गान्धि-तत्त्व-शतकम्

Imprint page

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मङ्गेश-वेङ्कटेश-नाड्कर्णिना विरचितम्

Gandhi-Tattva-Shatakam

A Century of Verses in Sanskrit on
Gandhi's Philosophy

With Transliteration, Meaning of Words
and Translation in English
by
Mangesh Venkatesh Nadkarni

आमुख

राष्ट्रीय पुस्तक न्यास, भारत अपने प्रकाशन कार्य के अंतर्गत विभिन्न भाषाओं में देश का विशिष्ट साहित्य पाठकों के सम्मुख प्रस्तुत करता रहा है। इस कड़ी में अब न्यास संस्कृत भाषा में भी प्रकाशन प्रारम्भ कर रहा है।

'संस्कृत भाषा सर्व भाषाणाम् जननी' का संदेश पूर्वकाल से बहुश्रुत रहा है। संस्कृत न केवल भाषा है, बल्कि भारत की वैश्विक चेतना की उद्बोधक संस्कृति, दर्शन, जीवनदृष्टि की अभिव्यक्ति इसके माध्यम से विस्तार पाती रही है। विश्वभर की समस्त प्राचीन भाषाओं में संस्कृत का सर्वप्रथम व उच्च स्थान है। विश्व साहित्य की पहली पुस्तक माना गया ऋग्वेद इसी भाषा का देदीप्यमान रत्न है। अत: इस भाषा में न्यास का प्रकाशन किया जाना देश व देश के बाहर भी पुस्तक प्रमियों को भारत की श्रेष्ठ ज्ञान परंपरा से जोड़ने का महत् उपक्रम ही माना जाएगा।

हमने संस्कृत प्रकाशन की दिशा में विधिवत् ध्यान देने हेतु एक योजना तैयार की। इसकी शुरुआत हमने संस्कृत भाषा-साहित्य संबंधी संगोष्ठियों से की जिसे प्राय: हमारे पुस्तक मेलों के कार्यक्रमों में जोड़ा गया। इसी क्रम में जाने-माने अर्थशास्त्री, पर्यावरणविद्, संस्कृत-विद्वान और गांधीचरित्र के तज्ञ डा. मंगेश वेंकटेश नाडकर्णी की महात्मा गांधी के विषय में पुस्तक 'गान्धि-तत्त्व-शतकम्' का प्रकाशन किया गया है। इस पुस्तक में महात्मा गांधी के जीवनबोध और कृतित्व का सार 108 श्लोकों में वर्णित है। प्रत्येक श्लोक का अंग्रेजी पाठ एवं भावार्थ भी दिया गया है। महात्मा गांधी का जीवन-दर्शन सार्वकालिक लोकप्रिय एवं सदा जिज्ञासा का विषय रहा है।

मुझे विश्वास है कि हमारी संस्कृत प्रकाशन की यह पहल देश में संस्कृत के उन्नयन का एक नया पथ प्रशस्त करेगी क्योंकि संस्कृत का उन्नयन ही संस्कृति का उन्नयन है।
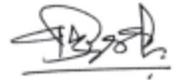
बल्देव भाई शर्मा

अध्यक्ष

भाद्रपद पूर्णिमा, विक्रमी 2074

राष्ट्रीय पुस्तक न्यास, भारत

06 सितंबर 2017

Dedication

To my Grand children -
Hansa, Panav, Nandan and Ved
and their Generation
with the hope that they will not forget
Mahatma Gandhi and his Values,
and also will keep the heritage of Sanskrit alive.

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 SanatanaDharma-Shatakam (on Hinduism from a Gandhian perspective), one after another. After this, I wrote two more Shatakams on Manava-dharma and Prajaprabhutva. Actually, Gandhi has been the moving and guiding spirit behind all the 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 languge 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 in Anustubh metre. 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 Bhai Sharma, Chairman, National Book Trust, 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, and also to the copy-editor for correcting errors and the troubles taken.

M. V. Nadkarni

गान्धि-तत्त्व-शतकम्

सुलभ्या नीतिबोधाय स्वानुष्ठाने न लक्षिताः।
धीरास्तु दुर्लभा येषां जीवनमेव बोधनम् ॥१॥

Sulabhyā nītibodhāya swānusṭhāne na lakśitā,
Dhirāstu durlabhā yeṣaṃ Jīvanameva bodhanam. (1)

Nīti-bodhāya-For preaching morals, (are), sulabhyāh-easy to find, (those who are) na lakśitāh-not attentive, swānusṭhāne-to implementation in person;tu-but, durlabhāh-hard to find, (are those), dhīrāh-noble persons, yeṣām-whose, jīvanam 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 यद्यदुपदिष्टमनुष्ठितम्।
निर्व्याजं सरलं मुक्तं संतोषेण स्वजीवने ॥२॥

Mahātma-Gāndhinā yad yad upadiṣtamanuṣṭitam,
Nirvyājaṃ saralaṃ muktaṃ Santoṣeṇa swajīvane. (2)

Yad yad-whatever, upadiṣtam-was preached, mahātma-

Gandhinā-by the noble-souled Gandhi, anuṣṭitam-was put into practice, nirvyājaṁ-without deceit, saralam-in a straightforward manner, muktam-openly, santoṣeṇa-happily, swajīvane-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)

जगति मनुजास्सर्वे प्रमादैरेव बाधिताः।
गान्धिनाऽपि कृता नैके प्रमादाः स्वस्य जीवने ॥३॥

Jagati Manujāssarve pramadaireva bādhitāḥ,
Gāndhināpi kṛthaneke pramādāh svasya jīvane. (3)

Sarve-All, manujāḥ-human beings, jagati-in the world, (are), bādhitāḥ-troubled, pramādaih-by mistakes; Gāndhinā api-by Gandhi also, aneke-several, pramādāḥ-mistakes,-kṛtāḥ-(may have been) made, svasya jivane-in own life.

> All born as humans suffer
>> being mistake-making type,
> Gandhi too may have made
>> several of them in his life. (3)

कदापि गान्धिना मिथ्याअभियोगो न च गर्वतः।
कृतो दोषविमुक्तेश्च दम्भमुक्तस्स सर्वदा ॥४॥

Kadāpi Gāndhinā mithyābhiyogo na cha garvataḥ,
Kṛto doṣa-vimukteścha dambha-muktassa sarvadā. (4)

Garvataḥ-Arrogantly, mithyā-false, abhiyogo(ah)-claim, kadāpi na kṛtaḥ-was never made, Gāndhinā-by Gandhi, doṣa-vimukteḥ-of being free from any blemish; cha-and (for), sah-he, (was), sarvadā-always, dambha-muktaḥ-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 निस्स्वार्थमुत्साहेन सकौशलम् ॥५॥

Gāndhinā viniyuktaṁ tu pūrṇaṁ svajivanaṁ khalu,
Rāṣṭra-hitāya nissvārthamutsāhena sakaushalam. (5)

Gāndhinā-By Gandhi, viniyuktaṁ-was devoted, tu-however, pūrṇaṁ-entire, svajīvānam-own life, khalu-really, rāṣṭra-for the welfare of the nation (country), nissvārthaṁ-selflessly, utsāhena-with enthusiasm, sakaushalam-skillfully.

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

निस्स्वार्थश्रद्धया तस्य प्रेरिता विविधा जनाः।
अभूतपुर्वसंख्यायां राष्ट्रकार्येऽभवन् रताः ॥६॥

Nissvārtha-śraddhayā tasya preritāḥ vividhāh janāḥ,
Abhūta-purva-sankhyāyām rāṣṭra-kārye abhavan ratāh. (6)

Preritāh-Inspired, tasya nissvatha-śraddhayā-by his selfless commitment with faith, vividhāh janāh-a variety of people, abhavan-became, ratāḥ - engaged, rāṣṭra-kārye-in the service to the country, abhūta-pūrvasan-khyāyām-in unprecedented numbers.

> *Inspired by his selfless commitment,*
> > *a variety of people became engaged,*
> *in working for the country*
> > *in numbers unprecedented. (6)*

सामान्यजनताश्चापि देशभिमानचोदिताः।
परित्यज्य निजोद्योगानाह्वाने गान्धिनो रता: ॥७॥

Sāmānya-janatāśchāpi deśābhimāna-choditāḥ,
Parityajya tu nijodyogān āhvāne Gāndhino ratāḥ. (7)

Sāmānya-Common, janatāh-people, chāpi-also, deśābhimāna-choditāḥ-inspired by pride in the country, parityajya.-left, nijodyogān- their own business/work, (and), ratā-became engaged, āhvāne Gāndhinaḥ-in (responding to) the call of Gandhi.

> *Even common people at large,*
> > *inspired by country's pride,*
> *left their own work, and joined*
> > *Gandhi's side. (7)*

विच्छिद्य जातिभेदान् हि बालका युवकास्त्रियः।
गान्धिनाऽऽकर्षिताः सर्वेऽशिक्षिताः शिक्षितास्तथा ॥८॥

Vichchidya jātibhedān hi bālakāh yuvakāsstriyaḥ,
Gāndhinākarṣitāh sarve'śikśitā śikshitāstathā. (8)

Vichchidya-Cutting down, jātibhedān-caste differences, bālakāh-children, yuvakāḥ-the young, striyaḥ-women, aśikśitāh-the uneducated, tathā-as well as/ and, śikśitāh-the educated, sarve-all, ākarśitāh-were attracted, Gāndhinā-by Gandhi.

> *Children, adults and women,*
> > *cutting down many a caste wall,*
> *educated and the uneducated,*
> > *Gandhi attracted them all! (8)*

स्वातन्त्र्यसमरे नैवाकर्षिताः केवलं तु ते।
आर्थिकोद्धारकार्येऽपि समाजोन्नतिसाधने ॥९॥

Svātantrya-samare naivākarṣitāḥ kevalaṃ tu te,
Ārthikoddhārakāryepi samājonnati-sādhane . (9)

Te-They (people), ākarṣitāḥ-were attracted, tu-however, naiva (no eva) kevalam-not only, svātantrya-samare-in the Freedom Struggle, ārthikoddhāra-kāryepi-(but) also in the task of economic development, (and), samājonn-ati-sādhane-in securing social uplift.

