

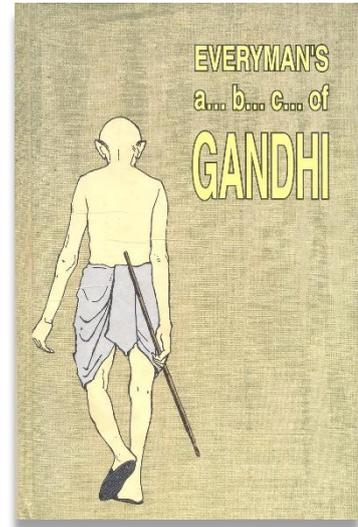
# Everyman's a... b... c... of GANDHI

Everyman, I will go with thee, and be thy  
guide, in thy most need to go by thy side

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Dedicated to them –

*Hark to the thunder, hark to the tramp –  
a myriad army comes!*

*An army sprung from a hundred lands,  
speaking a hundred tongues! ...*

*We come from the fields, we come from the forge,  
we come from the land and sea*

*Chanting of brotherhood, chanting of freedom,  
dreaming the world to be -...*

**Upton Sinclair**

### COMPILER'S NOTE

*THE COLLECTED WORKS OF MAHATMA GANDHI have been published in a hundred volumes. Numerous selections from Gandhi's writings have been compiled by editors in many countries. This process must continue till there comes along a single handy publication which, through translations in the world's major languages, might attract, inspire and move millions across the world. This little book is a humble effort in that direction.*

M. M.

## JANUARY

1

The acts of men who have come out to serve or lead have always been misunderstood.

To put up with these misrepresentations and to stick to one's guns, come what might – this is the essence of the gift of leadership.

[*Young India* : Aug. 12, 1927]

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2

Addresses presented to me contain adjectives which I am ill able to carry.

Their use can do good neither to the writers nor to me.

They unnecessarily humiliate me, for I do not deserve them.

When they are deserved, their use is superfluous.

It cannot add to the strength of the qualities possessed by me.

They may easily turn my head.

[*Young India* : May 21, 1925]

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3

After all, the underdogs will have to earn their own salvation.

[*Harijan* : Oct. 26, 1947]

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4

After I am gone, a little bit of me will live in many of you.

[*Mahatma Gandhi, The Last Phase*]

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5

After long study and experience, I have come to the conclusion that all religions are true; all religions have some error in them.

*[Selections From Gandhi]*

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6

*Ahimsa* is not a mere matter of dietetics; it transcends it. What a man eats matters little; it is the self-restraint behind it that matters.

A man may allow himself a wide latitude in the matter of diet and yet may be a personification of *ahimsa*, if his heart melts at another's woe.

On the other hand, a man over-scrupulous in diet is an utter stranger to *ahimsa*, if he is a slave to passions and is hard of heart.

*[Young India : Sep. 6, 1928]*

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7

All exploitation is based on cooperation, willing or forced, of the exploited. There would be no exploitation if people refuse to obey the exploiter.

*[Aug. 3, 1934]*

---

8

All my activities have their rise in my insatiable love for mankind.

*[Selections From Gandhi]*

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9

All my philosophy is contained in what I have said. You will not call it 'Gandhism': there is no ism about it. And no elaborate propaganda is needed

about it. Those who believe in the simple truths I have laid down, can propagate them only by living them.

[*Harijan* : March 28, 1936]

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10

All reforms owe their origin to the initiation of minorities in opposition to majorities.

[*The Science of Satyagraha*]

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11

All that is printed in the name of scriptures need not be taken as the word of God. There should be some authoritative body that would revise all that passes under the name of scriptures/ expurgate all the texts that have no moral value.

[*Young India* : Nov. 28, 1936]

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12

All the great religions of the world are true more or less. I say "more or less" because everything the imperfect human hand touches becomes imperfect.

I, therefore, admit in all humility that even the *Vedas*, the *Koran* and the *Bible* are imperfect word of God.

[*The Mind of Mahatma Gandhi*]

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13

All the world over, mankind lives on the sufferance of one another. If they had not done so, only the most ferocious would have survived.

[*Harijan* : Feb. 22, 1942]

---

14

Any tradition, however ancient, if inconsistent with morality is fit to be banished from the land.

[Young India : Sep. 22, 1927]

---

15

As a worshipper of the cow, whom I regard with the same veneration as my mother, I maintain that Muslims should have full freedom to slaughter cows. Fullest recognition of [this] freedom is indispensable for communal harmony and is the only way of saving the cow.

[*Harijan* : April 27, 1940]

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16

Beauty is an internal quality which is not visible to the physical eye.

[*The Diary of Mahadev Desai*]

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17

Beauty must be praised, but the praise should be mute. And you must enjoy it by giving it up.

[*Harijan* : Feb. 6, 1949]

---

18

Behind my non-cooperation, there is always the keenest desire to cooperate on the slightest pretext even with the worst of opponents.

To me, a very imperfect mortal, ever in need of God's grace, no one is beyond redemption.

[ Thus Spake Mahatma Gandhi ]

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19

Between the ideal and practice there always must be an unbridgeable gulf.

The ideal will cease to be one if it becomes possible to realize it.

The pleasure lies in making the effort, not in its fulfillment.

For in our progress towards the goal we ever see more and more enchanting scenery.

[Harijan : Oct. 14, 1939]

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20

Between violence and cowardly flight, I can only prefer violence to cowardice.

If we do not know how to protect ourselves by non-violence, we must, if we are men, be at least able to defend all by fighting.

[Young India : Jun. 16, 1929]

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21

Blind surrender to love is often more mischievous than a forced surrender to the lash of the tyrant. There is hope for the slave of the brute, none for that of love.

[Young India : Oct. 13, 1921]

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22

The hoards rotting in the name of religion in India have made many of these religious institutions a shame where they have not become hot-beds of corruption.

[Young India : Jul. 6, 1921]

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23

Boys imbibe more from the teachers' own lives than they do from the lectures they deliver. Boys and girls have unconsciously a faculty of penetration whereby they read the thoughts of their teachers.

[With Gandhi in Ceylon]

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24

Britain gave me Ruskin, whose *Unto This Last* transformed me overnight from a city dweller into a rustic living on a farm.

[Mahatma : 6]

---

25

Buddhism is to Hinduism what Protestantism is to Roman Catholicism, only in a much greater degree.

[Mahatma : 2]

---

26

By a long course of prayerful discipline, I have ceased to hate anybody.

But I do hate evil wherever it exists.

I hate from the bottom of my heart the hideous system of untouchability for which millions of Hindus have made themselves responsible.

But I do not hate the Hindus.

I seek to reform them in all the loving ways that are open to me.

[Selections From Gandhi]

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27

By sheer force of a vicious custom, even the most worthless men have been enjoying a superiority over women which they do not deserve.

[ *Women and Social Injustice* ]

---

28

A cause has the best chance of success when it is followed on its own merits. Measures must always be held superior to men.

[*Young India* : Jul. 13, 1921]

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29

The central disease of India is its deep poverty and deeper ignorance.

[*The Collected Works of Mahatma Gandhi*]

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30

Charity is patient, does not claim its rights, does not brood over an injury; believes, hopes, endures to the last.

[*Mahatma Gandhi : The Last Phase*]

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31

Chastity is not a hot-house growth. It cannot be protected by the surrounding wall of the purdah. It must be capable of withstanding every unsought temptation.

[*Young India* : Feb. 3, 1927]

## FEBRUARY

1

A chronic and long standing social evil cannot be swept away at a stroke, it always requires patience and perseverance.

*[Young India : Mar. 1, 1928]*

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2

Civilization consists not in the multiplication, but in the voluntary restriction, of wants. The satisfaction of one's physical needs, even the intellectual needs, must meet at a point a dead stop, -before it degenerates into voluptuousness.

*[From Yeravada Mandir]*

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3

The coming into power of the proletariat through violence is bound to fail in the end.

What is gained by violence must be lost before superior violence.

*[Hanjan : Jan. 27, 1940]*

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4

Communalism is an urban product.

In rural areas the people are too poor and too interdependent to find time for communal quarrels.

*[Harijan : Apr. 5, 1942]*

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5

The conception of my patriotism is nothing if it is not always, without exception, consistent with the broadest good of humanity at large.

*[Young India : Apr. 4, 1929]*

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6

The conditions of a successful strike are simple.

1. The cause of the strike must be just.
2. There should be practical unanimity among the strikers.
3. There should be no violence against non-strikers.
4. Strikers should be able to maintain themselves during the strike period without falling back upon Union funds and should therefore occupy themselves in some productive temporary occupation.

*[Young India : Feb. 16, 1921]*

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7

Deeds, like seeds, take their own time to fructify.

*[A Thought for the Day : Feb. 19, 1946]*

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8

Divine knowledge is not borrowed from books.

It has to be realized in oneself.

Books are at best an aid, often even a hindrance.

*[Selections From Gandhi]*

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9

Does not the history of the world show that there would have been no romance in life, if there had been no risks?

*[Speeches and Writings of Mahatma Gandhi]*

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10

Domestic work ought not to take the whole of a woman's time.

Slavery of the kitchen is a remnant of barbarism mainly.

