रमेव तु।

राज्यशक्ति विकीर्णास्ति

ग्रामेषु नगरेषु च ॥९०॥

*Vidyate nedrishe rajye*

*Ekaika-kendrameva tu,*

*Rajyashakti vikirnasti*

*Grameshu nagareshu cha. (90)*

*Idrishe* – In such, *rajye* – a (decentralised) state, *ekaikam* – just a single, *kendram eva* – centre only, *na vidyate* – does not exist; (but), *rajyashaktih* – power of the state, *vikirna asti* – is scattered/distributed, *grameshu* – in villages, *cha* – and, *nagareshu* –in cities.

In such a decentralised state,

there is not just a single centre;

but state power lies scattered

among all villages and cities. (90)

हिन्दु-स्वराजिति व्याख्यातं

गान्धिना राज्यमीदृशं ।

ग्रामस्थ-जन-बाहुल्यात्

ग्रामस्वराजिति श्रुतम् ॥९१॥

*Hind-svaraj-iti vyakhyatam*

*Gandhina rajyamidrisham,*

*Gramastha-jana-bahulyat*

*Gramasvaraj iti shrutam. (91)*

*Idrisham* – Such, *rajyam* – a (decentralised) state, *vyakhyatam* – was called, *iti* – as, *Hind-svaraj* – Hind-svaraj (Home rule), *Gandhina* –by Gandhi; *gramastha-jana-bahulyat* – since bulk of the people stay in villages, (it was), *shrutam* – known, *iti* – as, *Gramasvaraj* – self rule by villages .

Such a decentralised state

was called by Gandhi as Hind Svaraj;

with a bulk of people living in villages,

it was also known as Grama-svaraj. (91)

आरभ्य वेदकालं हि

ग्रामेषु सन्ति भारते ।

प्रजाशासित-संस्थास्तु

यद्यपि न निरन्तरम् ॥९२॥

*Arabhya vedakalam hi*

*Grameshu santi Bharate*

*Prajashasita-sansthasu*

*Yadyapi na nirantaram. (92)*

*Arabhya* – Beginning with/ Since, *Vedakalam* - the Vedic times, *hi* – indeed, *sansthasu* – institutions, *praja-shasita* – ruled by citizens/people, *santi* – have been existing, *Bharate* – in India, *grameshu* – in villages, *tu* – surely, *yadyapi* – though, *na* – not, *nirantaram* – continuously.

Since the Vedic times,

in Indian villages there have been

institutions ruled by people,

though not continuously seen. (92)

आख्याताः वेदकालेषु

विदथारित्यनेकशः ।

पञ्चायतयरित्युक्ताः

क्रमशः तदनन्तरम् ॥९३॥

*Akhyatah Vedakaleshu*

*Vidatharityanekashah,*

*Panchayatayarityuktah*

*Kramashah tadanantaram. (93)*

(They), *akhyatah* – were referred, *vedakaleshu* – in the vedic times, *vidathah iti* – as *Vidathas*, *anekashah* – often/several times; (and), *tadanantaram* – thereafter, *kramashah* – gradually, *uktah*- were called, *panchayatayah iti* – as *Panchayatis*.

Often referred as *Vidathas*

in the Vedic times,

came to be known as *Panchayatis*

gradually thereafter. (93)

तदाप्येतास्तु संस्था वै

नासन् कदापि सक्षमाः ।

उच्च-शासन प्राबल्ये

विकाशिताः हि नाभवन् ॥९४॥

*Tadapyetastu sanstha vai*

*Nasan kadapi sakshamah,*

*Uchcha-shasana-prabalye*

*Vikashitah hi nabhavan. (94)*

*Tadapi* – Even then, *etah* – these, *sanstah* – institutions, *na asan* – were not, *sakshmah* – efficacious/effective /competent, *kadapi* – at any time, *tu* – indeed/ enough; *Uchcha-shasana-prabalye* – in (the context of) the dominance by the high(er) government, (they), *na abhavan* – did not become, *vikashitah* – developed, *hi* – at all.