> *People were attracted by Gandhi*
> > *not only in Freedom Movement,*
> *but also in securing social uplift*
> > *and economic development. (9)*

जनोद्धारसमस्या तु गाम्भीर्येण विचारिता।
गान्धिना सर्वदृष्टिभ्यः समग्रं चिन्तया सह ॥१०॥

Janoddhāra-samasyātu Gāmbhīryeṇa vichārita,
Gāndhinā sarvadṛṣṭibhyaḥ samagraṃ chintayā saha. (10)

Samasyā-The problem (of), Janoddhāra-people's uplift, (was), tu-however, vichāritā-reflected upon, gāmbhīryena-in great depth, Gāndhinā-by Gandhi, sarva-dṛṣṭibhyah-from all viewpoints, samagram-comprehensively/holistically, (and), chintayā 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)

सर्वे गन्धिविचारा न लभ्यन्त एक पुस्तके।
विकीर्णा बहवस्तावल्लेखनेष्वव्यवस्थिताः ॥११॥

Sarve Gāndhi- vichārā na labhyanta eka-pustake,
Vikīrṇā bahavastavallekhaneshvavyavasthitāh. (11)
Sarve-All, (of), Gandhi-vichārḥ Gandhi's thoughts, na Iabhyante-are not found, ekapustake-in one book; tāvat-so, bahavaḥ-many, (are), vikīrṇāh-scattered, lekhaneshu -writings/articles and letters, avyavasthitāh-unsystematically.

> All of Gandhi's thoughts are not found
>> in one place in a single tome,
> but are spread over many writings,
>> without any particular mode. (11)

संग्रहलेखमालानां शतग्रन्थाः प्रकाशिताः।
अन्तर्जाले च ते लभ्या अध्येतुरुपकारकाः ॥१२॥

Sangraha-Iekha-mālānām śata-granthāḥ prakāśitāḥ.
Antarjāle cha te labhyā adhyetuh upakārakāh. (12)

Shatagranthāḥ-A hundred volumes, prakāśitāḥ-have been published, sangraha-Iekha-mālanām-consisting of all (his) writings/works; cha-and, te-they, labhya-are available, antarjāle-on the Internet; (they are), upakāra-kāḥ-useful, adhyetuh-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)

तेषामपि विशेषेण हिन्द-स्वराज्यपुस्तकम्।
गान्धेरात्मचरित्रं च विचारैस्तस्य पूरिते ॥१३॥

Teṣām api viśeṣeṇa Hind Swarājya-pustakam,
Gādherātmacharitraṃ cha vichāraistasya pūrite. (13)
Teṣām-Among them, api viśeṣeṇa-especially, Hind Swarājya pustakam-a book entitled Hind Swarājya' (Hind Swarāj), cha-and, Gāndheh-Gandhi's, atma-charitraṃ-Autobiography, pūrite-are (both) filled, vichāraih tasya-with his thoughts.

> Among them especially,
>> a book called Hind Swaraj,
> and his Autobiography
>> are filled withhis thoughts. (13)

कथा मम प्रयोगाणां सत्येन सह इत्यपि।
तस्यात्मचरितं ख्यातं गान्धिन एव हि सञ्ज्ञितम् ॥१४॥

Kathā mama prayogāṇāṃ Satyena saha' ityapi,
Tasyātma-charitam khyātam Gāndhinaiva hi sanjnitam. (14)

Tasya-His, ātmacharitam- autobiography, khyātam- is known, ityapi-also as, 'Kathā-The Story, mama prayog-āṇām-of My Experiments, Satyena sah-with Truth, sanjnitam-named, Gāndhinā-by Gandhi, eva hi- only.

> *His autobiography is also*
> > *known as 'The Story*
> *of My Experiments with Truth',*
> > *as Gandhi himself named. (14)*

यद्यदनुष्ठितं तेन सत्यस्यान्वेषणेकृतम्।
विना कापट्यमार्गेण विनयेन च निर्भयम् ॥१५॥

Yad yad anuṣṭhitaṃ tena satyasyānveṣaṇe kṛtam,
Vinā kāpaṭya-mārgeṇa vinayena cha nirbhayam. (15)

Yad yad-Whatever, anuṣṭhitam-was implemented, tena-by him, kṛtam-was done, anveṣaṇe-in pursuit, satyasya-of Truth, vina-without, kāpaṭya-mārgeṇa-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)*

जीवनस्याशयः सत्यं लक्ष्यमपि च गान्धिने।
जीवनसाधनं सत्यमाधारश्चापिसत्कृतम् ॥१६॥

Jivanasyāśayaḥ satyaṃ lakśyamapi cha Gāndhine,
Jivana-sādhanam satyam ādhāramapi satkṛtam.(16)

Gāndhine- For Gandhi, jivanasya āshayam-the purport of life, (is), satyaṃ Truth, lakśyam api-(its) aim/purpose

too, satyam-Truth, (is), jivanasādhanam-the means of life/living, ādhāraṃ api-the very basis of life, (is), satkṛtam-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 परब्रह्म सत्यमेव सदाशिवः।
सत्यात्परं न देवोऽस्ति सत्यं जगन्नियामकम् ॥१७॥

Satyameva Parabrahma satyameva Sadāśivaḥ,
Satyāt param na devósti satyaṃ jaganniyāmakam. (17)

Satyameva-Truth alone, (is), Parabrahma-the Ultimate, Satyaṃ eva-truth alone, (is), Sadāśivaḥ-Shiva the Ever Auspicious; Satyāt param-beyond Truth, no devósti-there is no God, satyaṃ-Truth, (is), Jaganniyāmakam-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)*

सत्यात् परतरं नास्ति विना सत्यं निरर्थकम्।
असत्यजीवनं शून्यं सत्येनैव हि पूर्णता ॥१८॥

Satyāt paratararn nāsti vinā satyaṃ nirarthakam,
Asatya-jivanam śūnyam sat yenaiva hi pūrṇatā. (18)

Nāsti-There is nothing, parataram-higher, satyāt-than Truth; cha-and, vinā-without, satyaṃ-Truth, nirartha-

kam-(it/anything is) meaningless; asatya-jīvanam-a life of falsehood, śunyam-(is) void/empty, pūrṇatā-perfection, (comes), satyena eva hi-only with Truth.

> *There is nothing higher than Truth,*
>> *without Truth everything 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 sukhaṃ jātaṃ Sugamaṃ jīvanam kṛtam,
Jīvayātra kṛta sādhyā satyenaiva hi nānyathā. (19)

Sukham-Happiness, jātaṃ-is born, satyena-from Truth, eva-alone; jīvanam- life, kṛtam-is made, sugamam-smooth-going; jivayātra-life's travel, kṛtā-is made, sādhyā-possible, satyena eva hi-only by (following) Truth, nānyathā-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)*

असङ्ख्यसङ्कटग्रस्तमसत्यं शान्तिघातकम्।
विग्रहाणां च बीजं वै निद्रानाशस्य कारणम् ॥२०॥

Asatṅkhya-saṅkaṭa-grastamasatyaṃ shānti-ghātakam,
Vigrahāṇāṃ cha bijam vai nidrā-nāśasya kāraṅam. (20)

Asatyaṃ-Falsehood, hi-on the other hand, (is), grastam-

stricken, (by), asankhya-countless, saṅkaṭa-sorrow(s)/difficulties/predicaments, ghātakam-destroyer (of), peace, cha-and, bijam-the seed, vigrahāṇāṃ-of conflicts, vai- surely, kāraṇam-the cause, nidrā-naśasya-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)*

गान्धिरभिनिविष्टश्च ज्ञातुं किं सुखदायकम्।
व्यक्तिभ्यश्च समाजाय ह्युभयाभ्यां हितेच्छुक: ॥२१॥

Gāndhirabhiniviṣṭaśca jnātuṃ kiṃ sukhadāyakam,
Vyaktibhyaścha samājāya hyubhayābhyām hītechchukah. (21)

Gāndhiḥ-Gandhi, abhiniviṣṭah-was engaged/interested, jnātuam in knowing, kiṃ-what, sukha-dayakam-gives happiness, vyaktibhyaḥ-to individuals, cha-and, samājāya-to society (at large), (for), (he was), hi-of course, hitechchukah-desirous of welfare, ubhayābhyām-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 नराय च।
उभयोरपि कल्याणं साध्यं तेन हि मङ्गलम् ॥२२॥

Satyānusaraṇam yogyaṃ samājāya narāya cha,
Ubhayorapi kalyāṇaṃ sādhyaṃ tena hi maṅgalam. (22)

Satyānusaraṇam-Pursuit of! Following Truth, (is), yogyam-proper/due, samājāya-for the society, cha-and, narāya for individual, kalyāṇam-welfare, ubhayoḥ-of both, api-also, (is), sādhyam-is possible, tena-by this, (and), maṅgalam-prosperity (too).

> *From the Society and individuals,*
> *pursuit of Truth is due,*
> *the welfare of both is possible*
> *by this, and prosperity too.* (22)

सत्यनीतेर्मुखान्येव वाणीकृत्योस्समन्वयः।
अहिंसाऽस्तेयमव्याजं धैर्यं स्थैर्यं प्रसन्नता ॥२३॥

Satyanītermukhānyeva vaṇi- kṛtyossamanvayah,
Ahimsāsteyam-avyājam dhairyaṃ sthairyaṃ prasannatā. (23)

Mukhāni-The (various) aspects to! faces of, satya-niteh the ethics of Truth, (are), eva-just: samanvayah-consistency between, vachā-kṛtyoh-speech and action, ahimsā- non-violence, asteyam-non-stealing, avyājam-honesty/non-deceit, dhairyam-courage, sthairyam-steadiness/steadfastness, prasannatā-a pleasing disposition;

> *Ethics of truth have various aspects:*
> *Consistency between speech and action,*
> *nonviolence, non-stealing, and non-deceit,*
> *courage, steadiness, and pleasantness.* (23)

उदारत्वं च कारुण्यं सक्रिया न्यायमित्रता।
लोकहितार्थमुत्साह एते वै सत्य-सूचकाः ॥२४॥

Udāratvṃ cha k̇āruṇyam Sakriyā nyāya-mitratā,
Lokahitārthaṃ utsāha Ete vai satya-sūchakāḥ. (24)

Udāratvaṃ-generosity, cha-and, kāruṇyaṃ-Compassion, sakriya-active, nyāyamitratā-justice-friendliness/love for justice, lokahitārtha-sotsāham-enthusiasm for people's welfare,-ete vai-these surely (are), satya-sūchakāh-indicative of (following) Truth.