*[Hanjan : Feb. 18, 1939]*

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11

During the days of my education I had read practically nothing outside text-books, and after I launched into active life I had very little time for reading.

However I have not lost much because of this enforced restraint.

On the contrary, the limited reading may be said to have enabled me thoroughly to digest what I did read.

Of these books, the one that brought about a practical transformation in my life was *Unto This Last*.

I discovered some of my deepest convictions reflected in this great book of Ruskin, and that is why it so captured me.

*[The Story of My Experiments With Truth]*

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12

Duty is a debt.

*[Hanjan : Apr. 17, 1937]*

13

Economics that hurt the moral well-being of a nation are sinful.

*[Young India : Oct. 13, 1921]*

---

14

The end of all knowledge must be building up of character.

*[To the Students]*

---

15

Error can claim no exemption even if it can be supported by the scriptures of the world.

*[Young India : Feb. 26, 1925]*

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16

Every minute of ours is premortgaged.

We are born debtors. We are born because we owe.

*[Aug. 6, 1911]*

---

17

Every religion is as precious to me as my own Hinduism. No thought of conversion is permissible to me at all. We must help a Hindu to become a better Hindu and Christian to become a better Christian. We must eradicate from our midst the secret pride that our religion is more true.

*[Jan. 1928]*

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18

Everything written in books must not be considered authentic. Anything that is immoral or inhuman must not be believed in, no matter in what sacred book it occurs.

*[The Diary of Mahadev Desai]*

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14

Exploitation of the poor can be extinguished not by the destruction of a few millionaires, but by removing the ignorance of the poor and teaching them to non-cooperate with their exploiters.

*[Harijan : Jul. 28, 1940]*

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20

Fasting can be really coercive.

I have resisted the fasts that have been undertaken against me.

A person who regards the end of a fast to be base should resolutely refuse to yield to it, even though the refusal may result in the death of the fasting person.

*[Harijan : Aug 9, 1933]*

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21

Fasting can only be resorted to against a lover, not to extort rights but to reform him, as when a son fasts for a father who drinks.

*[Young India : May 1, 1924]*

---

22

Fasting can only be used against a friend who, on account of his love for you and the sufferings you undergo, realizes his mistake.

[May 20, 1924]

---

23

Formerly men were made slaves under physical compulsion.

Now they are enslaved by temptation of money and of the luxuries that money can buy.

[*Hind Swaraj*]

---

24

For social service, what is required is not money but men of the right sort, full of faith in their work.

[*The Hindu* : Apr. 27, 1915]

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25

Freedom of a nation cannot be won by solitary acts of heroism.

The Temple of Freedom requires the patient, intelligent and constructive efforts of tens of thousands of men and women.

[*Young India* : Dec. 27, 1928]

---

26

From violence done to the foreign ruler, violence to our own people whom we may consider to be obstructing the country's progress is an easy natural step.

The people unprepared for reform will be maddened with rage over their coercion, and will seek the assistance of the foreigner to retaliate.

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*[Selections From Gandhi]*

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27

Give me the spinning-wheel and I will spin *swaraj* for India.

*[The Collected Works of Mahatma Gandhi]*

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28

God is Truth and Love; God is ethics and morality; God is conscience. He is long-suffering.

He is patient but He is also terrible.

With Him ignorance is no excuse.

And withal He is ever forgiving, for He always gives us the chance to repent.

He is the greatest democrat the world knows, for He leaves us unfettered to make our choice between evil and good.

*[Young India : Mar. 5, 1925]*

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29

The golden rule is to test everything in the light of reason and experience, no matter from where it comes.

*[Hanjan : Mar. 28, 1936]*

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## MARCH

1

Goodness must be joined with knowledge. Mere goodness is not of much use. One must retain the fine discriminating quality which goes with spiritual courage and character. One must know in a crucial situation when to speak and when to be silent, when to act and when to refrain.

*[Mahatma Gandhi, The Last Phase]*

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2

*Goondas* do not drop from the sky.

They are the product of social disorganization, and society is, therefore, responsible for their existence.

*[Harijan : Sep. 15, 1940]*

---

3

Great men never die, and it is up to us to keep them immortal by continuing the work they have commenced.

*[Harijan : May 25, 1947]*

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4

Hand-spinning offers an immediate and practicable solution of the problem that confronts India: the enforced idleness for nearly six months in the year of an overwhelming majority of the population, owing to lack of a supplementary occupation to agriculture.

*[Greetings of Sunrise]*

---

5

The hardest heart and the grossest ignorance must disappear before the rising sun of suffering, without anger and without malice.

[*Young India* : Feb. 19, 1925]

---

6

He who exercises restraint under provocation wins the battle.

[*Young India* : July. 28, 1911]

---

7

The highest honour that my friends can do me is to enforce in their own lives the programme that I stand for, or to resist me to their utmost if they do not believe in it.

[*The Mind of Mahatma Gandhi*]

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8

*Hind Swaraj* was written in 1909.

Since then it has undergone many editions.

I would not revise a single idea.

It is not an attempt to go back to the so-called dark ages, but an attempt to see beauty voluntary simplicity, poverty and slowness.

I have pictured that as my ideal.

[*Hanjan* : Oct. 14, 1939]

---

9

Hinduism is degraded when it is brought down to the level of the worship of the image of a living being.

No man can be said to be good before his death.

And hence, the safest thing is not to worship any person, living or dead, but to worship perfection which resides only in God.

*[Mahatma : 7]*

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10

History has taught me that hatred and violence, used in howsoever noble a cause, only breed their kind. Those who seek to destroy men rather than manners, adopt the latter and become worse than those whom they destroy.

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11

The history of great deeds is the history of men who had the courage to stand alone against the world.

*[Young India : Feb. 28, 1929]*

---

12

History teaches one that those who have, no doubt, with honest motives, ousted the greedy by using brute force, have in their turn become a prey to the disease of the conquered.

*[Young India : May 6, 1926]*

---

13

How heavy is the toll of sins that wealth, power and prestige exact from man?

*{The Story of My Experiments With Truth}*

14

Human life is a series of compromises, and it is not always easy to achieve in practice what one has found to be true in theory.

[*Harijan* : Sep. 5, 1936]

---

15

The hungry millions ask for invigorating food. They must earn it.

And they can earn only by the sweat of their brow.

[*Young India* : Oct. 13, 1921]

---

16

I am an impatient reformer.

I am all for radical social re-ordering.

But a new social order cannot be forced.

Good travels at a snail's pace.

To pregnate people with good requires a long time.

[Aug. 3, 1934]

---

17

I am an uncompromising opponent of violent methods even to serve the noblest of causes. For experience convinces me that permanent good can never be the outcome of untruth and violence.

[*The Mind of Mahatma Gandhi*]

---

18

I am as much a moderate as I am an extremist, and as much a conservative as I am a radical. Hence, perhaps, my good fortune to have friends among these extreme types of men.

*Young India : Apr. , 1931]*

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19

I am but a poor struggling soul yearning to be wholly good –  
wholly non-violent in thought, word and deed -  
but ever failing to reach the ideal.

That is why the world's praise fails to move me.

*[The Story of My Experiments With Truth]*

---

20

I am more concerned in preventing the brutalization of human nature than in the prevention of the sufferings of my own people.

*[Young India : Oct. 29, 1931]*

---

21

I am myself an insignificant being, but I am supposed to have some hold over the dumb millions.

*[Mahatma : 5]*

---

22

I am no indiscriminate worshipper of all that goes under the name of 'ancient'! I never hesitated to endeavour to demolish all that is evil or immoral, no matter how ancient it may be.

*[With Gandhi in Ceylon]*

---

23

I am not aiming at destroying railways, though I would welcome their natural destruction. Still less am I trying to destroy all machinery. It requires a higher simplicity and renunciation than the people are today prepared for.

*[Young India : Jan. 26, 1921]*

---

24

I am so constituted that the sufferings of others make me miserable.

And were it not for the futility of suicide to end grief, I should long ere this have done away with my life by suicide.

*[Young India : Mar. 16, 1921]*

---

25

I am too conscious of the imperfections of the species to which I belong to be irritated against any member thereof.

My remedy is to deal with the wrong wherever I see it, not to hurt the wrong-doer, even as I would not like to be hurt for the wrongs I continually do.

*[The Mind of Mahatma Gandhi]*

---

26

I am used to misrepresentation all my life.

It is the lot of every public worker.

He has to have a tough hide.

Life would be burdensome if every misrepresentation had to be answered and cleared.

[*Young India* : May 17, 1926]

---

27

I believe my message to be universal.

But I have as yet no message to deliver personally to the West.

I can best deliver it through my work in my own country.

[*Mahatma* : 2]

---

28

I came alone in this world, I have walked alone in the valley of the shadow of death and I shall quit alone when the time comes.

[*Mahatma* : 7]

---

29

The good that man does is, more often than not, better left unsaid.

[*The Mind of Mahatma Gandhi*]

---

30

I cannot imagine anything nobler than that for, say, one hour in the day we should all do the labour that the poor must do, and thus identify ourselves with them. I cannot imagine better worship of God than that.