Even then these institutions never had  
competence enough to cherish;  
with the higher government dominating,  
they could not at all flourish. (94)

नायकानां प्रजानां च

मध्येन्तरं बहु स्थितम् ।

केन्द्रीकृत-प्रजाराज्ये

नियमी-वरणादपि ॥९५॥

*Nayakanam prajanam cha*

*Madhyentaram bahu sthitam,*

*Kendrikrita-prajarajye*

*Niyamee-varanadapi. (95)*

*Bahu – Great, antaram – distance, sthitam – exists, madhye – between, nayakanam – leaders, cha – and, prajanam – citizens/ people, (in), kendrikrita – centralised, prajarajye – democracy, api – in spite of, niyamee – regular, varanat – election(s).*

Great difference exists

between leaders and citizens,

in centralised democracies,

despite regular elections. (95)

सुलभ्याः न तु वर्तन्ते

वरणानन्तरं वृताः ।

नायकास्तु जनेभ्यर्हि

स्वदुःखान् च निवेदितुम् ॥९६॥

*Sulabhyā na tu vartante*

*Varanantaram vṛitāḥ*

*Nayakāstu janebhyarhi*

*Svadhukhān cha nivedutam. (96)*

*Tu – But, varanantaram – after the election(s), vṛitāḥ – the elected, nayakāḥ – leaders, (are), na – not, sulabhyā – easy to get, janebhyarhi –for the people, cha – and, niveditum – to convey/report, svadhukhān – own sorrows/ hardships / difficulties.*

After the elections,

the elected leaders are hard to find,

for people to convey

their hardships and attract their mind. (96)

सुसाध्यं ग्रामराज्येषु

परस्पर-समागमः ।

निवेदनं च कष्टानां

निवारणं न दुष्करौ ॥९७॥

*Susadhyam gramarajyeshu*

*Paraspara-samagamah,*

*Nivedanam cha kashtanam*

*Nivaranam na dushkarau. (97)*

*Paraspara* – mutual, *samagamah* – meeting/association, *susadhyam* – is easy/quite possible, *gramarajyeshu*- in village regimes (in Panchayati-Raj); *cha* – and, *nivedanam*- reporting, *kashtanam* – of difficulties/hardships, (and), (their), *nivaranam* – redressal, *na dushkarau* – both are not difficult/ hard/ severe (compared with centralised states).

Mutual meeting in village regimes

is much more easier,

reporting one's hardships and

their redressal both are not severe. (97)

मुख्यतः ग्रामराज्येषु

सर्वे जनास्तु भागिनः ।

युवकाश्च स्त्रियो वृद्धाः

समं ग्रामस्य शासने ॥९८॥

*Mukhyatah gramarajyeshu*

*Sarve janastu bhaginah,*

*Yuvakashcha striyo vridhdhah*

*Samam gramasya shasane. (98)*

*Mukhyatah* – What is important, *gramarajyeshu* – in village regimes, *sarve* – all, *janah* – people, -- *yuvakah* – youngsters, *striyah* – women, (and), *vridhdhah* – the old, -- (are), *samam* – equal, *bhaginah* – participants, *shasane* – in the governance, *gramasya* – of the village.

What is important, in village regimes

all people – young and old ones,

and women too, are equal participants

in the village governance. (98)

सशक्तीकरणं तेषां

ग्रामराज्यस्य कल्पना ।

निर्धनार्भूमिहीनाश्च

सर्वे हि समभागिनः ॥९९॥

*Sashaktikaranam tesham*

*Gramarajyasya kalpana,*

*Nirdhanarbhumihiinashcha*

*Sarve hi samabhaginah. (99)*

*Tesham* – their (people's), *sashaktikaranam*- empowerment, (is), *kalpana* – the purpose/the very idea, *gramarajyasya* - of the village regime(s); *nirdhanah* - the poor, *cha* – and, *bhumihinah* – the landless, (are), *sarve* – all, *hi* – indeed, *samabhaginah* – equal players/ participants.

People's empowerment is the

very purpose of village governments,

including the poor and landless,

all as equal participants. (99)

ऊर्ध्वाधरस्य व्यत्यासं

न कुर्यादिति गान्धिना ।

शिक्षितं ग्रामराज्यस्य

विषये सर्वदेशतः ॥१००॥

*Urdhva<sub>u</sub>dharasya vyatyasam*

*Na kuryaditi Gandhina<sub>u</sub>,*

*Shikshitam gramarajyasya*

*Vishaye sarvadeshatah. (100)*

*Vyatyasam* – Discrimination /Differentiation, (of/between), *Urdhva* – the high, (and), *adharasya* – and the low, *na kuryat* – should not be made; *iti* – thus, *shikshitam* – was taught, *Gandhina* – by Gandhi, *vishaye* – in the matter, *gramarajyasya* – of village regimes, *sarva-deshatah* – all over the country/nation.

Between the high and the low,

there should be no discrimination;

thus was taught by Gandhi in the matter of

village regimes all over the nation. (100)

(Note: By this, Gandhi meant that there should be no discrimination not only within villages between the strong and the weak, but also between central and state governments on the one hand and village regimes on the other. He would not permit vertical differences. The relation between different tiers of governments was perceived by Gandhi in terms of widening horizontal circles.)