> *Generosity and compassion,*
> *active love for justice,*
> *enthusiasm for people's welfare, -*
> *these surely indicate being true.* (24)

अहिंसायास्तु गूढार्थः सत्यस्यान्यमुखं खलु।
गान्धिनालोचितं चेति नैव सूदनवर्जनम् ॥२५॥

Ahimsāyāstu gūdhārthah satyasyānyamukhaṃ khalu,
Gāndhinā ālochitam cheti naiva sūdana-varjanam. (25)

Gūḍhārthah-The deep meaning of, Ahimsā-Non-violence, tu-however, (is), anya-mukhaṃ-another aspect/face, satyasya-of Truth, khalu-really, cha iti-and thus, (was), ālochitaṃ-thought, Gāndhinā-by Gandhi, na eva-not just, sūdana-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 निर्दिष्टः क्रोधमत्सरयोर्दमः।
सर्वलोकेषु वात्सल्यमद्वेषोऽरिचयस्य च ॥२६॥

Ahimsayā tu nirdiṣṭaḥ krodha-matsarayordamah,
sarva-lokeṣu vātsalyam adveṣo arichayasya cha. (26)

Ahimsayā-By Ahimsa,tu-surely (expression for emphasis), nirdiṣṭaḥ-is indicated/meant, krodha-matsarayoh-damah-control of anger and jealousy, vātsalyam-love, sarva-lokeṣu-for all people, cha-and, adveṣah-nonhatred, ari-chayasya-all enemies.

> *By non-violence is meant*
>> *control of anger and jealousy,*
> *love for all people, and*
>> *non-hatred even for enemy.* (26)

अहिंसा-सत्य-निर्व्याजा आङ्ग्ल-शासन-रोधने।
प्रायोजिताः प्रभावेण साफल्येन च गान्धिना ॥२७॥

Ahimsā-satya-nirvyājā, āngIa-śasana-rodhane,
Prāyojitāh prabhāvena sāphalyena cha Gāndhinā. (27)

Ahimsā-Nonviolence, satya-truth, nirvyājā-openness / transparency/nondeceit, (- these), (were), prāyojitāh-used, Gāndhinā-by Gandhi, āngIa. śāsana-rodhane- in opposing the British rule, prabhāvena-significantly/ strongly, cha-and, sāphalyena-effectively/fruitfully.

> *Non-violence, Truth, and non-deceit*
>> *were used byGandhi*
> *in opposing the British rule,*
>> *significantly and effectively.* (27)

दुष्टताया विरोधे ते योग्यतराः प्रमाणिताः।
भारते हिंसकास्त्रेभ्यः स्वातंत्र्यसमरे खलु ॥२८॥

Dushṭatāyā virodhe te yogyatarāh pramāṇitāḥ,
Bhārate himsakāstrebhyah swātantrya-samare khalu. (28)

Te-They (the principles of Non-violence, Truth and Non-deceit), pramāṇitāh-proved to be,yogyatarāh-more suitable/capable, virodhe-in opposing/overcom-ing, dushṭatāyāḥ-cruelty/wickedness, swātantrya-samare-in the Freedom Struggle, Bhārate-in India, himsakāstrebhyah-than violent weapons (like lāthis and guns used by the British against freedom fighters), khalu-really.

> *In the courageous Freedom Struggle in India,*
>> *these principles proved to be*
> *more capable of overcoming wickedness,*
>> *than weapons of violence.* (28)

अहिंसाया न भावस्तु कातर्यमिति गान्धिना।
व्याख्यातं बहुधा तेन भाषणेषु च लेखने ॥२९॥

Ahimsayāh na bhāvastu kātaryam iti Gāndhinā,
Vyākhyātam bahudhā tena bhāṣaṇeṣu cha lekhane. (29)

Bhāvah-The meaning, ahimsāyāh-of non-violence, na-(is) not, kātaryam-cowardice, iti-so, vyākhyātam-was told, Gāndhinā-by Gandhi, bahudhā-many times, bhāṣaṇeṣu-in speeches, cha-and, lekhane-in writing.

> *Cowardice is not the meaning*
>> *of non-violence, so was Gandhi telling*
> *again and again,*
>> *in speeches and in writing.* (29)

आवश्यकं महाधैर्यमहिंसासैनिकेषु वै।
परा हिंसा तु कातर्यादित्युक्तं गान्धिना स्फुटम् ॥३०॥

Āvaśyakaṃ mahādhairyam ahiṃsā-sainikeṣu vai,
Parā hiṃsā tu kātaryādityuktaṃ Gāndhinā sphuṭam. (30)

Mahādhairyam-Great courage, (is), āvayakam-necessary, ahiṃsāsainikeṣu-among soldiers of non-violence, vai-surely; parāhiṃsā-better is violence, kātaryāt-than cowardice, ityuktam-so was told, Gāndhinā-by Gandhi, tu-surely (expression for emphasis), (and), sphuṭam-clearly.

> *For non-violent soldiers,*
> > *great courage is necessary;*
> *better is violence than cowardice;*
> > *so was told by Gandhi clearly.* (30)

उत्पद्यन्ते समाघाताः समाजे शासनेऽपि च।
समाधानं तु तेषां वै गान्धिमार्गेण दृश्यते ॥३१॥

Utpadyante samāghātāḥ samāje hi śāsane'pi cha,
Samādhānam tu teśāṃ vai Gandhimārgeṇa dṛshyate. (31)

Samāje-In the society, cha-and, śāsane-in governance, (there), utpadyante-arise, samāghātāḥ-conflicts, hi-surely; tu-but, teṣām-their, samādhānam-solution, dṛśyate-is seen, vai-only, Gāndhi-mārgeṇa-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 दावाग्निसदृशाः खलु ॥३२॥

Kalahānām samādhānam hiṃsayām na hi vidyate,
Vardhante bhūyasā te tu dāvāgni-sadṛśāḥ khalu. (32)

Samādhānaṃ-Resolution, kalahānarn-of conflicts, na vidyate-does not exist, hiṃsāyām-in violence, hi-surely; te-they, tu-only, vardhante-aggravate, bhūyasā-very much, sadṛśāḥ,- like, dāvagni-forest fire, khalu-really.

> *Resolution of conflicts is not*
> > *there through violent ire,*
> *they only aggravate by it*
> > *really like forest fire.* (32)

स्वार्थापेक्षा हि भिन्दन्ति राष्ट्राणि च जनानपि।
हिंसाचाराः परित्याज्याः संवादः केवलं वरम् ॥३३॥

Swarthāpekśāh hi bhindanti rāṣṭrāni cha janānapi,
Hiṃsāchārāḥ parityājyāḥ samvādah kevalam varam. (33)

Swarthāpekśāh-Selfish interests, hi-only, bhidanti-divide/break, rāṣṭrāni-nations, cha-and, janān-people; hiṃsāchārāh-violence, parityājyāḥ-should be firmly rejected, (since), kevalam-only, samvādah-dialogue, varam-superior/morally acceptable.

> *Selfish interests only divide*
> > *nations and people,*
> *violence has to be firmly rejected then,*
> > *only dialogue is morally acceptable.* (33)

संलापे वर्धते ज्ञानं स्नेहभावः परस्परम्।
शमनं द्वेषभावस्य साध्यं निस्स्वार्थचेतसा ॥३४॥

Saṃlāpe vardhate jnānam snehabhāvaḥ parasparam,
Śāmanaṃ dweṣa-bhāvasya sādhyam nissvārtha-chetasā. (34)

Saṃlāpe-In (friendly) dialogue, vardhate-grows/ increases, jnānam-understanding, (and), snehabhāvaḥ-friendly feeling, parasparam-to each other; śamanam-allaying, dweṣa-bhāvasya-of feeling of hatred, sādhyam-is possible, nissvārtha-chetasā-through conscious 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॥

Āpnuvanti cha sasneham vibhedeṣvapi sammatam,
Darpatyāgena sarveṣām kśemasyālochanena cha. (35)

Vibhedeṣu api-Even in conflicts (of interest), (the parties concerned), apnuvanti-obtain, sammatam-an agreement, sasneham-with affection/love (for each other), darpatyāgena-by abstaining from arrogance, cha-and, ālochanena-by thinking, sarveṣām kśemasya-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 सर्वथा।
उग्रबुद्ध्याऽपदुत्पत्तिः सन्धिकार्ये तु सर्वदा ॥३६॥

Sarvapakśāścha vindanti svārtha-tyāgena sarvathā,
Ugrabuddhyā āpadutpattih sandhikārye tu sarvadā. (36)

Cha-And, sarva-pakśāh-all the (concerned) parties, vindanti-gain, svārthatyāgena sarvathā-by giving up selfishness by all means; tu-however, āpadutpattiḥ-riskā/danger arises, ugrabuddhyā from/by extreme/stern/rigid attitude, sandhi-kārye-in (any) task of conciliation, sarvadā-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 त्यजेत्सदा ॥३७॥

Sammataṃ yadi dussādhyam nyāyasya nikaṣastadā,
Upayuktaṃ tu sarvebhyaḥ durāgraham tyajet sadā. (37)

Yadi-If, sammataṃ-agreement, dussādhyarm-is difficult, tadā-then, nikaṣaḥ-the criterion, nyāyasya-of justice/fairness, sarvedhyaḥ-for all, upayuktaṃ-is useful; tu-but, (all), tyajet - should abandon, durāgraham-narrow insistence/headstrongness, sadā-ever/always.