[*Greetings of Sunrise*]

---

23

I claim to know my millions. They are my first care and last.

[*Truth Is God*]

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## APRIL

1

I consider it my duty to go with a begging-bowl, whenever I can.

But it is also my *dharma* not to feel bad if people refuse to give anything.

[Apr. 20, 1928]

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2

I deny being a visionary. I am of the earth. I am prime to as many weaknesses as you are. But I have seen the world with my eyes open. I have gone through the most fiery ordeals.

[*The Mind of Mahatma Gandhi*]

---

3

I do not believe in making appeals when there is no force behind them, whether moral or material.

Moral force comes from the determination to sacrifice something for making the appeal effective.

[*Young India* : Nov. 24, 1925]

---

4

I do not claim to have originated any new doctrine.

I have simply tried to apply the eternal truths to our daily life and problems.

The opinions I have formed are not final.

I may change them tomorrow.

I have sometimes erred and learnt by my errors.

[Mahatma : 4]

---

5

I do not hold that everything ancient is good because it is ancient I do not advocate surrender of God given reasoning faculty in the face of ancient tradition.

Any tradition, however ancient, if inconsistent with morality, is fit to be banished.

Untouchability may be considered to be an ancient tradition; and even so many an ancient horrible belief and practice. I would sweep them out of existence.

[Selections From Gandhi]

---

6

I do not mind Government fury as I mind mob fury.

The latter is a sign of national distemper and, therefore, more difficult to deal with than the former.

It is easier to oust a Government that has rendered itself unfit to govern than it is to cure unknown people of their madness.

[Young India : Jul. 28, 1920]

---

7

I do not regard every word of *The Bible* as the inspired word of God, even as

I do not regard every word of the *Vedas* as inspired.

[Harijan : Mar. 6, 1937]

---

8

I do not sit in judgement upon the world for its many misdeeds. Being imperfect myself and needing toleration and charity, I tolerate the world's imperfections.

*[Mahatma Gandhi, The Last Phase]*

---

9

I do not think anyone can beat me in my passion for guarding and expending public money like a miser. Public money belongs to the poor of India.

*[Young India : Apr. 16, 1931]*

---

26

I do not want my house to be walled in on all sides and my windows to be stuffed.

I want the cultures of all lands to be blown about my house freely.

But I refuse to be blown off my feet by any.

*[Young India : Jun. 1, 1921]*

---

11

I do not want to die of a creeping paralysis of my faculties.

I would love to fade out doing my duty with my last breath.

*[Mahatma Gandhi, The Last Phase]*

---

12

I exercise my judgment about every scripture. I cannot let a scriptural text supersede my reason.

[*Harijan* : Jul. 18, 1936]

---

13

If I have to be reborn, I should be born an untouchable so that I may share their sorrows, sufferings and the affronts leveled at them, in order that I may endeavour to free myself and them from that miserable condition.

[*Young India* : May 4, 1921]

---

14

If India is to achieve real freedom, then we shall have to go and live in the villages.

Millions of people cannot live in cities in comfort and peace.

My ideal villages still exist only in my imagination.

In this village of my dreams the villager will not be dull.

He will not live like an animal in filth and darkness.

[Oct. 5, 1945]

---

15

If India makes violence her creed and I have survived, I would not care to live in India.

I cling to India like a child to its mother's breast, because she gives me the spiritual nourishment that I need.

When that faith is gone, I shall feel like an orphan.

[*Young India* : . 27, 1921]

---

16

If I should die with my service of the untouchables unfinished, with my Hinduism unfulfilled, I may be born again among untouchables to bring my Hinduism to fulfillment.

[Harijan : Sep. 12, 1936]

---

17

If I was born a woman, I would rise in rebellion against any pretension on the part of man that woman is born to be his plaything.

[ *Young India* : Feb. 20, 1920]

---

18

If I wish to live in society and still retain my independence, I must limit the points of utter independence to matters of first-rate importance. In all others, which do not involve a departure from one's religion or moral code, one must yield to the majority.

[*Young India* : Jul. 28, 1920]

---

19

If man could so place himself as to be absolutely above all dependence on his fellow-beings, he would become arrogant and a nuisance to the world. Dependence on society teaches him humility.

[*Art of Living*]

---

20

If only women will forget that they belong to the weaker sex, they can do infinitely more against war.

What your great soldiers and generals would do if their wives and mothers refused to countenance their participation in militarism in any form?

*[Women and Social Injustice]*

---

21

If we are in the right, we must have infinite patience.

*[Harijan : Apr. 28, 1946]*

---

22

If we can prohibit cow-slaughter in India on religious grounds, why cannot the Pakistani Government prohibit, say, idol-worship in Pakistan on similar grounds? Just as *Shariat* cannot be imposed on non-Muslims, Hindu law cannot be imposed on the non-Hindus.

*[Harijan : Aug. 10, 1947]*

---

23

If we stop talking about useless things and talk about things that matter, in as few words as possible, much of our time as well as that of others could be saved.

*[Bapu-Ke Ashirvad : Jun. 21, 1945]*

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24

If you went to the villages of India, you would find utter despair in the eyes of the villagers; you would find half-starved skeletons, living corpses. India could revive them by putting life and blood into them in the shape of work.

*[Young India : Oct. 29, 1931]*

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25

I had learnt at the outset not to carry on public work with borrowed money.  
One could rely on people's promise in most matters except in matters of money.

*[Selections From Gandhi]*

---

26

I had my share of the bitterest experience.  
They threw me in temporary despair.  
If I was able to get rid of that, it was because of prayer.

*[Mahatma : 3]*

---

27

I hate privilege.  
Whatever cannot be shared with the masses is taboo to me.

*[Harijan : Nov. 2, 1934]*

---

28

I have always regarded the habit of smoking as barbarous.  
I have never understood why there is such a rage for smoking throughout the world.

*[The Story of My Experiments With Truth]*

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29

I have been known as a crank, faddist, mad man. Evidently the reputation is well deserved. For wherever I go I draw to myself cranks, faddists and mad men.

*[Young India : Jun. 13, 1929]*

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30

I have found Englishmen amenable to reason and persuasion and, as they always wish to appear to be just even when they are in reality unjust, it is easier to shame them than others in doing the right thing.

*Young India : . 31, 1920]*

**MAY**

32

I have learnt the one supreme lesson to conserve my anger; and as heat conserved is transmuted into energy, even so our anger controlled can be transmuted into a power which can move the world.

*[Speeches and Writings of Mahatma Gandhi]*

---

2

I have mentally become woman in order to steal into her heart.

*[The Mind of Mahatma Gandhi]*

---

3

I have no feeling in me to save the life of those animals who cause hurt to man. Therefore, I will not feed ants, monkeys or dogs. I will never sacrifice a man's life in order to save theirs.

*[Harijan : May 5, 1946]*

---

4

I have not conceived my mission to be that of a knight-errant wandering everywhere to deliver people from difficult situations. My humble occupation has been to show people how they can solve their own difficulties.

*[Selections From Gandhi]*

---

5

I have not the shadow of a doubt that any man can achieve what I have if he would make the same effort and cultivate the same hope and faith.

*[Selections From Gandhi]*

---

6

I have no use for truth and non-violence as a means of individual salvation. Their application in everyday life has been my experiment "all along.

*[Selections From Gandhi]*

---

7

I have taken up journalism as an aid to my mission to teach the use of *satyagraha*.

Therefore I may not write in anger or malice.

I may not write merely to excite passion.

Often my vanity dictates a smart expression or my anger a harsh adjective.

It is a terrible ordeal to remove these weeds.

*[Greetings of Sunrise]*

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8

I have thankfully copied many things from the English. Punctuality reticence, public hygiene, independent thinking and several other things I owe to my association with them.

*[Young India : Mar. 6, 1930]*

---

9

I know no organization that has died for want of funds. Organizations die always for want of men i.e. honesty, efficiency and self-sacrifice.

*[Young India : Jun. 3, 1926]*

---

10

I lay no claim to superhuman powers. I wear the same corruptible flesh that the weakest of my fellow beings wears and am liable to err as any.

*[Mahatma : 2]*

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11

I look upon an increase of the power of the State with the greatest fear, because it does that greatest harm to mankind by destroying individuality, which lies at the root of all progress.

*[The Collected Works of Mahatma Gandhi]*

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12

I look upon myself as a dull person. I take more time than others in understanding some things. There is a limit to man's progress in intelligence; but the development of the qualities of the heart knows no bounds.

*[The Diary of Mahadev Desai]*

---

13

I made the religion of service my own, as I felt that God could be realized only through service.

*[The Story of My Experiments With Truth]*

---

14

Imagine, what a calamity it must be to have 300 million unemployed, several millions becoming degraded every day for want of employment, devoid of self-respect, devoid of faith in God.

*[Young India : Oct. 13, 1921]*

---

15

I may as well place before the dog there the message of God as before those hungry millions who have no luster in their eyes, and whose only God is their bread.

I can take before them a message of God only by taking the message of sacred work before them.

*[Young India : Oct. 15, 1931]*

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16

I myself have been "fed up" with speeches and lectures.