पञ्चायति-प्रभुत्वानि

ग्रामेषु नगरेषु च ।

पर्याप्त-शक्तियुक्तानि

भवितव्यानि निश्चितम् ॥१०१॥

*Panchayati-prabhutvani*

*Grameshu nagareshu cha,*

*Paryapta-shaktiyuktani*

*Bhavitavyani nishchitam. (101)*

*Panchayati-prabhutvani* – Local governments, *grameshu* – in the villages, *cha* – and, *nagareshu*- in cities/towns, *bhavitavyani* – should become, *pariyapta-shakti-yuktani* – equipped with adequate power, *nishchitam* – surely.

Local governments

should become equipped

both in villages and towns, with

adequate powers assured. (101)

(Note: Adequate powers including those to raise resources are necessary for local governments to carry out the greater responsibilities they would have under decentralised democracy.)

उद्भवन्ति तु कष्टानि

धन-प्रणयने खलु ।

यदाऽर्थ-व्यवहाराणि

केन्द्रीकृतानि देशतः ॥१०२॥

*Udbhavanti tu kashtani*

*Dhana-pranayane khalu,*

*Yadārtha-vyavaharāni*

*Kendrikritāni deshatah. (102)*

*Kashtani* – Difficulties, *udbhavanti* – arise, *tu*- indeed, *dhana-pranayane* – in managing/ensuring the finances, *khalu*- really, *yada* – when, *artha-vyavaharāni* – economic affairs, *kendrikritāni* – are centralised, *deshatah* – over the country.

Difficulties arise indeed

in managing the kitty,

when economic affairs are

centralised over the country. (102)

(Note: The economy tends to be centralised when most of the production or economic activity is meant for the national and international market. In such a case, the ability to raise resources or tax revenues is also centralised at the higher levels of the government, such as the central and the state, leaving little for the local governments particularly in villages.)

तस्मादेवोपदिष्टा तु

विकेन्द्रीकृत-वित्तता ।

ग्रामोद्योग-प्रभावेन

सर्वकोनेषु विस्तृता ॥१०३॥

*Tasmadevopadishta tu*

*Vikendrikrita-vittata,*

*Gramodyoga-prabhavena*

*Sarvakoneshu vistrita. (103)*

*Tasmat eva* – That is why, *vikendrikrita* – decentralised, *vittata* – economy, *upadishta* – was advised (by Gandhi), *tu* – indeed, (which), *vistrita* – is spread, *sarva-koneshu* – in all corners, (of the country), *gramodyoga-prabhavena* – through the impact of village industries.

That is why Gandhi advised

a decentralised economy,

which, with village industries, covers

all corners of the country. (103)

ग्रामोद्योगाः हि कुर्वन्ति

ग्रामराज्यं प्रभायुतम् ।

निरर्थकं प्रजातन्त्रं

विकेन्द्रीकरणं विना ॥१०४॥

*Gramodyogah hi kurvanti*

*Gramarajyam prabhayutam,*

*Nirarthakam prajatantram*

*Vikendrikaranam vina. (104)*

*Gramodyogah hi* – Only the village industries, *kurvanti* – make, *gramarajyam* – village regime, *prabhayutam* – splendourous/ glorious/ powerful.  
*Prajatantram* – Democracy, *nirarthakam* – is meaningless/ purposeless, *ving-* without, *vikendrikaranam* – decentralisation.

Only the village industries

make a village regime glorious,

for a democracy without

decentralisation is purposeless. (104)

यशो तु ग्रामराज्यस्य

जातिभेद-निवारणे ।

अन्योन्य-प्रीति-विश्वासे

विना तेषां न सभ्यता ॥१०५॥

*Yasho tu gramarajyasya*

*Jatibheda-nivarane,*

*Anyonya-priti-vishvase,*

*Vina tesham na sabhyata. (105)*

*Tu* – But, *yasho* – the success, *gramarajyasya* – of a village regime, (is), *nivarane* – in the removal, *jatibheda* – of caste-discrimination, (and), (in), *anyonya* – mutual, *priti* – love, (and), *vishvase* – trust, (since), *vina tesham* – without them, (there can be), *na* – no, *sabhyata* – civilization.

But the success of a village regime

lies in removing caste discrimination,

and in mutual love and trust, for

without them there can be no civilization. (105)

कष्ट-साध्यास्तु गान्धेः स्युः

सदरथाः सुखकारकाः ।

वर्तते साधने तेषां

मनुष्याणां कृतार्थता ॥१०६॥

*Kashta-sadhyastu Gandheh syuh  
Sadarthah sukhakarakah,  
Vartate sadhane tesham  
Manushyanam kritarthata. (106)*

*Gandheh* – Gandhi’s, *sadarthah* – ideals/ good intentions/goals, *syuh* – may, *kashta-sadhyah tu* – well be difficult to realise, (though), *sukha-karakah* – (they) would lead to happiness; (but), *tesham sadhane* – in achieving them, (lies), *kritarthata* – the fulfilment, *manushyanam* – of human beings.