> If agreement is difficult, then
>> use for all the criterion of fairness,
> but always abandon
>> narrow headstrongness.(37)

साधना यन्त्रतन्त्राणामुत्पन्नगतिरेव च।
नागरिकत्वचिह्नानि नैवेति गान्धिनो मतम् ॥३८॥

Sādhanā yantra-tantrānam utpanna-gatireva cha,
Nāgarikatvachihnāni naiveti Gāndhino matam. (38)

Sādhanā-Achievement, yantra-tantrānām-of technology, cha-and, utpanna-gati-rate of growth of production, (are), na-not, eva chihnāni-the only signs, nāgarikatva-of civilisation; iti-thus, matam-was the thought/opinion, Gāndhino-of Gandhi.

> *Achievement in technology*
> > *and growth of production*
> *are not, for Gandhi really,*
> > *the only signs of civilisation. (38)*

अहिंसाऽश्रयनिर्णीता मनुष्याणां तु सभ्यता।
अहिंसासत्यनिर्व्याजा लोकप्रगतिरूपकाः ॥३९॥

Ahiṃāāśraya nirṇītā mansyāṇām tu sabhyathā,
Ahiṃsā-satya-nirvyajā lokā-pragati-rūpakāh. (39)

Sabhyatā-Civilisation, tu-however, manuṣyāṇām-of humankind, nirṇīthā-is determined/judged, (by), ahiṃsā-āshraya-(its) dependence on non-violence; ahiṃsā-satya-nirvyājā-non-violence, truth and non-deceit, (are), rūpakāh-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 शान्तिनाशनहेतवः।
तस्माद्धर्मविचारे वै गान्धिना बहु चिन्तितम् ॥४०॥

Matadharma-vibhedāstu śānti-nāśana-hetavaḥ,
Tasmāt dharma-vichāre vai Gāndhinā bahu chintitam. (40)

Matadharmā-Religious/religion, vibhedāh-differences/divides,tu-however, (are), śānti-nāśana-hetavaḥ-causes of disturbances of peace; tasmāt-therefore, dharma-vichāre-in the matter of religion, (it was), bahu chintitam-much reflected upon, Gāndhinā-by Gandhi.

> *Religious differences*
> > *cause breach of peace in legion;*
> *hence, Gandhi gave much thought*
> > *over the matter of religion. (40)*

नानामतानुयायीनां स्नेहसौहार्दहेतवे।
अर्पितं तेन संपूर्णमन्तपर्यन्तजीवनम् ॥४१॥

Nānāmatānuyayīnāṃ sneha-sauhārda-hetave,
Arpitam tena sampūrṇam anta-paryanta-jīvanam. (41)

Sneha-sauhārda-hetave-For the sake of (promoting mutual)affection and friendship, nānā-matānuyayīnām-between followers of different religions/faiths, sampūrṇam-entire, jivanam- life, anta-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 देवश्च लक्ष्यञ्च मार्गा मतानि वै पृथक्।
विभिन्नपथमात्रेण किमर्थं बन्धुता-क्षयः ॥४२॥

Eko devaścha lakśyam cha mārgā matāni vai pṛthak,
Vibhinna-patha-mātreṇa kimartham bandhutā-kśayaḥ. (42)

Eko devaḥ-(There is only) one God, lakśyam cha-and one goal, (though there are), mārgāh-roads/approaches, matāni-religions, (are), vai-indeed, pṛthak-different; vibhinna-patha-mātreṇa-just because paths are different, kimartham-why (should there be), bandhutā-kśayah-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)

आन्तर्यं सर्वधर्माणामहिंसा सत्यशीलता।
अन्योन्य-मत-विद्वेषः सुशीलं प्रत्यसङ्गतः ॥४३॥

Āntaryam sarvadharmāṇām ahiṃsā satyaśilatā,
Anyonya-mata-vidveṣaḥ sushīlam pratiasangataḥ. (43)

Āntaryam-The inner essence, sarva-dharmāṇām-of all religions, (consists of), ahiṃsā-non-violence, (and), satyashilatā-commitment to truth/veracity; anyonya-mata-vidveṣaḥ-mutual hatred of religions, (is), asanga-taḥ-inconsistent, sushīlam 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 परधर्माणां द्वेषस्य मुख्यकारणम्।
परिहार्यं तदज्ञानं चिन्तितमिति गान्धिना ॥४४॥

Ajnānam paradharmānām dveṣasya mukhyakāraṇam,
Parihāryaṃ tadajnānam chintitam iti Gandhinā. (44)

Ajnānam-Ignorance, paradharmānām-of/about other religions, mukhyakāraṇam-is the main reason, dveṣasya-for hatred, (but), tad-that, ajnānam-ignorance, parihāryam-can be removed, iti-so/thus, chintitam-was thought, Gāndhinā-by Gandhi.

Ignorance of other religions
is the main cause of hatred,
but that can be removed,
Gandhi thus reflected. (44)

नानामतगतानां च धर्मग्रन्था निरूपिताः।
गान्धेः प्रार्थनमेलासु नियमेन च सादरम् ॥४५॥

Nānāmatagatānāṃ cha dharma-granthā nirūpiutāḥ,
Gāndheḥ prārthana-melāsu niyamena cha sādaram . (45)

Dharma-granthāh-Sacred books, nānā-matagatānāṃ-of the followers of various religions, nirūpitāḥ-were recited/presented, prārthana-melāsu-during/in the prayer meetings, Gāndheh-of Gandhi, niyamena-regularly, cha-and, sādaram-with due regard.

Sacred books of different faiths
were recited during
Gandhi's prayer meetings
regularly and with due regard. (45)

गान्धिना न कृता चेष्टा धर्मस्यैकस्य वर्धने।
परस्परमतज्ञानमेव तेन प्रबोधितम् ॥४६॥

Gandhinā na kṛtā cheṣṭā dharmasyaikasya vardhane,
Paraspara-mata-jnānam eva tena prabodhitam. (46)

Na-no, cheṣṭā-attempt, kṛtā-was made, Gāndhinā-by Gandhi, vardhane-in the development, dharmasya ekasya (dharmaikasya)-of one/united religion; paraspara-mata-jnānam-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 यदैकधर्मस्य स्थापनं परिचेष्टितम्।
भिन्नमतैस्तदा सृष्टः धर्म एव हि नूतनः ॥४७॥

Yadā yadaikadharmasya sthāpanaṃ pariceṣṭitam,
Bhinnamataistadā sṛṣṭah dharma eva hi nūtanah. (47)

Yadā yada-whenever, sthāpanam-establishment, eka-dharmasya-of a single religion, pariceṣṭitam-it was tried (in the past), bhinna mataih-with different religions, tada-then, nūtanah-(a) new, dharmah-religion, eva hi-only, sṛṣṭah-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 मुक्तोऽपूर्णतया न तु।
तथापि नीतिपाठास्ते लभ्यन्ते तेष्वसंशयम् ॥४८॥

Ekópi matadharmashcha mukto'pūrṇatayā na tu,
Tathāpi cha nītipāṭhāste labhyante teṣvasaṃśyam. (48)

Na tu ekopi-Not even one, matadharmah-religion, mukto-is free, apūrṇatayā-from imperfection; cha-and, tathāpi-even then, nītipāṭhāḥ-lessons on ethics, labhyante -are found, teṣu-in them, asaṃsaśayam-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 सन्त्यक्ता मतधर्मा हि गान्धिना।
सर्वे सम्मानितास्तेन विनान्धश्रद्धया धिया ॥४९॥

Tasmādeva no santyaktā mata-dharmā hi Gāndhinā,
Sarve sammānitāstena Vināndhaśraddhayā dhiyā. (49)

Tasmādeva-That is why, mata-dharmāḥ-religions, na santyaktāh-were not abandoned/ given up, hi-surely, Gāndhinā-by Gandhi; sarve-all, sammānitāh-were highly respected, tena-by him, (but), vinā-without, andha-śraddhayā-blind belief, dhiyā-with understanding.

> *That is why Gandhi did not*
> > *reject religions at all,*
> *he respected them all highly,*
> > *but without blind belief.* (49)

स्वधर्मो मातृवत्तस्मान्मातृद्रोहो मतान्तरम्।
अशान्तिकारणं मत्वा विरुद्धं तद्धि गान्धिना ।।५०।।

Svadharmo mātṛvat tasmāt matṛdroho matāntaram,
Aśanti-kāraṇaṃ matvā viruddham taddhi Gāndhinā. (50)

Svadharmo-one's own religion, matṛvat-is like (one's) mother; tasmāt-hence, matāntaram-religious conversion, matṛdroho-is treachery against mother, (and also), matvā-regarding it, aśanti-kāraṇam-as peace disturbing; tad hi-it (therefore), viruddham-was opposed, Gāndhinā-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 क्वापि गान्धिना।
धर्मग्रन्थाश्च शास्त्राणि तर्काद्बहिष्कृतानि न ।।५१।।

Tarkabudhervinā śraddhā na grāhyā qvāpi Gāndhinā,
Dharmagranthāścha Śastrāni tarkād bahiṣkṛtāni na. (51)

Śraddhā-Belief, vina-without, tarka-buddheh-logical reasoning/rationality, na grāhya-was not acceptable, kvāpi-at any time/place, Gāndhinā-for Gandhi; dharma-granthāh-sacred books of religions, cha-and, śastrāṇi-shastras or ancient law books like the Manusmriti, (were), na-not, tarkād bahiṣkṛtani-deemed outside of logic.

> *Belief without logic surely was not*
>> *for Gandhi acceptable;*
> *sacred books and the Shastras*
>> *are not without logic sustainable. (51)*

तथापि तर्कसीमा वै गान्धिनाङ्गीकृताः स्फुटम्।
आत्मानुभूतिप्रस्तावस्तर्कातीतस्तु सम्मतः ।।५२।।

Tathāpi tarkasimā vai Gāndhināṅgikṭāh sphuṭam,
Ātmānubhūti prastāvatarkātitastu sammatah. (52)

Tathā api-Even then, tarka-simāh-limits of logic, angikṛtāh-were conceded, vai-surely, Gāndhinā-by Gandhi, sphuṭam-clearly; (for example), ātmānubhūti-prastāvaḥ-the subject of experiencing/understanding the Self, sammataḥ-was accepted, tarkātitaḥ-as beyond reasoning/logic, tu-verily.