We have now reached almost the end of our resources in speech-making, and it is not enough that our ears are feasted, but it is necessary that our hearts have got to be touched and that our hands have got to be moved

*[To the Students]*

---

17

In a non-violent conflict there is no rancour left behind, and in the end the enemies are converted into friends.

That was my experience in South Africa with General Smuts.

He started with being my bitterest opponent.

Today he is my warmest friend.

*[The Mind of Mahatma Gandhi]*

---

18

India has no experience of the non-violence of the strong. The non-violence that was offered during the thirty years was that of the weak.

*[Mahatma : 8]*

---

19

In life, it is impossible to eschew violence completely.

If I wish to be an agriculturist, I will have to use the minimum unavoidable violence in order to protect my fields.

I will have to kill monkeys and insects which eat my crops.

*[Mahatma : 7]*

---

20

In my dream, in my sleep, while eating, I think of the spinning wheel.

To me it is the symbol of India's liberty.

*[The Collected Works of Mahatma Gandhi]*

---

21

In my search after Truth, I have discarded many ideas and learnt many new things. What I am concerned with is my readiness to obey the call of Truth from moment to moment; and, therefore, when anybody finds any inconsistency between any two writings of mine, he would do well to choose the later of the two.

*[Harijan : Apr. 29, 1933]*

22

Innocence under an evil government must ever rejoice on the scaffold.

*[Young India : Jun. 15, 1921]*

---

23

Intellectual labour often is infinitely superior to bodily labour, but it never can be a substitute for it; even as intellectual food, though far superior to the grains we eat, never can be a substitute for them.

*[Young India : Oct. 15, 1925]*

---

24

In the case of the Indian villager, an age-old culture is hidden under an encrustment of crudeness.

Take away the encrustation, remove his chronic poverty and his illiteracy, and you have the finest specimen of what a cultured, cultivated, free citizen should be.

*[The Diary of Mahadev Desai]*

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25

I regard the *Ramayana* of Tulsidas as the greatest book in all devotional literature.

*[The Diary of Mahadev Desai]*

---

26

I regard untouchability as the greatest blot on Hinduism.

*[Mahatma : 2]*

27

I swear by my religion. I will die for it.

But it is my personal affair. The State has nothing to do with it.

[*Harijan* : Sep. 22, 1946]

---

28

It has been a rule in my life never to ask anyone to do anything which I have not tried out in practice myself.

[*Incidents of Gandhiji's Life*]

---

29

I think of the poor of India every time that I draw a thread on the wheel.

I see God in every thread that I draw on the spinning wheel.

For a person suffering from the pangs of hunger, his belly is his God.

To give alms to such persons who are sound in limbs, is to debase them.

What they need is some kind of occupation, and the occupation that will give employment to millions can only be hand-spinning.

[*Gandhi On Nehru*]

---

30

I think the word 'saint' should be ruled out of present life. It is too sacred a word to be lightly applied to anybody.

[*Young India* : May 12, 1920]

---

31

The *Rishis*, who discovered the Law of Non-violence in the midst of violence, were great geniuses.

They were themselves great warriors.

Having known the use of arms, they realized their uselessness, and taught a weary world that its salvation lay through non-violence.

*[Young India : Aug. 11, 1920]*

## JUNE

1

It is a historical truth that priests have been instrumental in destroying the religion of which they have been custodians.

*[Young India : Oct. 20, 1927]*

---

2

It is a mistake to blame the *goondas*. They never do mischief unless we create an atmosphere for them.

*[Young India : May 29, 1924]*

---

3

It is an excellent thing for girls to remain unmarried for the sake of service, but only one in a million is able to do so.

Marriage is a natural thing in life.

The ideal is to lead a life of self-restraint in the married estate.

*[Selections From Gandhi]*

---

4

It is a tragedy that religion for us means today nothing more than restrictions on food and drink, nothing more than adherence to a sense of superiority and inferiority.

*[Mahatma : 3]*

---

5

It is better to allow our lives to speak for us than our words.

*[Selections From Gandhi]*

---

6

It is difficult to break the chains of prisoners who hug them, mistaking them as ornaments, as girls do regard their silver or golden chains as ornaments.

*[Harijan : Mar. 20, 1937]*

---

7

It is easier to fling free meals in the face of idlers, but much more difficult to organize an institution where honest work has to be done before meals are served.

*[Young India : Aug. 13, 1925]*

---

8

It is for women to show what power women can be in the world.

But that can only be when you cease to be the toys of men's idle hours.

You can be a power for peace by refusing to be carried away by the flood-tide of self-indulgence that is engulfing the West.

*[Mahatma Gandhi, The hast Phase]*

---

9

It is good enough to talk of God whilst we are sitting here after a nice breakfast and looking forward to a nice luncheon; but how am I to talk of God to the millions who have to go without two meals a day? To them, God can only appear as bread.

*[Young India : Oct. 15, 1931]*

---

10

It is lustful men that have degraded women and taught them ways, fineries and ornaments, whereby women may excite men.

Woman did not see in this her own slavery.

I have never been able to understand why women put on these things that lead to their degradation.

*[To Ashram Sisters]*

---

11

It is my constant prayer that I may never have a feeling of anger against my traducers, that even if I fall a victim to an assassin's bullet, I may deliver up my soul with the remembrance of God upon my lips.

*[Mahatma Gandhi, The Last Phase]*

---

12

It is my constant prayer that there may be born on earth some great spirit, fired with divine pity, who will deliver us from this heinous sin [slaughter of lambs in temples] and save the lives of innocent creatures.

*[ Wit and Wisdom of Mahatma Gandhi]*

---

13

It is Nature's kindness that we do not remember past births.

Life would be a burden if we carried such a tremendous load of memories. A wise man deliberately forgets many things.

*[Young India : Jan. 25, 1931]*

14

It is not for us to sit in judgement over anyone, so long as we notice a single fault in ourselves and wish our friends not to forsake us inspite of such fault.

Being myself full of blemishes, and therefore in need of the charity of fellow beings, I have learnt not to judge anyone harshly, and to make allowance for defects that I may detect.

*[Greetings of Sunrise]*

---

15

It is not the work that kills; (it is the chaos;) the friction of ideas in the mind that causes the wear and tear.

*[Incidents of Gandhiji's Life]*

---

16

It is only a bad workman that quarrels with his tools, and the truest is he who gives the best with what he has.

*[Selected Works of Mahatma Gandhi]*

---

17

It (reducing ourselves to zero) means to be the last in receiving good things and to be the first in suffering.

*[The Diary of Mahadev Desai]*

---

18

It is the reformer who is anxious for the reform, and not society from which he should expect nothing better than opposition and even mortal persecution.

Why may not society regard as retrogression what the reformer holds dear?

[*Young India* : Feb. 44, 1927]

---

44

It is to me a matter of perennial satisfaction that I retain generally the affection and trust of those whose principles and policies I oppose. In spite of my denunciation of British policy, I enjoy the affection of thousands of Englishmen. It is a triumph of non-violence.

[*The Mind of Mahatma Gandhi*]

---

20

I took the vow of *brahmacharya* in 1906 for the sake of better dedication to the service of the country.

But I have never believed that all contact with women was to be shunned for the due observance of *brahmacharya*.

That restraint which demands abstention from all contact with the opposite sex is a forced growth having little value.

[*Mahatma* : 6]

---

21

I want the freedom of my country so that other countries may learn something from my free country, so that the resources of my country might be utilized for the benefit of mankind.

*Young India* : Sep. 10, 1925]

---

22

I want to tell the story of my experiments with truth.

I claim for them nothing more than does a scientist who, though he conducts his experiments with the utmost accuracy, never claims any finality about his conclusions, but keeps an open mind regarding them.

*[The Story of My Experiments With Truth]*

---

23

I will give you a talisman:

Whenever you are in doubt, apply the following test- Recall the face of the poorest and the weakest man whom you may have seen, and ask yourself if the step you contemplate is going to be of any use to him. Will he gain anything by it?

Will it restore him to a control over his life and destiny. Then, you will find your doubts melting away.

*[Mahatma : 8]*

---

24

I will not sacrifice Truth and *ahimsa* even for the deliverance of my country or religion.

That is as much as to say that neither can be so delivered.

*[The Mind of Mahatma Gandhi]*

---

455

I wish that my name is forgotten and only my work endures.

[Nov. 24, 1909]

---

26

I would far rather that Hinduism died than that untouchability lived.

*[Mahatma : 3]*

---

27

I would like to pay my humble tribute to the spirit of research that fires the modern scientist.

My complaint is against the direction that the spirit has taken.

But I have nothing but praise for the zeal, industry and sacrifice that have animated the modern scientists in the pursuit after truth.

*[The Health Guide]*

---

28

I would not injure an Englishman to gain a kingdom. But I would withdraw cooperation from him if it became necessary.

I serve the Empire by refusing to participate in its wrong.

*[Young India : May 5, 1920]*

---

29

I would not kill a human being for protecting a cow, as I will not kill a cow for saving a human life.

*[Thus Spake Mahatma Gandhi]*

---

30

I would wait. I have great patience. I am in no hurry to transform the world.

*[Incidents of Gandhiji's Life]*

---

## JULY

47

Just as I respect the cow, so do I respect my fellow men.