Gandhi’s goals may be difficult to realise,  
though raising happiness is their intent,  
but it is in their achievement  
that there is human fulfilment. (106)

सदरुथाः गान्धिना सर्वाः

अभ्यासे परिवर्तिताः ।

भावी-संतति-सर्वाभ्यः

प्रेरणा तस्य जीवनम् ॥१०७॥

*Sadarthah Gandhina sarvah*

*Abhyase parivartitah,*

*Bhavi-santati-sarvabhyah*

*Prerana tasya jivanam. (107)*

*Sarvah* – all, *sadarthah* – ideals, *parivartitah* – were transformed, *abhyase* – in terms of practice, *Gandhina* – by Gandhi; *tasya* – his, *jivanam* – life, (is), *prerana* – an inspiration, *sarvabhyah* – for all, *bhavi* – future, *santati* – generation(s).

All ideals were meant

by Gandhi for realisation;

for all future generations,

his life is an inspiration. (107)

ईदृशो मनुजो पृथ्व्यां  
सजीवं चरितवान् पुरा ।  
विश्वसितुमिदं कष्टं  
ऐन्स्टीनेनेति वर्णितः ॥१०८॥

*Idrisho manujo praithvyam*  
*Sajivam charitavan pura*  
*Vishvasitumidam kashtam*  
*Einsteineneti varnitah . (108)*

*Idrisho* – Such, *manujo* – a human being, *charitavan* – walked, *prithvyam* – on the Earth, *pura* – in the past; *idam* – this, *kashtam* – is difficult, *vishvasitum* – to believe; *iti* – thus, (was), (Gandhi), *varnitah* – described, *Einsteinena* – by Einstein.

That such a man ever  
walked on the Earth in real life,  
may be difficult to believe,  
thus was he described by Einstein.\* (108)

\*The actual statement made by Albert Einstein about Mahatma Gandhi on his 70<sup>th</sup> birthday is as follows: “Generations to come, it may well be, will scarce believe that such a man as this one ever in flesh and blood walked upon this Earth.” Only the purport of this celebrated statement is captured by the verse here. Source: Albert Einstein>Quotes, [www.goodreads.com/quotes/452888-on-the-occasion-of-mahatma-gandhi's-70th-birthday-generations-to](http://www.goodreads.com/quotes/452888-on-the-occasion-of-mahatma-gandhi's-70th-birthday-generations-to).

॥ इति मङ्गेश-वेङ्कटेश-नाङ्कर्णिना रचितं गान्धि-तत्त्व-शतकम् ॥

### A Note on the Author

Dr. M V Nadkarni (b. 1939) is presently Honorary Visiting Professor, Institute for Social & Economic Change, Bengaluru (ISEC); and Member, Governing Body, CMDR, Dharwad. An economist by professional training, with specialisation in agricultural and ecological/environmental economics, he is also actively interested in development

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He was ICSSR National Fellow for two years – 2002 to 2004, and Vice Chancellor, Gulbarga University, for a full term of three years 1999 to 2002. Before this he was a Professor of Economics at ISEC from 1976 to 1999. He was on the Board of Governors of this Institute for 15 years spanning both pre- and post-retirement periods. At ISEC, he started the Ecological Economics Unit in 1981 (now known as the Centre for Ecological Economics and Natural Resources), and the *Journal of Social and Economic Development* in 1998. He did his Ph D under the guidance of Dr D M Nanjundappa at Karnatak University, Dharwad in 1968.

His recent books since 2011 are: *Ethics for Our Times – Essays in Gandhian Perspective* (Oxford University Press, 2<sup>nd</sup> enlarged edition in 2014; 1<sup>st</sup> edition in 2011); *Handbook of Hinduism* (Ane Books, New Delhi, 2013); *Social Science Research in India – Institutions and Practice* (Edited jointly with R S Deshpande, including own article) ( Academic Foundation, New Delhi, 2011).

His book on *The Bhagavad-Gita for the Modern Reader: History, Interpretations and Philosophy*, is published by Routledge in 2016 abroad, and South Asian Edition in early 2017. His previous *Shatakam* on *Parisara Niti* (on Environmental Ethics) is being published by Chinmaya International Foundation, and is expected to be out by the end of 2016. For a full list of his many books and papers, and details of his career, visit his website: [www.mvnadkarni.com](http://www.mvnadkarni.com).

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