> *Even then the limits of logic*
>> *were by Gandhi clearly conceded,*
> *understanding the Self as beyond logic*
>> *was, for example, accepted. (52)*

गान्धेर्नासीद्रुचिः काचिच्छास्त्रोक्त-विधिकर्मसु।
मतीय-भगवद्ज्ञाने यत्त आसन् विभेदकाः ।।५३।।

Gāndhernāsidruchiḥ kāchit ṣāstrokta-vidhikarmasu,
Matīyabhagavadjnāne yatta āsan vibhedakāḥ. (53)

Gāndheḥ-Gandhi, na āsit-had no, ruchiḥ-interest, kāchit-even to a little extent/at all, vidhikarmasu-in rituals/rites, śastrokta-according to/as told in the Śastras, (and), (in), matīya/sectarian/religious, bhagavad-jnāne-theories about God/theology, yat-since, te-they, āsan-were, vibhedakāḥ dividers (of people).

> *Gandhi had no interest at all*
>> *in religious rites*
>> *and in theology, since they*
>>> *divided rather than united. (53)*

नीतिपाठास्तु भिन्नेषु समरूपा मतेष्वपि।
धर्मो नास्ति विना नीतेर्नीतिरेवैक्यकारिणी ।।५४।।

Nītipāthāstu bhinneṣu samarūpa mateṣvapi,
Dharmo nāsti vina niteḥ nitirevaikya-karīnī. (54)

Tu-However, api-even, bhinneṣu matesu-in different religions, nītipāṭhāḥ-moral lessons/ethics, (are), tu-indeed, samarupāḥ-similar; nāsti-there is no,dharmaḥ-religion, vinā-without, nīteḥ-ethics; nītiḥ eva-ethics only, (is), aikya-kāriṇī-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 ते जातिभेदो न नैतिकः ।।५५।।

Nichochcha-jāti-bhāvāstu Hindū-dharmasya śatravaḥ,
Nindita gāndhinaivam te Jātibhedo na naitikaḥ.(55)

Tu-However, nichochcha-bhavāḥ-the feelings/attitudes of high and low/hierarchy, (are), śatravaḥ-enemies, Hindū-dharmasya-of Hinduism; evam-thus, (were),te-they, nindita-were condemned, Gāndhinā-by Gandhi; jāti-bhedaḥ-caste differentiation/discrimination, (is), na-not, naitikaḥ-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।
एवं हि तीक्ष्णशब्देषु धिक्कृतं गान्धिना स्वयम् ।।५६।।

Aspṛśyatā viśeṣeṇa mahādustā cha nirghṛṇā,
Evaṃ hi tīkśna-śabdeṣu dhikkṛtaṃ Gāndhinā svayam. (56)

Aspṛśyatā-Untouchability, viśeṣeṇa-especially, (is), mahādustā-very wicked, cha-and, nirghṛṇā-inhuman/merciless/shameless; evarn-thus, tīkshna-śabdeṣu-in strong words, (it was), dhikkṛtam-condemned, Gādhinā-by Gandhi, svayam - himself.

Very wicked and inhuman is
untouchability especially,
Gandhi condemned it thus,
himself very strongly. (56)

विषमता मनुष्येषु ह्यवज्ञया श्रमं प्रति।
इति गान्धिविचारस्तु विज्ञेयो विज्ञमानवैः ।।५७।।

Viṣamatā manuṣyeṣu hyavajnayā śramaṃ prati,
Iti Gāndhi-vichārastu vijneyo vijnamānavaiḥ. (57)

Viṣamatā-Disparity, manuṣyeṣu-among people/in hum-ankind, (is), avajnayā-due to contempt, prati-towards, shramam-(body/manual) labour, hi-indeed;iti-such, vichāraḥ-thought,Gāndhi-of Gandhi, tu-however, vijneyo-has to be undersood, vijna-mānavaiḥ-by wise people.

Disparity among people is
due to contempt towards labour;
this thought of Gandhi has to be unerstood
by the wise all over. (57)

ये जनाः पंकिले कार्ये रता वा दुष्करे बहु।
अर्जयन्ति बहु स्वल्पं ते भूयोऽर्हन्ति यद्यपि ॥५८॥

Ye janāḥ pankile kārye ratāḥ vā duśkare bahu,
Arjayanti bahusvalpam te bhūyorhanti yadyapi. (58)

Janāḥ-People, ye-who, ratāḥ-are engaged, pankile-in dirty, kārye-work,va-or, bahu duṣkare-in strenuous/ difficult (work), arjayanti-earn, bahu svalpam-very little, yadyapi-though, (they), arhanti-deserve, bhūyah-more.

> *People engaged in*
>> *dirty and difficult chore,*
> *earn very little, though*
>> *deserving even more. (58)*

अनुभवन्ति दारिद्र्यं स्वशरीरश्रमे स्थिताः।
येन केन प्रकारेण तेऽन्यजनैः प्रशोषिताः ॥५९॥

Anubhavanti dāridryam swa-śarira-śrame sthitāḥ,
Yena kena prakāreṇa te anya-janaiḥ praśoṣitāḥ. (59)

(Those who are), sthitāḥ-dependent upon/established, svaśarira-śrame-in own manual labour, anubhavanti-experience, dāridryam-poverty; yena kena prakāreṇa-in some way or the other, te-they, praśoṣitāḥ-thoroughly exploited, anya-janaiḥ-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)*

गान्धेरास्तामुपायौ द्वौ समस्याया निवृत्तये।
श्रमिकान् प्रति ह्येकस्तु द्वितीय इतरान् प्रति ॥६०॥

Gāndherāsthām upāyau dvau samasyāyāḥ nivṛttaye,
Śramikān prati hyekastu dwitiya itarān prati. (60)

Nivṛttaye-For the solution, samasyāyāḥ-of (this) problem, (there were), dvāu-two, upaye-strategies, Gandheh-of Gandhi; ekaḥ tu-one (was), ni-indeed, prati-for, śramikān-workers/labourers, (and), dwitiyo-the second, (was), itarān 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 ते श्रमिकास्सन्तु तत्पराः।
इतरश्रमिकैः साकं रक्षेयुस्तानिति क्रमः ॥६१॥

Vichintya swādhikārān te śramikāssantu tātparāḥ,
ītara-śramikaih sākam rakśemustāniti kramah. (61)

Vichintya-Having given thought to, swādhikārān-own rights, śramikāḥ santu-let the workers remain, jāgarāḥ-alert/awake, (and), sākam-along with, itara-śramikaih-other workers, rakśeyuḥ-should protect; tan-them (the rights), iti-thus, kramah-is the way/course.

> *Giving thought to own rights*
>> *let the workers be awake,*
> *and joining with other workers,*
>> *protect them, this way. (61)*

श्रमिकानमदाबादे चम्पारण्ये च कर्षकान्।
सत्याग्रहे समायोज्य साहाय्यं गान्धिना कृतम् ॥६२॥

Śramikān Amadābāde Champāraṇe cha karṣakān,
Satyāgrahe samāyojya sāhāyyam Gāndhinā kṛtam. (62)

Sāhāyyam kritam-Help was given, Gāndhinā-by Gandhi, śramikān-to (mill-) workers, Amadābāde-in Ahmedabad, cha-and, karṣakān-peasants, Champāraṇe-in Champaran (Bihar), samāyojya-by uniting/organ-ising (them), satyāgrahe-in their peaceful struggle (against exploiters).

> *Gandhi helped through organising*
> *mill workers in Ahmedabad*
> *and peasants in Champaran*
> *in theirpeaceful struggles hard.* (62)

कर्तव्यमधिकारश्च नाणकस्य मुखद्वयम्।
स्थितौ तौ नित्यसंयुक्तौ गान्धिनैवमुदीरितम् ॥६३॥

Kartavyam adhikāraścha nāṇakasya mukhadva yam,
Sthitau tau nitya-saṃyuktau Gāndhinaivam udiritam. (63)

Kartavyam-duty, cha-and, adhikārāḥ-right(s), (are), mukha-dvayam-are two faces, nāṇakasya-of (one) coin; tau-they (both), (are), nitya-saṃyuktau-always joined together; evam-thus, udīritam-was put forth, Gāndhinā-by Gandhi.

> *Duties and rights, however,*
> *are two faces of one coin,*
> *they always go together;*
> *thus did Gandhi enjoin.* (63)

श्रमिकाश्चोपदिष्टास्ते प्राप्तुं प्रशिक्षणं परम्।
मद्यपानं परित्यक्तुं भवितुं गौरवान्विताः ॥६४॥

Śramikāśchopadiṣṭāstu prāptum praśikśaṇam hitam,
Madyapānaṃ parityaktuṃ bhavituṃ gauravānvitāh. (64)

Śramikāh-workers, upadiṣṭāh-were advised (by Gandhi), tu-however, prāptum-to get, hitam-proper/suitabIe, praśikśaṇam-education/training, (and), parityaktum-to give up, madyapānam-drinking liquors, bhavitum-so that they become, gauravānvitāh-respec-table.