The only method of protecting the cow is that I should urge my Mohammedan brother for the sake of the country to join me in protecting her.

If he would not listen to me, I should let the cow go for the simple reason that the matter is beyond my ability.

*[Hind Swaraj]*

---

2

Just as the cult of patriotism teaches us today that the individual has to die for the family, the family has to die for the village, and the village for the country, even so a country has to be free in order that it may die, if necessary, for the benefit of mankind.

*[Young India : Sep. 10, 1925]*

---

3

Justice is like a debt which has to be discharged.

*[Harijan : Oct. 12, 1937]*

---

47

A knowledge of reading and writing develops and sharpens one's intellect and stimulates our power of doing good. All reading is fruitless so long as we have not learnt to live a truthful life. Bulky tomes do not need to be consulted in order to live truthfully.

*[Speeches and Writings of Mahatma Gandhi]*

5

The labourer must be assured not only of a living wage, but a daily task that is not a mere drudgery.

*[Young India : Nov. 13, 1924]*

---

6

A large part of my time during the twenty years of practice as a lawyer was occupied in bringing about compromises of hundreds of cases.

I realized that the true function of a lawyer was to unite parties riven asunder.

*[The Story of My Experiments With Truth]*

---

48

Let hundreds like me perish, but let truth prevail.

*[The Story of My Experiments With Truth]*

---

8

Let no one say that he is a follower of Gandhi. I know what an inadequate follower I am of myself, for I cannot live upto the convictions I stand for.

*[Harian : Mar. 2, 1940]*

---

9

Let our first act every morning be to make the following resolve:

I shall not fear anyone.

I shall not submit to injustice from anyone.

In resisting untruth, I shall put up with all suffering.

*[Thus Spake Mahatma Gandhi]*

---

49

Let us honour our opponents for the same honesty of purpose and patriotic motives that we claim for ourselves.

*[Selections From Gandhi]*

---

11

Let us not spoil our public men by dragging them (in carriages). Let them work silently.

Let public men feel that they will be neglected, they will be stoned, and let them still love the country; for service is its own reward.

*[Speeches and Writings of Mahatma Gandhi]*

---

12

The life I am living is very easy and comfortable, if ease and comfort are a mental state.

*[Young India : Oct. 1, 1925]*

---

49

Little do town dwellers know how the semi-starved masses of India are slowly sinking to lifelessness.

Little do they know that their miserable comfort represents the brokerage they get for the work they do for the foreign exploiter, that the profits and the brokerage are sucked from the masses.

Little do they realize that the Government established by law in British India is carried on for this exploitation of the masses.

No sophistry, no jugglery in figures can explain away the evidence that the skeletons in villages present to the naked eye.

*[The Great Trial of Mahatma Gandhi and Mr. Banker]*

---

14

Love is mute, it does not complain. Love is blind, it sees no fault. Love is deaf, it hears no tales. Love ever gives, it never demands. Love is never hurt. Love never tires.

[May 13, 1914]

---

15

Man can smile away his sorrows; by crying he only multiplies them.

*[The Collected Works of Mahatma Gandhi]*

---

50

Man has converted woman into a domestic drudge and an instrument of his pleasure, instead of regarding her as his helpmate. The result is a semi-paralysis of our society.

*[Harijan : Feb. 12, 1939]*

---

17

Man has perfect right to dispose of his life under certain circumstance.

A co-worker, suffering from leprosy, knowing that his disease was incurable and that his life was as much an agony for those who had to serve him as it was for him, decided to end his life by abstaining from food and water.

I blessed the idea.

*[Harijan : Aug 19, 1939]*

18

A man should remain man and yet should become woman. Similarly, a woman should remain woman and yet become man.

Man should cultivate the gentleness of woman; and woman should cast off her timidity.

*[My Philosophy of Life]*

---

51

A man who works regularly in a systematic fashion, never feels overworked or tired, it is not hard work that kills a man, but irregularity or lack of system.

*[Harijan : Jun. 16, 1946]*

---

20

The means may be likened to a seed, the end to a tree; there is just the same inviolable connection.

*[Hind Swaraj]*

---

21

Meetings and organizations are all right.

They are of some help, but very little.

They are like the scaffolding that an architect erects – a temporary and makeshift expedient.

*[Selections From Gandhi]*

---

52

Mere book-reading will be of little help in life. I know from correspondence with students what wrecks they have become by having stuffed their brains with information derived from a cartload of books.

*[Young India : Apr. 4, 1929]*

---

23

If anyone abuses us, we should lay the abuse at God's feet.

Likewise, if anyone praises us, the praise too we should lay at His feet.

*[Service Before Self]*

---

24

The method of passive resistance is the clearest and safest because, if the cause is not true, it is the resisters, and they alone, who suffer.

*[Selections From Gandhi]*

---

52

The military spirit in the West bids fair to kill the very humanity in man and reduce him to the level of the beast.

*[Young India : Dec. 19, 1929]*

---

26

Mine is a life full of joy in the midst of incessant work. In not wanting to think of what tomorrow will bring for me, I feel as free as a bird.

*[Young India : Oct. 1, 1925]*

---

27

Mobocracy is autocracy multiplied a million times.

*[The Collected Works of Mahatma Gandhi]*

---

53

Modern civilization is the worship of the material, it is the worship of the brute in us.

*[Young India : Feb. 2, 1921]*

---

29

More often than not, a woman's time is taken up not by the performance of essential domestic duties, but in catering for the egoistic pleasure of her lord and for her own vanities. This domestic slavery of woman is a symbol of our barbarism.

*[Young India : Jun. 8, 1940]*

---

30

The more we give up our attachment to the physical presence of the one whom we love, the purer and wider our love becomes.

*[Jan. 18, 1918]*

---

53

The most practical, the most dignified way of going on in the world is to take people at their word, when you have no positive reason to the contrary.

*[Selections From Gandhi]*

## AUGUST

54

Music does not proceed from the throat alone. There is music of the mind, of the senses and of the heart.

*[A Thought for the Day : Feb. 22, 1946]*

---

2

My belief in the Hindu scriptures does not require me to accept every word as divinely inspired. I decline to be bound by any interpretation if it is repugnant to reason and moral sense.

*[Truth Is God]*

---

3

My constitutional shyness has been all to my advantage. My hesitancy in speech has taught me the economy of words.

*[The Story of My Experiments With Truth]*

---

4

My countrymen have become so helpless, so resourceless, so inert, that I must concentrate on serving them.

*[Harijan : Aug. 19, 1936]*

---

5

My heart is drawn backwards and forwards between spinning wheel and books.

[Mahatma : 2]

---

6

My Mahatmaship depends on others. I have shone with the glory borrowed from my innumerable co-workers.

[Navajivan : Apr. 29, 1928]

---

7

My mind is narrow. I have not read much literature. I have not seen much of the world. I have concentrated upon certain things in life and beyond that I have no interests.

[Mahatma : 6]

---

8

My mission is not merely freedom of India. But through realization of freedom of India I hope to realize and carry on the mission of brotherhood of man.

[Young India : Apr. 4, 1929]

---

9

My non-violence would not tolerate the idea of giving a free meal to a healthy person who had not worked for it, and I would stop every *sadavrat* where free meals are given.

It has encouraged laziness, hypocrisy and even crime.

[Young India : Aug 13, 1925]

---

10

My resistance to war does not carry me to the point of thwarting those who wish to take part in it. I reason with them, put before them the better way and leave them to make the choice.

*[Selections From Gandhi]*

---

11

My so-called greatness depends upon the incessant toil and drudgery of silent, devoted, able and pure workers.

*[The Mind of Mahatma Gandhi]*

---

12

My soul refuses to be satisfied so long as it is a helpless witness of a single wrong or misery. But it is not possible for me, a frail miserable being, to mend every wrong or to hold myself free of blame for all the wrong I see.

*[Mahatma Gandhi, The Last Phase]*

---

13

My study of history has taught me that hatred and violence used in howsoever noble a cause only breed their kind.

*[Mahatma Gandhi, The hast Phase]*

---

14

My writings should be cremated with my body. What I have done will endure, not what I have said or written.

*[Harijan : May 1, 1937]*

---

15

The newspaper is a great power, but an uncontrolled pen serves but to destroy. If the control is from without, it proves more poisonous than want of control. It can be profitable only when exercised from within.

*[The Story of My Experiments With Truth]*

---

57

Newspapers are fast becoming the people's *Bible*, the *Koran* and the *Gita*.

*[Mahatma : 8]*

---

17

No joy can compare with the joy of doing one's duty quietly.

*[Bapu-ke Ashirvad : June 10, 1946]*

---

18

No man could be actively non-violent and not rise against social injustice no matter where it occurred.

*[Selections From Gandhi]*

---

19

No matter how insignificant the thing you have to do, do it as well as you can; give it as much of your care as you would give to the thing you regard as most important.

For, it will be by those small things that you shall be judged.

*[Harijan : Jul. 27, 1935]*

20

Non-violence in us ought to soften our opponent, it ought to strike a responsive chord in his heart.

*[Harijan : May 13, 1939]*

---

21

Non-violence seldom speaks, it silently acts. It pierces the heart.

The more it speaks, the less effective it becomes.

*[Letters to Rajkumari Amrit Kaur]*

---

22

No one's self-respect is ever hurt except by self; vanity is always hurt from outside.

*[Selected Letters]*

---

23

No reform has ever been brought about, except through intrepid individuals breaking down inhuman customs.

*[Harijan : Jul. 25, 1936]*

---

24

Not a single act of my life has been done to the injury of any individual.

*[The Epic Fast]*

---

25

Nothing can be accepted as the word of God, which cannot be tested by reason.

*[Harijan : Jul. 18, 1936]*

---

26

Not that I was unaware of the defects in British rule, but I believed that British rule was on the whole beneficial to the ruled.

*[The Story of My Experiments With Truth]*

---

27

Not to ride on another's back is also service. Not making others work for one's self is also service.

*[To Ashram Sisters]*

---

28

Not until a woman of exceptional purity and strength of character rises and devotes herself to the task of redeeming this portion of fallen humanity, will the problem of prostitution be tackled.

*[Young India : May 28, 1925]*

---

29

Of all the evils for which man has made himself responsible none is so degrading, so shocking or so brutal as his abuse of the female sex.

*[Young India : Nov. 17, 1921]*

---

30

One man cannot do right in one department of life whilst he is occupied in doing wrong in any other department. Life is one indivisible whole.

*[ The Mind of Mahatma Gandhi ]*

---

60

One object of the newspaper is to understand popular feeling and to give expression to it; another is to arouse among the people desirable sentiments, and fearlessly to expose popular defects.

*[Hind Swaraj]*

## SEPTEMBER

1

One should speak the truth in gentle language. One had better not speak it, if one cannot do it in a gentle way.

*[Young India : Sep. 17, 1925]*

---

2

One's life is not a single straight line; it is a bundle of duties very often conflicting.

And one is called upon continually to make one's choice between one duty and another.

*[Selections From Gandhi]*

---

3

One's speech cannot be judged by one's intentions, but only by the effect it produces on the hearer.

*[My Dear Child]*

---

4

Only those women who have drunkards as their husbands know what havoc the drink devil works in homes.

*[Mahatma : 3]*

---

5

The only way by which you can wean orthodox Hindus from their bigotry is by patient argument and correct conduct.

*[The Collected Works of Mahatma Gandhi]*

---

6

Only when a citizen has disciplined himself in the art of voluntary obedience to the State laws, is he justified on rare occasions deliberately, but non-violently to disobey them and expose himself to the penalty of their breach.

*[Young India : Nov. 17, 1921]*

---

7

I have no weapon but love to wield authority over anyone, and I can combine the greatest love with the greatest opposition to wrong.

*[Thus Spake Mahatma Gandhi]*

---

8

Our ancestors set a limit to our indulgences. Our forefathers knew that if we set our hearts after such things [machinery], we would become slaves and lose our moral fibre. They saw that our real happiness and health consisted in a proper use of our hands and feet.

*[Hind Swaraj]*

---

9

Our forefathers reasoned that people will not be happy in large cities, that there would be gangs of robbers, prostitution and vice flourishing in them and that poor men would be robbed by rich men.

10

Ours will only then be a truly spiritual nation when we shall show greater fearlessness than pomp of power and wealth, greater charity than love of self.

*[Speeches and Writings of Mahatma Gandhi]*

---

11

Our votaries of *ahimsa* have made of *ahimsa* a blind fetish.

The mistaken view of *ahimsa* has drugged our conscience and made us forget that there may be *himsa* in the wanton humiliation and oppression of the weak that we witness all around us.

*[Mahatma : 2]*

---

12

Our work should be neither exclusively physical nor exclusively mental.

*[The Health Guide]*

---

13

People seem to think that when a law is passed against any evil, it will die out without any further effort. There never was a greater self-deception.

*[Young India : Jun. 30, 1927]*

---

14

Performance of one's duty should be independent of public opinion. One is bound to act according to what to one appears to be right.

*[Mahatma : 2]*

15

Pledges and vows should be taken on rare occasions. There is wisdom in taking serious steps with great caution and hesitation. But caution and hesitation have their limits.

*[Satyagraha in South Africa]*

---

64

A poet is one who can call forth the good latent in the human heart.

*[The Story of My Experiments With Truth]*

---

17

The poet, when he writes, is not conscious of all the interpretations his composition is capable of. The Truth that he reaches in the highest flights of his fancy, is often not to be met within his life.

*[Young India : Nov. 12, 1925]*

---

18

A popular State can never act in advance of public opinion.

*[Young India : Jul. 30, 1931]*

---

19

Poverty has dignity in our country.

The poor man is not ashamed of his poverty.

He is not poor in spirit. Contentment is his treasure.

*[My Philosophy of Life]*

20

Pray, do not be impatient to reform men you meet. The first thing we have to attend to is to reform ourselves.

*[My Dear Child]*

---

21

Proneness to exaggerate, to suppress or modify Truth, is a natural weakness of a man, and silence is necessary in order to surmount it.

*[The Story of My Experiments With Truth]*

---

22

"Prostitution" is supposed to apply to women of lewd character.

But the men who indulge in vice are just as much, if not more, prostitutes than the women who, in many instances, have to sell their bodies for the sake of earning a livelihood.

*[Harijan : Sep. 15, 1946]*

---

23

The public cannot judge men or institutions except through the results that they show. It is a most exacting judge. The final appeal of all popular institutions must be to this judge.

*[Speeches and Writings of Mahatma Gandhi]*

---

24

Pure sacrifice is not the thoughtless annihilation of the moth within the flame. Sacrifice, to be effective, must be backed by the uttermost purity.

*[Hanjan : Sep. 65, 1946]*

25

Real *swaraj* will come not by the acquisition of authority by a few; but by the acquisition of the capacity by all to resist authority when it is abused.

*[Young India : Jan. 19, 1925]*

---

26

Rebellion in a just cause is a duty.

*[Young India : Jun. 2, 1920]*

---

27

Recreation is where you may not dissipate yourself, but recreate yourself.

*[Self-Restraint and Self-indulgence]*

---

28

The reformer's path is strewn not with roses, but with thorns, and he has to walk warily.

*[Young India : Nov. 28, 1929]*

---

29

Refuse to decorate yourselves, don't go in for scents and lavender waters; if you want to give out the proper scent, it must come out of your heart; and then you will captivate not man, but humanity.

*[Young India : Feb. 20, 1920]*

---

30

Repression puts us on our mettle and evokes the spirit of self-sacrifice and courage in the face of danger.

*[Young India : Dec. 26, 1924]*

## OCTOBER

68

Resistance, violent or non-violent, has to be well thought out.

[Harijan : Apr. 12, 1942]

---

2

The right education is to teach women the art of saying 'no' even to her husband, to teach her that it is no part of her duty to become a doll in her husband's hands.

[Harijan : May 2, 1936]

---

3

The (rivers) remind us of the sacrifices we must make for the sake of the land we are living in.

They remind us of the process of purification that we must continuously go through.

In the modern rush we have no time to stroll down to these rivers, and in silent meditation listen to the message they murmur to us.

[*Young India* : Dec. 23, 1926]

---

4

Rules which carry no sanction save the disapproval of our own conscience, must be like debts of honour.

[*Young India* : Oct. 20, 1921]

---

5

Russia gave me in Tolstoy a teacher who furnished a reasoned basis for my non-violence.

It was he who had prophesied that I was leading a movement which was destined to bring a message of hope to the down-trodden people of the earth.

[Mahatma : 6]

---

6

The safety of the public fund lies more in an intelligent vigilance of the public than in the integrity of those who are in charge. Public inertia is a crime.

[Young India : Aug. 20, 1923]

---

7

A *sanysin* is in the world, but he is not of the world. He does without attachment things we do with attachment.

[Young India : May 21, 1925]

---

8

When a pure woman adds bravery and motherliness to her purity, she becomes at once a magnet in a way no man can.

[Young India : Dec. 22, 1921]

---

9

A *satyagrahi* will constantly approach the constituted authority, educate public opinion, state his case calmly, and after he has exhausted all these avenues will he resort to *stayagraha*.

But when he launches out upon *satyagraha*, he has burnt his boats and there is no receding.

*[Young India : Oct. 20, 1927]*

---

10

Schools and colleges make most of us mere receptacles for holding the superfluities of knowledge.

*[Young India : Jun. 25, 1931]*

---

11

Scriptures cannot transcend reason and truth.

They are intended to purify reason and illuminate truth.

*[Young India : Jan. 10, 1921]*

---

12

Self-government means continuous effort to be independent of government control, whether it is foreign or national.

*[Young India : Aug. 6, 1925]*

---

13

Self-respect and honour cannot be protected by others. They are for each individual himself to guard.

*[Harijan : Mar. 2, 1940]*

---

14

A servant of the people should never fear or give way to bitterness, if he finds himself a victim of misunderstanding.

*[Young India : Aug. 18, 1927]*

---

15

She who gives intelligent and healthy children is surely rendering a service.

*[Women and Social Injustice]*

---

16

Silence becomes cowardice when occasion demands speaking out the whole truth and acting accordingly.