> *Workers were advised*
> *to get properly educated,*
> *and give up drinking,*
> *to become respected.* (64)

श्रीप्रभावसुयुक्तानां कार्यं महत्तरं स्मृतम्।
तेषां न्यायदयापूर्णाचरणमेव भूषणम् ॥६५॥

Śriprabhāva-suyuktānām kāryam mahattaram smṛtam,
Teṣām nyāya-dayā-pūrṇācharaṇameva bhūṣaṇam. (65)

Kāryam-Duty, śriprabhāvasuyuktānām-of the wealthy, (is), smṛtam-is regarded as, mahattaram-more impor-tant/crucial (than in the case of the poor); teṣām-for them, ācharaṇam-a behaviour/conduct, (which is), pūrṇa-full of, nyāya-justice, (and), dayā- compassion/mercy, eva-only, bhūṣaṇam-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 तैस्त्याज्यः कुत्सनं तत् प्रति त्यजेत्।
सर्वहिताय कुर्याद् वै कायकं प्रीतिपूरितम् ॥६६॥

Dehaśramo na taistyājyuah kutsanaṃ tad prati tyajet,
Sarvahitāya kuryadvai kāyakam priti-pūritam. (66)

Dehaśramo-manual labour/body work, na tyājyah-should not be given up, taih-by them (the rich and powerful), (but), kutsanarn-contempt, tad prati-towards it, tyajet-should be given up; sarva-hitāya-for the welfare of all, kāyakam-manual labour, kuryāt-should be done, vai-surely, priti-pūritam-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।
वर्तितुं देशकार्ये वै श्रमदानेन शर्मणा ॥६७॥

Gāndhinā preritāh sarvāh striyaścha puruśā api,
Vartitum deśakārye vai śramadānena śarmaṇā.(67)

Sarvāh-All, striyah-women, (and), puruṣah-men, api-also, preritāh-were urged, Gāndhinā-by Gandhi, vartitum-to remain engaged, vai-surely, deśakārye-in the country's work, śramadānena-through gifting/contributing (own) labour, śarmaṇā-happily.

> *Women as well as men*
> *were all urged by Gandhi*
> *to engage themselves in country's work*
> *through voluntary labour and happily. (67)*

श्रमस्तु घटको मुख्य उत्पादनस्य वृत्तिषु।
श्रमिकाणां हितेनैव देशसौख्यं प्रवर्धते ॥६८॥

Śramastu ghaṭako mukhya utpādanasya vṛttiṣu,
Śramikānāṃ hiteneva deśa-saukhyam pravardhate. (68)

Śramah-Labour, tu-indeed, mukhyah-is an important, ghaṭakah-factor/agent, vṛttiṣu-in the process, utpādanasya-of production; eva-only, (through) (securing), hitena-the welfare, śramikānām-of workers deśa-saukhyam-happiness of the country, pravarādhate-increases much.

> *Labour is indeed an important*
> *factor in the production process;*
> *only by ensuring workers' welfare,*
> *can a country gain more happiness. (68)*

यदा यन्त्राण्युपाश्रित्य श्रमिकाणां नियोजनम्।
अल्पीकृतं तदा वृद्धिर्दारिद्र्यस्य ध्रुवा खलु ॥६९॥

Yadā yantrānypāśritya śramikāṇāṃ niyojanam,
Alpīkṛtaṃ tada vṛddhiḥ dāridryasya dhruvā khalu. (69)

Yadā-when, niyojanam-employment, śramikāṇām-of labour, alpikṛtaṃ-minimised, yantrān upāshritya-by depending on machines, tadā-then, vṛddhih-increase, dāridryasya-of poverty, dhruvā-is certain, khalu-really.

> *When employment is minimised*
> *by depending on machinery,*
> *there takes place certainly*
> *a real growth of poverty. (69)*

प्रकटितो विरोधस्तु यन्त्र-मोहाय गान्धिना।
विशेषेण यदा तस्मात् निरुद्योगत्वमागतम् ॥७०॥

Prakaṭito virodhastu yantramohāya Gāndhinā,
Viśeṣeṇa yadā tasmāt nirudyogatvamāgatam. (70)

Virodhaḥ-Opposition, prakaṭitaḥ-was expressed, Gāndhinā-by Gandhi, tu-only, (was), prati-towards, yantra-mohāya-for infatuation/obsession with-machinery, viśeṣeṇa-specially, yadā when, tasmāt-thereby, nirudyogatvam-unemployment, āgatam-came/was caused.

> Gandhi's opposition was only
> > towards obsession with machinery,
> (not machinery per se), when thereby
> > unemployment resulted especially. (70)

दारिद्र्यस्य लघूद्योगैर्गान्धिनोक्तं निवारणम्।
ग्रामोद्योगो विशेषेण देशेऽशेषे प्रसारितः ॥७१॥

Dāridryasya laghūyogaih Gandhinoktam nivāraṇam,
Grāmodyogo viśeṣeṇa deśe'śeṣe prasāritaḥ. (71)

Nivāraṇam-Removal, dāridryasya-of poverty, uktam-as told by Gandhi, laghūdyogaih-is through small industries, viśeṣeṇa-especially, grāmodyogath-village industries, prasāritaḥ-spread/scattered, deśe'śeṣe-in the whole 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 न वैषम्यं हितसाधकम् ॥७२॥

Tathāpi kaṭhinam kāryarn dāridryasya nivāraṇam
Śrimatām durbalānām na vaiṣamyam hitasādhakam. (72)

Tathāpi-Even then, nivāranāmm-removal, dāridryasya-of poverty, (is), (a), kaṭhinam-difficult, kāryam-task; vaiṣamyam-the disparity, (between), śrimatām-the rich, (and), durbalānām-the poor, (is) no-not, hitasādhakaṃ-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)

सर्वेषां प्रेरका नूनमर्थाभिवृद्धये मताः।
अर्थार्जनेऽप्यदासत्वं सर्वेषां हितकारकम् ॥७३॥

Sarveṣām prerakāḥ nūnam arthabhivṛdhaye matāḥ,
Arthārjane'pyadāsatvam sarveṣām hitakārakam. (73)

Prerakāḥ-Incentives, (are), nūnam-surely, matāḥ-considered (necessary), sarveṣām-for all, arthābhivṛddh-aye-for economic development; adāsatvam-non-slavery/ some freedom, arthārjane-in creating/earning wealth, (is), api-also, hitakārakam-is beneficial/good, sarveṣām-for all.

> Incentives are necessary
> > for economic development;
> some freedom is beneficial for all
> > also in economic betterment. (73) [1]

आर्थिक-प्रेरकैस्सन्धिर्वैषम्यस्यापसारणे।
गान्धिना यतितं गाढं क्षेप-कल्पनया हृदा ॥७४॥

Ārthika-prerakaissandhiḥ vaiṣamyaayāpasāraṇe
Gāḍhinā yatnitam gāḍham Nyāsa-kalpanayā hṛdā. (74)

Sandhiḥ-Reconciliation, ārthika-prerakaiḥ-with economic incentives, apasāraṇe-in the removal/reduction, vaiṣamyasya-of disparity/inequality (between the rich and the poor), yatnitam-was tried, gāḍham-hard, (and), hṛda-wholeheartedly, Gāndhinā-by Gandhi, kalpanayā-through the concept of, nyāsa-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 trusteeship for sure. (74)

अतिव्ययो न कर्तव्यो धनाढ्यैर्भोगकर्मणि।
प्रजाहिताय दातव्यो भागोऽप्यर्थार्जनस्य च ॥७५॥

Ativyayo na kartavyo dhanāḍhyairbhogakarmaṇi,
Prajāhitāya dātavyo bhāgo'pyarthārjanasya cha. (75)

Ativyayo-Excessive expenditure, bhogakarmaṇi-on consumption/enjoyment, na kartavyo-should not be incurred, dhanāḍhyaiḥ-by the rich/wealthy, cha-and, bhāgo-a part, arthārjanasya-income earned, dātavyo-should be offered/dedicated, prajā-hitāya-for 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)

समाजेऽर्थार्जनं शक्यं सहकारितया ननु।
न्यास इति प्रणेतव्यो धनोपयोगकारणात् ॥७६॥

Samāje'rthārjanaṃ śakyaṃ sahakāritayā nanu,
Nyāsa iti praṇetavyo agatyasyādhikam dhanam. (76)

Arthārjanam-Earning an income/creation of wealth, samāje-in the society, shakyam-is possible, sahakāritayā-through (mutual) co-operation, nanu-surely; (therefore), dhanam-money/wealth, adhikam-in excess, agatyasya-of requirement/necessity, praṇetavyaḥ-should be treated, iti-as, nyāsaḥ (nyasa)-a trust (for others' benefit, not for one's own use).

For an income to be earned,
co-operation in the society is a must;
any excess income above needs
should therefore be treated as a Trust. (76)

वर्तन्ते धतिकास्तस्माल्लोके निक्षेपधारिणः।
न्यासतत्त्वं समादिष्टं प्रजाहिताय गान्धिना ॥७७॥

Vartante dhanikāḥ tasmāt loke nikśepadhāriṇaḥ,
Nyāsatattvam samādiṣṭaṃ prajāhitāya Gāndhinā. (77)

Tasmāt-Therefore, dhanikāḥ-the rich, vartante-are, nikṣepa-dhārinah-trusees, loke-in the society/world; nyāsa-tattvam-the theory/principle of trust/trusteeship, samādiṣṭam-was taught/preached, Gāndhinā-by Gandhi, prajāhitāya-in the interest of people's welfare.

The rich therefore should be 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 ह्युद्वर्तं तेषां ग्राह्यं तदा दृढम् ॥७८॥

Yadyetad dhanikairbuddhyā svārthena choparodhitam,
Rājasvamiti hyudvartam graāhyam tadā dṛḍham. (78)

Yadi-If, etad-this (principle), uparodhitam-resisted/ opposed/not followed, dhanikaih-by the rich, buddhyā -deliberately/purposely, cha-and, svārthena-selfishly, tada-then, teṣām-their, udvartam-surplus (earnings/ income/ wealth over needs of necessary consumption and investment), grāhyam-has to be taken, rājasvam iti- as tax owed to the government, dṛḍham-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 गान्धिनैवैष उपायस्तु विचारितः।
तदापि तेन शिष्टो वै ह्यधिकमैच्छिको विधिः ॥७९॥

Yadyapi Gāndhinaiveṣa upāyastu vichāritah,
tadāpi tena śiṣṭo vai hyadhikam aichchhiko vidhih. (79)

Yadyapi-though, eṣah-this, upāyo-solution, (was), vichāritah-considered/thought of, Gāndhinā-by Gandhi, tu-indeed, tadāpi-even then, aichchhiko-the voluntary, vidhih-method/procedure/way/option, śiṣṭo-was approved, adhikam-even more, tena-by him.

> *Though this solution was*
> > *by Gandhi himself considered,*
> *the voluntary way was*
> > *by him even more preferred.* (79)

गान्धिनः कल्पनेयं तु प्रत्येकं परमो जनः।
स्वातन्त्रहरणं वर्ज्यं कस्याप्यन्यायतः खलु ॥८०॥

Gandhinah kalpaneyam tu pratyekam paramo janah,
Svātantrya-haraṇam varjyam kasyāpyanyāyatah khalu. (80)

Gandhinah-in Gandhi's, kalpaneam-considered view/ idea, tu-indeed, pratyekm janah-every individual, paramo-is important; svātantrya-haraṇam-depriving the freedom, kasyāpi-of anybody, anyāyatah-unjustly, (should), varjyam-be avoided, khalu-really.

> *Every individual is important*
> > *in Gandhi's considered view;*
> *his freedom should never be taken away*
> > *unjustly for a purpose untrue.* (80)

राज्यस्य सार्वभौमत्वे गान्धिरासीदनन्दितः।
न्यायार्पणे च सर्वेषां राज्यानां स सशङ्कितः ॥८१॥

Rājyasya sārvabhaumatve Gāndhirāsidananditah,
Nyāyārpaṇe cha sarveṣām rājyānām sa saśaṅkitah. (81)

Gāndhih-Gandhi, āsīt-was, ananditah-unhappy, sārvabhaumatve-about the sovereignty, rājyasya-of the state; cha-and, sah-he, saśaṅkitah-was very sceptical, sarveṣām-of all, rājyānām-the states, nyāyārpaṇe-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।
राज्याधिकारिणस्तस्मात् प्रलुब्धा हिंसया ननु ॥ ८२॥

Samasta-rājyaśāktistu hiṃsācharaṇam āśritā,
Rājyādhikāriṇah tasmāt pralubdhā-hiṃsayā nanu. (82)

Rājyaśaktih-The power of the state, samasta-as a whole/
in toto, āshritā-is dependent upon, hiṃsācharaṇam-
acting violently; tasmāt-hence, rājyādhikāriṇah-those in
charge of the state (political leaders and bureaucrats),
pralubdhāh-are tempted, hiṃsayā-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)

अन्तर्गतानि हिंसायां प्रजाधिकारमर्दनम्।
प्रजाः खेदयितुं शक्तिरुत्कोचस्य निरीक्षणम् ॥८३॥

Antargatāni himsāyām prajādhikāra-mardanam,
Prajāh khedayitum śaktirutkochasya nirīkśaṇam. (83)

Hiṃsāyām-In the (scope of) violence, antargatāni-are
included, mardanam-crushing, prajādhikāra-citizen
rights, śaktih-power, khedayitum-to harass, prajāh-
citizens, (and), nirikśaṇam-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 सर्वान्पशूनपि च खेचरान् ॥८४॥

Prakṛtim prati hiṃsāapi hiṃsayāḥ pramukham mukham,
Bādhate manujān sarvān pashūnnapi cha khecharān. (84)

Hiṃsā-violence, prakṛtim prati-towards nature/
environment, api-also, (is), pramukham mukham-a
prominent face, hiṃsāyāḥ-of violence; (it), bādhate-
harasses, sarvān-all, manujān-humans, api-also, puśūn-
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 निसर्गरूपनाशनम्।
जना ग्रामेषु प्रायश्च मृदुलाः प्रकृतिं प्रति ॥८५॥

Loka-hitāya hātavyam nisarga-ghāitam-akṣamam,
jana grameṣu prāyaścha mṛdulāḥ prakṛtim prati. (85)

Loka-hitāya-For the sake of people's wellbeing, akṣa-
mam-improper/non-forbearing, nisarga-ghātam-injury
to nature, hātavyam-should be avoided, cha-and, janāh-
people, grāmeṣu-in the villages, (are), prāyah-mostly,
mṛdulāh-gentle/tender, prakṛtim prati-towards nature.

> *For the sake of people's wellbeing,*
> *avoid injury to nature that is improper,*
> *but luckily people in the villages mostly*
> *are quite gentle to nature.* (85)

राज्योद्देशो हि लोकानां हितरक्षणमेव तु।
तदापि नायकाः प्रायः मग्नास्सन्ति स्वपोषणे ॥८६॥

Rājyoddeśo hi lokānām hitarakśaṇameva tu,
Tadāpi nāyakāh prāyah magnāssanti svapoṣane. (86)

Rājyoddeśo(-ah)-The purpose of the state, hi-itself, (is), hitarakśaṇam-protection/promotion of the welfare, lokānām-of people, eva-only, tu-indeed, tadāpi-even then, nāyākāh-leaders, prāyah-mostly, santi-are, magnāh-absorbed, svapoṣane-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 रुचिर्नासीद् गान्धिनो राज्य-शासिते।
समाजवादनीतेऽपि प्रभुप्रणीतशासने ॥८७॥

Tasmādeva ruchirnāsid Gāndhino rājya-śāsite,
Samājavāda-nite'pi prabhu-praṇīta-śāsane. (87)

Tasmāt eva-That is why, Gāndhinah-Gandhi's, ruchih-liking, na āsit-was not in, rajya-śāsite-state regulated, śāsane-governance, prabhu-praṇīta-conducted by mighty leaders, samājavāda-nite api-even if inspired by the socialist ideology.

> *That is why Gandhi did not like*
> > *State-regulated governance*
> *by a few strong persons,*
> > *though of socialist countenance.* (87)

अनासक्तस्तथाप्येष प्रशासने ह्यराजके।
यद्यपि कैश्चिदेषोऽपि पृथक्त्वेन हि व्याकृतः ॥८८॥

Anāsaktah Tathāpyeṣa praśasane hyarājake,
Yadyapi kaiśchideṣopi pṛthktvena hi vyākṛtah. (88)

Tathāpi-Even then, eṣah-he, anāsaktah-was not interested, hi-at all, arājake prasāsane-in anarchy without governance, yadyapi-though, eṣah api-he also, vyākṛtah-wasinterpreted, pṛthaktvena-differently, kaischid-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 समस्यायाः काङ्क्षितं ननु गान्धिना।
विकेन्द्रकृत-राज्ये हि जनेभ्यः स्वानुशासिते ॥८९॥

Samādhānam samasyāyāḥ kāṇkśitam nanu Gāndhinā'
Vikendrīkṛta-rājye hi janebhyaḥ svānushāsite. (89)

Samādhānam-The solution, samasyāyāh-to the problem, kāṇkśitam-was sought, tu-indeed, Gāndhinā-by Gandhi, nanu-indeed, vikendrikṛta rajye-in a decentralisedstate, hi-only, svānushāsite-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 राज्य एकैकं केन्द्रमेव तु।
राज्यशक्तिर्विकीर्णास्ति ग्रामेषु नगरेषु च ॥९०॥

Vidyate nedṛs'e rājya ekaika-kendrameva tu,
Rājyaśakti vikīrṇāsti grāmeṣu nagareṣu cha. (90)

ldṛśe-In such, rājye-a (decentralised) state, ekaikam-just a single, kendram eva-centre only,na vidyate-does not exist; (but), rājyaśaktih-power of the state, vikirṇā asti- is scattered/distributed, grāmeṣu-in villages, cha-and, nagareṣu-incities.

In such a decentralised state,

    there is not just a single centre;

but state power lies scattered

    among all villages and cities. (90)

हिन्दस्वराज इत्युक्तं गान्धिना राज्यमीदृशम्।
ग्रामस्थ-जन-बाहुल्याद् ग्रामस्वराज च श्रुतम् ॥९१॥

Hind-svarāja ityuktam Gāndhinā rājyamidṛśam,
Grāmastha-jana-bāhuIyād Gram-svarāja cha śrutam. (91)

ldṛśam-Such, rājyam-a (decentralised) state, uktam-was called, iti-as, Hind-svarāj-Hind-svarāj (Home rule), Gāndhinā-by Gandhi; cha-and, grāmastha-jana-bāhuIyāt -since bulk of the people stay in villages, (it was), śrutam -known as, Grāmasvarāj-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 वेदकालाद्धि ग्रामेषु सन्ति भारते।
प्रजाशासितसंस्थास्तु यद्यपि न निरन्तरम् ॥९२॥

Ārabhya vedakālāt hi grāmeṣu santi Bhārate
Prajāśasita-saṃsthāstu yadyapi na nirantaram. (92)

Ārabhya-Beginning with/ Since, Vedakālāt-the Vedic times, hi-indeed, saṃsthāh-institutions, prajā-śāsita- ruled by citizens/people, santi-have been existing, Bhārate-in India, grāmeṣu-in villages, tu-surely,yadyapi -though, no-not, nirantaram-continuously.

Since the Vedic times,

    in Indian villages there have been

institutions ruled by people,

    though not continuously seen. (92)

आख्याता वेदकालेषु विदथा इत्यनेकशः।
उक्ता पञ्चायताश्चैव क्रमशस्तदनन्तरम् ॥९३॥

Ākhyātā VedakaIeṣu Vidathā ityanekaśaḥ,
Uktā Panchayatāśchaiva kramaśastadanantaram. (93)

(They), ākhyātāḥ-were referred, vedakāleṣu-in the vedic times, vidathāḥ iti-as Vidathas, anekaśaḥ-often/several times; cha-and, tadanantaram-thereafter, kramaśaḥ- gradually, uktāḥ-were called, panchāyatāḥ-as Pancha- yatis.

Often referred as Vidathas

    in the Vedic times,

came to be known as Panchayatis

    gradually thereafter. (93)

तदाप्येतास्तु संस्था वै नासन् कदापि सक्षमाः।
उच्चशासन प्राबल्यात् विकसिता हि नाभवन् ॥९४॥

Tadāpyetāstu saṃsthā vai nāsan kadāpi sakśamāḥ,
Uchchaśasana-prābalyāt vikasita hi nābhavan. (94)

Tadāpi-Even then, etāḥ-these, saṃsthāḥ-institutions, na āsan-were not, sakśamāḥ-efficacious/effective/ competent, kadāpi-at any time, tu-indeed/ enough; (they), na abhavan vikasitāḥ-did not become developed, prābalyāt-due to the dominance of, uchcha-śāsana-the high(er) government.