*[Harijan : Apr. 7, 1946]*

---

17

Singer sewing machine is one of the few useful things ever invented, and there is a romance about the device itself.

Singer saw his wife labouring over the tedious process of sewing with her own hands; and he devised the sewing machine.

He saved not only her labour but also the labour of every one who could purchase a sewing machine.

*[Young India : Nov. 13, 1924]*

---

18

The social order of the future will not exclude the industries so long as they do not smother village life. I do visualize electricity, ship-building, machine-making and the like existing side by side with village handicrafts.

*[Harijan : Jan. 27, 1940]*

---

19

Social service, to be effective, has to be rendered without noise.

*[Service Before Self]*

---

20

A soldier fights with an irresistible strength when he has blown up his bridges and burnt his boats.

*[Mahatma : 5]*

---

21

Somehow I am able to draw the noblest in mankind.

*[The Mind of Mahatma Gandhi]*

---

22

The spirit of brotherhood is manifested in no other religion so much as in Islam.

Islam has been a downright leveler, as no other religion has been.

It would be much better if the followers of Islam say the whole world is a brotherhood.

*[All Religions Are True]*

---

23

Spirituality that has no bearing on and produces no effect on every day life is "an airy nothing".

*[Young India : Aug 5, 1929]*

24

The starvation of people in several parts of the world is due to many of us seizing very much more than they need.

*[Young India : Jul. 3, 1924]*

---

25

A starving man thinks first of satisfying his hunger before anything else.

He will sell his liberty and all for the sake of getting a morsel of food.

Such is the position of millions.

For them liberty, God and all such words are merely letters put together without the slightest meaning.

They jar upon them.

If we want to give these people a sense of freedom, we shall have to provide them with work which they can easily do in their desolate home and which could give them at least the barest living.

*[Young India : Mar. 18, 1926]*

---

26

Steam becomes a mighty power only when it allows itself to be imprisoned in a strong reservoir, and produces tremendous motion by permitting itself a tiny outlet.

Even so have the youth of the country, of their own free will, to allow their inexhaustible energy to be controlled and set free in measured quantities.

*[Young India : Oct. 3, 1939]*

---

27

Strength lies in absence of fear, not in the quantity of flesh and muscle we may have on our bodies.

*[Hind Swaraj]*

---

28

Strong hearts, enlightened minds and willing hands can brave all odds.

*[Hanjan : Mar. 1, 1935]*

---

29

Students must become pioneers in conservative reform, conserving all that is good in the nation and fearlessly ridding society of the innumerable abuses that have crept into it.

*[Young India : Jun. 9, 1927]*

---

30

Suffering has its limits.

When the limit is reached, to prolong it would be unwise.

*[Young India : May 12, 1931]*

---

74

The superficiality, the one-sidedness, the inaccuracy and often even dishonesty that have crept into modern journalism, continuously mislead honest men.

*[Young India : May 12, 1920]*

## NOVEMBER

75

Supposing I was deprived of the *Gita* but had a copy of the *Sermon on the Mount*, I should derive the same joy from it as I do from the *Gita*.

[*Young India* : Dec. 22, 1927]

---

2

Supposing that the women and children of Europe became fired with the love of humanity, they would take the men by storm and reduce militarism.

[*Women and Social Injustice*]

---

3

*Swaraj*, from its very nature, is not in the giving of anybody.

*Swaraj* could not be granted even by God.

[*The Mind of Mahatma Gandhi*]

---

75

Taking life may be a duty.

I cannot bear to see any living being helplessly sufferings the torture of a slow death.

Should my child be attacked with rabies, and there was no remedy to relieve his agony, I should consider it my duty to take his life.

[*Selections From Gandhi*]

---

5

Talk with one who does not talk to you; go to one who does not come to you; make up with one who is displeased with you – and all this not for their good, but for your own. The world is a creditor, we are its debtors.

*[To Ashram Sisters]*

---

6

There are occasions when a journalist serves his profession best by his silence.

*[Mahatma : 8]*

---

7

There is a class of people, to which many of us belong. They read and read and read until they almost lose their power of thinking. We should think over what we have read, digest it and make it integral part of our daily life.

*[The Diary of Mahadev Desai]*

---

8

There is a limit even to the potency of *Ramanama*.

*Ramanama* cannot perform the miracle of restoring to you a lost limb.

But it can perform the still greater miracle of helping you to enjoy an ineffable peace in spite of the loss.

*[Harijan : Apr. 7, 1946]*

---

9

There is no religion higher than Truth.

*[Ethical Religion]*

77

There is no such thing as Gandhism and I do not want to leave any sect after me. I have nothing new to teach the world. Truth and non-violence are as old as the hills. All I have done is to try experiments in both on as vast a scale as I could.

*[Greetings of Sunrise]*

---

11

There is nothing like the growth of enlightened public opinion for eradicating everything evil.

*[Young India : Apr. 28, 1927]*

---

12

There is nothing on earth that I would not give up for the sake of the country – excepting two things and two only, namely: truth and non-violence.

I would not sacrifice these two for all the world. I do not seek to serve India at the sacrifice of Truth. For I know that a man who forsakes Truth can forsake his country and his dearest ones.

*[Mahatma : 2]*

---

77

There is something within me impelling me to cry out my agony.

It tells me : "You have to stand against the whole world although you may have to stand alone."

*[The Mind of Mahatma Gandhi]*

---

14

There ought to be a limit to the desire to do good.

*[Service Before Self]*

---

15

A thief or a criminal is not a different being from ourselves.

The difference between us and him is only one of degree.

*[Hanjan : Aug. 11, 1947]*

---

16

Things of fundamental importance to the people are not secured by reason alone, but have to be purchased with their suffering.

If you want something really important to be done, you must not merely satisfy the reason, you must move the heart also.

Suffering opens up the inner understanding in man.

*[India's Case for Swaraj]*

---

17

This domestic slavery of woman is a symbol of our barbarism.

*[Harijan : Jun. 8, 1940]*

---

18

Thoreau furnished me through his essay on the *Duty of Civil Disobedience*, scientific confirmation of what I was doing in South Africa.

*[Mahatma : 6]*

---

19

Those who claim to lead the masses must resolutely refuse to be led by them.

*[Young India : Jul. 14, 1920]*

---

20

The title of Mahatma has deeply pained me; and there is not a moment I can recall when it may be said to have tickled me.

*[The Story of My Experiments With Truth]*

---

21

To a people famishing and idle, the only acceptable form in which God can dare appear is work and promise of food as wages.

*[Young India : Oct. 13, 1921]*

---

22

Today, the ruled are often tools in the hands of rulers.

Grinding oppression has rendered the people nerveless tigers.

*[Young India : Aug. 29, 1929]*

---

23

To err is human.

But it is human only if there is determination to mend the error and not to repeat it.

*[Young India : May 19, 1927]*

---

24

To my knowledge, throughout my life, I have never broken a promise.

[Harijan : Apr. 22, 1939]

---

25

Tooth brushes are unhygienic. Once used, they deserve to be thrown away. However much disinfectants you may use to sterilize them, they can never be as good as fresh ones.

[Harijan : Sep. 28, 1934]

---

26

True friendship is an identity of souls rarely to be found in this world.

He who would be friends with God must remain alone, or make the whole world his friend.

[*The Story of My Experiments With Truth*]

---

27

True greatness in the world is not found set upon a hill, for the vulgar crowd to see. On the contrary, the truly great are often those of whom the world knows nothing during their lifetime.

[*Hanjan* : Dec 10, 1938]

---

80

The true textbook for the pupil is his teacher.

[*The Story of My Experiments With Truth*]

---

29

Understand your limitations and do only as much as you can.

*[Harijan : Apr. 24, 1937]*

---

30

The untouchables have been so much oppressed by the Caste Hindus, that we can find no parallel to it in any other religion.

*[Selected Works of Mahatma Gandhi]*

## DECEMBER

1

Use truth as your anvil, non-violence as your hammer, and reject anything that does not stand the test when it is brought to the anvil of truth and hammered with non-violence.

[Mar. 22, 1925]

---

2

Valuing my freedom and independence, I equally cherish them for others. I have no desire to carry a single soul with me, if I cannot appeal to his or her reason.

[*Young India* : Jul. 14, 1920]

---

3

A volunteer exercises his reason when he chooses his General; but after having made the choice, he does not waste his time and energy in scanning every instruction and testing it on the anvil of his reason.

[*Harijan* : Mar. 30, 1940]

---

4

We are all liable to err and are often obliged to revise our judgments.

The least that we owe to ourselves is to try to understand the opponent's viewpoint and, if we cannot accept it, respect it as fully as we would expect him to respect ours.

It is one of the indispensable tests of a healthy public life.

*[Young India : Apr. 17, 1924]*

---

5

We are proud heirs to all that was noblest in the bygone age. We must not dishonour our heritage by multiplying past errors.

*[Young India : Sep. 15, 1921]*

---

6

We do destroy as much life as we think necessary for sustaining our body. Thus for food we take life, vegetable and other, and for health we destroy mosquitoes and the like. For the benefit of the species, we kill carnivorous beasts.