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

मध्ये नेतृप्रजानां वै व्यवधानं बहु स्थितम्।
केन्द्रीकृत-प्रजाराज्ये विध्युक्तवरणादपि ॥९५॥

Madhye netṛ-prajānāṃ vai vyavadhānaṃ bahusthitam,
Kendrīkṛta-prajārājye vidhyukta- varanādapi, (95)

Bahu-Great, vyavadhanam-separation/distance, sthitam-exists, madhye-between, netṛ-leaders, (and), prajānām-citizens/people, (in), kendrīkrita-centralised, prajarajye-democracy, api-in spite of, vidhyukta-regular/procedure-wise, varanāt-election(s).

Great difference exists
　　between leaders and citizens,
in centralised democracies,
　　despite regular elections. (95)

सुलभ्यास्ते न वर्तन्ते वरणानन्तरं वृताः।
निवेदनाय दुःखानां नेतारस्तु जनैर्ननु ॥९६॥

SuIabhyāste ka vartante varaṇāntaram vṛtāḥ
Nivedanāya duhkhānām netārastu janairnanu. (96)

Tu-But, varaṇāntaram-after the election(s), vṛtāh-the elected, netāraḥ-leaders, vartante na-not, sulabhyāh-easy to get, nivedanāya-for reporting, duhkhān-sorrows/grievances, janaih-by people, nanu-really.

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 दुष्करम् ॥९७॥

Susādhyam grāmarājyeṣu paraspara-samāgamah,
Nivedanam cha kaṣṭānām nivāraṇaṃ na duṣkaram. (97)

Paraspara-mutual, samāgamah-meeting/association, susādhyam-is easy/quite possible, gramarājyeṣu-in village regimes (in Panchayati-Raj); cha-and, nivedanam- reporting, kaṣṭānām-of difficulties/hardships, (and), (their), nivāranam-redressal, na dushkarm-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)

मुख्यतो ग्रामराज्येषु सर्वे जनास्तु भागिनः।
युवकाश्च स्त्रियो वृद्धाः समं ग्रामस्य शासने ॥९८॥

Mukhyato grāmarājyeṣu sarve janāstu bhāginah,
Yuvakāścha striyo vṛddhāh sumam grāmasya śāsane. (98)

Mukhyatah-What is important, grāmarājyeṣu-in village regimes, sarve-all, janāh-people,-yuvakah-youngsters, striyah-women, (and), vṛddhāh-the old, -(are), samam-equal, bhāginah-participants,śāsane-in the govrernance, grāmasya-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।
निर्धना भूमिहीनाश्च सर्वे हि समभागिनः ॥९९॥

Saśaktikaraṇaṃ teṣām Grāmarājyasya kalpanā,
Nirdhanā bhūmihināścha sarve hi samabhāginah. (99)

Teṣām-their (people's), saśaktikaraṇam-empowerment, (is), kalpanā-the purpose/the very idea, grāmarājyasya-of the village regime(s); nirdhanāh-the poor, cha-and, bhūmihināh-the landless, (are), sarve-all, hi-indeed, samabhāginah-equal players/participants.

> *People's empowerment is the*
> > *very purpose of village governments,*
> *including the poor and landless,*
> > *all as equal participants. (99)*

परावरेषु पार्थक्यं न कुर्यादिति गान्धिना।
ग्रामराज्यस्य सारो हि सर्वदेशाय शिक्षितः ॥१००॥

Parāvareṣu pārthakyam no kuryāditi Gāndhinā,
Grāmarājyasya sāro tu sarvadeshāya śikṣitah. (100)

Pārthakyam-Discrimination /Differentiation, parāvar-eshu-in (between)the high and the low (in governance), na kuryāt-should not be made; iti-thus, sāro (sarah)-the essence, grāmarājyasya-of village regimes, śikṣitah-was taught , sarva-deshāya-to the whole 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)* [2]

पञ्चायति-प्रभुत्वानि ग्रामेषु नगरेषु च।
पर्याप्त-शक्तियुक्तानि भवितव्यानि निश्चितम् ॥१०१॥

Panchāyati-prabhutvāni grameṣu nagareṣu cha,
Paryapta-shaktiyuktani bhavitavyāni niśchitam. (101)

Panchāyati-prabhutāvāni-Local governments, grāmeṣu-in the villages, cha-and, nagareṣu-in cities/towns, bhavitavyāni-should become, paryāpta-śakti-yuktāni-equipped with adequate power, niśchitam-surely.

> *Local governments*
> > *should become equipped*
> *both in villages and towns, with*
> > *adequate powers assured. (101)* [3]

उद्भवन्ति तु कष्टानि धन-प्रणयने खलु।
यदाऽर्थ-व्यवहारास्ते केन्द्रीकृता नु देशतः ॥१०२॥

Udbhavanti tu kaṣṭāni Dhana-praṇayane khalu,
Yadāartha-vyavahārāste Kendrikṛtā nu deśataḥ. (102)

Kaṣṭani-Difficulties, udbhavanti-arise, tu-indeed, dhana-praṇayane-in managing/ensuring the finances, khalu-really, yadā-when, artha-vyavahārāḥ-economic affairs, kendrikṛtāḥ nu-are so centralised, deśatah-over the country.

> Difficulties arise indeed
>> in managing the kitty,
> when economic affairs are
>> centralised over the country. (102) [4]

तस्मादेवोपदिष्टा तु विकेन्द्रीकृत-वित्तता।
ग्रामोद्योग-प्रभावेन सर्वकोणेषु विस्तृता ॥१०३॥

Tasmādevopadiṣṭā tu vikendrikṛta-vittatā,
Grāmodyoga-prabhāvena sarvakoṇeśu vistṛtā. (103)

Tasmāt eva-That is why, vikendrikṛta-decentralised, vittatā-economy, upadiṣṭā-was advised (by Gandhi), tu-indeed, (which), vistṛtā-is spread, sarva-koṇeṣu-in all corners, (of the country), grāmodyoga-prabhāvena-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)

ग्रामोद्योगा हि कुर्वन्ति ग्रामराज्यं प्रभायुतम्।
निरर्थकं प्रजातन्त्रं विकेन्द्रीकरणं विना ॥१०४॥

Grāmodyogāḥ hi kurvanti Grāmarājyaṃ prabhāyutam,
Nirarthakaṃ prajātantraṃ vikendrikaraṇam vinā. (104)

Grāmbdyogāḥ hi-Only the village industries, kurvanti-make, grāmarājyam-village regime, prabhāyutam-splendourous/ glorious/ powerful. Prajātantram-Democracy, nirarthakam-is meaningless, purposeless, vinā-without, vikendrīkaraṇam-decentralisation.

> Only the village industries
>> make a village regime glorious,
> for a democracy without
>> decentralisation is purposeless. (104)

यशस्तु ग्रामराज्यस्य जातिभेद-निवारणम्।
अन्योन्य-प्रीति-विश्वासौ विना तेषां न सभ्यता ॥१०५॥

Yaśastu grāmarājyasya jātibheda-nivāraṇe,
Anyonya-prīti-vishvāsau, vinā teṣām na sabhyatā. (105)

Tu-But, yaśaḥ-the success, yrāmarājyasya-of a village regime, (is), nivāraṇam-in the removal, jātibheda-of caste-discrimination, (and), anyonya-mutual, priti-love, (and), vishvāsau-trust, (since), vinā teṣām-without them, (there can be), na-no, sabhyatā-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)

गान्धिनः कष्टसाध्यास्तु सदर्थाः सुखकारकाः।
वर्तते साधने तेषां मनुष्याणां कृतार्थता ॥१०६॥

Gāndhinaḥ kaṣṭa-sādhyāstu sadarthāḥ sukhakārakāḥ,
Vartate sādhane teṣāṃ manuṣyāṇāṃ kṛtārthatā. (106)

Gāndhinaḥ-Gandhi's, sadarthāḥ-ideals/good intentions/goals, (are),kāṣṭāsādhyāḥ-realised with difficulty, (though), sukha-kārakāḥ-(they) would lead to happiness; (but), teṣām sādhane-in achieving them, (lies), kṛtārthatā-the fulfilment, manuṣyānām-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)*

सदर्था गान्धिना सर्वे स्वाभ्यासे परिवर्तिताः।
भाविसन्ततिसर्वाभ्यः प्रेरणा तस्य जीवनम् ॥१०७॥

Sadarthāḥ Gāndhinā sarve svabhyāse parivartitāḥ,
Bhavi-santati-sarvābhyaḥ prēranā 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 जातश्चरितवान् पुरा।
विश्वसितुमिदं कष्टम् ऐन्स्टीनेन सुवर्णितम् ॥१०८॥

Īdṛśo manujo pṛthvyām jātaścharitavān purā
Viśvasitumidam kaṣṭam Einsteinena suvarṇitam . (108)

Īdṛśo-Such, manujo-a human being, jātaḥ-was born, (and), charitavān-walked/wandered, pṛthvyām-on the Earth, purā-in the past; idam-this, kaṣṭam-is difficult, viśvasitum-to believe; iti-thus, (was), suvarṇitam-described (about Gandhi), Einsteinena-by Einstein.

> *That such a man ever born and*
> *walked on the Earth in real life,*
> *may be difficult to believe,*
> *thus was described about him by Einstein.(108)* [5]

॥ इति मङ्गेश-वेङ्कटेश-नाइकर्णिना विरचितं गान्धि-तत्त्व-शतकम् ॥

Notes :

1. Some freedom is necessary for economic development as incentives have no meaning without freedom, and incentives are certainly necessary. But this freedom is not absolute and has to be consistent with the rights of others. There can arise a conflict between the need for incentives and the rights of others particularly against exploitation, and this conflict was tried to be resolved by Gandhi.

2. 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.)

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

4. 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.)

5. The actual statement made by Albert Einstein about Mahatma Gandhi on his 70th 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: https://www.goodreads.com/quotes/452888-on-the-occasion-of-mahatma-gandhi-s-70th-birthday-generations-to.