*[Selections From Gandhi]*

---

7

We fear death most and submit to superior force. Some will bend the knee to the invader, some will crawl on their bellies, and some women will even give their bodies rather than die.

*[Mahatma : 6]*

---

8

We have 'No' in the heart, but we cannot say so. We look at the other man's face to know whether he wants 'Yes' or 'No', and say what we think he would like us to say.

*[Nov. 30, 1920]*

---

9

What a great democrat He [God] is! What an amount of wrong and humbug He suffers on our part!

He ever suffers us, insignificant creatures of His, to question His very existence, though He is in every atom around and within us.

*[Hanjan : Nov. 14, 1936]*

---

10

Whatever I might have been able to do in life has proceeded more than anything else out of the realization of my own limitations.

*[Selections From Gandhi]*

---

11

What God may have enabled me to do is but a repayment of debt, and he who repays a debt deserves no praise.

*[Mahatma : 4]*

---

12

What I object to is the craze for what they call labour-saving machinery.

Men go on 'saving labour' till thousands are without work and thrown on the streets to die of starvation.

*[Young India : Nov. 13, 1924]*

---

84

When a man exceeds his limits, works or even thinks beyond his capacity, such haste can be harmful.

*[Bapu-Ke Ashirvad : Feb. 19, 1945]*

14

When a religious organization has more money than it requires, it is in peril of losing its faith in God and pinning its faith in money.

*[Harijan : Dec. 10, 1938]*

---

15

When a woman is assaulted, she may not stop to think in terms of violence and non-violence. She is at liberty to employ every means in order to defend her honour.

*[Harijan : Mar. 1, 1942]*

---

16

Whenever I see an erring man, I say to myself : "I have also erred";  
when I see a lustful man, I say to myself: "So was I once"; and, in this way, I feel kinship with everyone in the world, and feel that I cannot be happy without the humblest of us being happy.

*[Young India : Feb. 10, 1927]*

---

17

When I saw that to a certain extent my social work would be impossible without the help of political work, I took to the latter.

*[Selections From Gandhi]*

---

18

When I was passing through a severe crisis of skepticism, I came across Tolstoy's book *The Kingdom of God is Within You*. Its reading cured me of my skepticism and made me a firm believer in *ahimsa*.

[Mahatma : 2]

---

19

When we have our Parliament, we would have a right to commit blunders and to correct them. The freedom to err and the power to correct errors is one definition of *swaraj*.

[Nov. 3, 1917]

---

20

Whether you belong to the school of violence or non-violence, you will have to go through the fire of sacrifice and of discipline.

[Speeches and Writings of Mahatma Gandhi]

---

21

Whilst we should spare evil-doers, we dare not be sparing in our condemnation of evil.

Perfect gentleness is not inconsistent with clearest possible denunciation of what one knows to be evil.

[The Diary of Mahadev Desai]

---

22

Who but woman, the mother of man, shows the capacity for suffering in the largest measure?

Let her forget that she ever can be the object of man's lust.

And she will occupy her proud position by the side of man as his mother, maker and silent leader.

[*Young India* : Oct. 17, 1939]

---

23

Who can deny that much that passes for science and art today destroys the soul instead of uplifting it, and instead of evoking the best in us, panders to our basest passions?

[*Young India* : Jan. 23, 1922]

---

24

Why is there all this morbid anxiety about female purity? Have women any say in the matter of male purity? We hear nothing of women's anxiety about men's chastity. Why should men arrogate to themselves the right to regulate female purity?

[*Young India* : Nov. 25, 1926]

---

25

Why should God have chosen me, an imperfect instrument, for such a mighty experiment?

He had to serve the poor dumb millions.

A perfect man might have been their despair.

When they found that one with their failings was marching on towards *ahimsa*, they too had confidence in their own capacity.

[*Mahatma Gandhi, The Last Phase*]

---

26

Why should rest not be taken in the spirit of service? (There] is no reason why honest people may not honestly give themselves rest, so as to keep fit for further service.

*[Bapu's letters to Mira]*

---

27

Woman must cease to consider herself as the object of man's lust. She must refuse to adorn herself for man, if she will be an equal partner with man.

*[Young India, Jul. 21, 1921]*

---

88

Women are special custodians of all that is pure in life.

Conservative by nature, if they are slow to shed superficial habits, they are also slow to give up all that is pure and noble in life.

*[Harijan : Mar. 25, 1933]*

---

29

Work of social reform of self purification is a hundred times dearer to me than what is called purely political work.

*[Young India : Aug. 6, 1931]*

---

30

Would that woman will realize the power that she has latent in her for good, if she has also for mischief. It is in her power to make the world more livable if

she would cease to think of herself as weak, and fit only to serve as a doll for man to play with.

*[Harijan : Nov. 14, 1936]*

---

89

You are gravely mistaken in assuming that as soon as *swaraj* comes prosperity will flood the country.

After 150 years of slavery, we would need at least half that much time to cleanse our body-politic of the virus that has infiltrated every cell and pore of our being during our subjection.

Far greater sacrifices will be needed after the attainment of self-government to establish good government and raise the people than were required for the attainment of freedom.

*[Bihar Pachhi Delhi : Jun. 6, 1947]*

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## TRIBUTES TO GANDHI

*He stopped at the threshold of the huts of the thousands of dispossessed, dressed like one of their own.*

*He spoke to them in their own language.*

*Here was living truth at last, and not only quotations from books.*

*Who else has felt like him that all Indians are like his own flesh and blood?*

*When love came to the door of India that door was opened wide.*

*At Gandhi's call India blossomed forth to new greatness, just as once before, in earlier times, when the Buddha proclaimed the truth of fellow-feeling and compassion among all living creatures.*

**Rabindranath Tagore**

---

*Not since Buddha has India so revered any man.*

*Not since St. Francis of Assisi has any life known to history been so marked by gentleness, disinterestedness, simplicity of soul and forgiveness of enemies.*

*We have the astonishing phenomenon of a revolution led by a saint.*

**Will Durant**

---

*Has there ever been another case in which a leader in a successful struggle for political liberation has been a benefactor not only to his own people but also to the nation from whose rule he has helped his own people to free themselves?*

*Gandhiji made it impossible for the people of my country to go on ruling India, and at the same time he did this in a way that made it possible for the British to withdraw without irretrievable discredit or disgrace.*

*Gandhiji's service to my country has been not much less great than his service to his own country.*

**Arnold Toynbee**

---

*A purer, a nobler, a braver and a more exalted spirit has never moved on this earth. In him Indian humanity at the present time has really reached its high water-mark.*

**Gopal Krishna Gokhale**

---

*The intellectual moral satisfaction that I failed to gain from the utilitarianism of Bentham and Mill, the revolutionary methods of Marx and Lenin and the social contract theory of Hobbes, I found in the non-violent resistance philosophy of Gandhi.*

**Martin Luther King, Jr.**

---

*Mohandas K. Gandhi was one of the great men not only of our time, but of all history. When the history of this era is written, Gandhi will stand securely beside Einstein and Schweitzer as one of the truly great creative personalities of our age.*

**Homer A. Jack**

---

*He was like a powerful current of fresh air that made us stretch ourselves and take deep breaths, like a beam of light that pierced the darkness and removed the scales from our eyes, like a whirlwind that upset many things but most of all the working of people's minds.*

*He did not descend from the top; he seemed to emerge from the millions of India, speaking their language and incessantly drawing attention to them and their appalling condition.*

**Jawaharlal Nehru**

*A leader of his people, unsupported by any outward authority: a politician whose success rests not upon craft nor the mastery of technical devices, but simply on the convincing power of his personality; a victorious fighter who has always scorned the use of force; a man of wisdom and humility, armed with resolve and inflexible consistency, who has devoted all his strength to the uplifting of his people and the betterment of their lot; a man who has confronted the brutality of Europe with the dignity of the simple human beings and thus at all times risen superior.*

*Generations to come, it may be, will scarce believe that such a one as this ever in flesh and blood walked upon this earth.*

**Albert Einstein (1944)**

---

## **THE LAST CUP**

**Jhaverchand Meghani**

*You have drunk many a bitter draught,  
Go forth now to finish the last cup of poison.  
You have pitted truth against falsehood.  
Love against hate, straight dealing against deceit,  
You have refused to distrust even your bitterest enemy.  
Go forth then to quaff the bitterest draughts  
that may yet be in store for you.*

*Let not the thought of our misery make you pause.  
You have taught us to suffer cheerfully.  
You stiffened our tender hearts into steel  
What if you return empty-handed?  
Your very going is enough.  
Go and proclaim to mankind  
Your message of love and brotherhood.  
Mankind, ailing with ills untold,*

*is pining for the balm that, it knows,  
You will carry with you.*

**[Translated from the Gujarati by Mahadev Desai]**

---

*For many, he was like a return of Christ For others, Gandhi was new incarnation of Jean-Jacques Rousseau and of Tolstoy, and preaching to men to return to nature.*

**Romain Rolland**

---

*I and others may be revolutionaries, but we are disciples of Mahatma Gandhi, directly or indirectly, nothing more, nothing less.*

**Ho-Chi Minh**