

《甘地传》

图书基本信息

《甘地传》

内容概要

《甘地传》中甘地在印度人眼中，是“圣雄”，是“国父”。是民族的光荣，是人类历史上难得的伟人。邱吉尔说他是“光膀子的苦行僧”。罗曼·罗兰给了他“神圣的骡子”封号。在甘地八十年生命进而，他追求真理，探索未知。他主张“非暴力”的抗争方式。他弘扬“真理的力理”理念。他提倡“不合作”运动，他细细的嗓音和慈祥的微笑，唤起了一个新的世界，印芳终于走出黑暗，重获自由。

《甘地传》

作者简介

罗曼·罗兰

我们曾经敬奉之至的多少座丰碑都已坍塌破碎，被动荡夷为平地；罗曼罗兰树起的丰碑抒挺过枪林弹雨，穿过唇枪舌剑，傲然屹立。罗曼·罗兰，20世纪最伟大的小说家、剧作家、随笔作家和法国文学的伟大神秘主义者之一。

《甘地传》

书籍目录

PART ONE

- 1
- 2
- 3
- 4

.....

PART TWO

- 1
- 2
- 3
- 4

.....

PART THREE

- 1
- 2
- 3
- 4
- 5

BIBLIOGRAPHY

LIST OF ILLUSTRATIONS

编者的话

章节摘录

The resemblance between the two women is greatest, or perhaps Tolstoi's influence has been strongest, in their condemnation of European and Occidental civilization. Ever since Rousseau our Western civilization has been attacked by the freest and broadest minds of Europe. When Asia began to wake to a realization of her own Power and revolt against Western oppression, she had only to peer into Europe's oxvn files to compile formidable records of the iniquity of her SO-called civilized invaders. Gandhi did not fail to do SO, and in his "Hind Swaraj" he cites a list of books, many of which were written by Englishmen, condemning European civilization. But the document to which there can be no rejoinder is that which Europe herself has traced in the life-blood of races oppressed and despoiled in the name of lying principles and, above all, in the brazen revelation of Europe's lies, greed, and ferocity as unfolded during the last war, called the "War for Civilization." And in it Europe sank to such depths that in her insanity she even invited the peoples of Asia and Africa to contemplate her nudity. They saw her and judged her. The last war has shown as nothing else has the Satanic nature of the civilization that dominates Europe to-day. Every canon of public morality has been broken by the victors in the name of virtue. No lie has been considered too foul to be uttered.

The motive behind every crime is not religious or spiritual but grossly material... Europe to-day is only nominally Christian. In reality it is worshipping Mammon.² You will find sentiments such as these expressed again and again, during the last five years, both in India and 1 A term often used by Gandhi. "Untouchability is an invention of Satan." (June 19, 1921.)² September 8, 1920. Japan. Leaders too prudent to voice them openly show by their attitude that such is their inmost conviction. This is not the least disastrous result of the Pyrrhic victory of 1918. Gandhi, however, had seen the real face of Western civilization long before 1914.

It had revealed itself to him unmasked during his twenty years campaign in South Africa, and in 1908, in his "Hind Swaraj," he calls modern civilization the "great vice." Civilization, says Gandhi, is civilization in name only. In reality it corresponds to what ancient Hinduism called the dark ages. It has set material well-being up as the only goal of life. It scorns spiritual values. It maddens Europeans, leads them to worship money only, and prevents them from finding peace or cultivating the best within them. Civilization in the Western sense means hell for the weak and for the working classes. It saps the vitality of the race. But this Satanic civilization will destroy itself. Western civilization is India's real enemy, much more than the English, who, individually, are not bad, but simply suffer from their civilization. Gandhi criticizes those of his compatriots who would want to drive out the English, to develop India themselves, and civilize her according to

European standards. This, he says, would be like having the nature of a tiger without the tiger. India's aim should be to repudiate Western civilization. In his arraignment of Western civilization Gandhi scores three categories of men particularly: magistrates, doctors, and teachers. Gandhi's objection to teachers is quite comprehensible, since they have brought the Hindus up to scorn or neglect their own language and to disown their real aspirations; in fact, the teachers in India have inflicted a sort of national degradation on the school-children in their charge. Besides, Western teachers appeal to the mind only; they neglect the education of the heart and of the character. Finally, they depreciate bodily labor, and to spread a purely literary education in a country where eighty per cent of the population is agricultural and ten percent industrial is positively criminal. The profession of magistrate is immoral. In India the courts are an instrument of British domination; they encourage dissensions among Indians, and in a general way they foster and increase misunderstanding and animosity. They stand for a fattening, lucrative exploitation of the worst instincts. As for the medical profession, Gandhi admits he was attracted to it at first, but he soon realized it was not honorable. For Western medical science is concerned with giving relief to suffering bodies only. It does not strive to do away with the cause of suffering and disease, which, as a rule, is nothing but vice. In fact, Western medical science may almost be said to encourage vice by making it possible for a man to satisfy his passions and appetites at the least possible risk. It contributes, therefore, to demoralize people; it weakens their will-power by helping them to cure themselves with "black magic" prescriptions instead of forcing them to strengthen their character by disciplinary rules for body and soul. In opposition to the false medical science of the West, which Gandhi has of a It should not be forgotten that one of Gandhi's main arguments against the medical science of Europe is its use of vivisection, which he

《甘地传》

brandsas mans blackest crime."

编者的话 《名人名传丛书》是一大型文化建设工程，在其起步之初，编者，有话告之于读者：
历史是无数人物之传记。史源于事，事源于人；无人则无事，无事则无史。马克思、恩格斯有言：“历史不过是追求着自己目的的人的活动而已。”评述“追求着自己目的的人的活动”，即成传记；解读传记，因而即是解读历史。无数人物之传记构成为历史，于无数人物之传记之外另求一历史，则无历史矣。传记是传主成败得失之记录。传记讲解传主之成败得失，名传讲解名人之成败得失。讲善恶可也，讲贤不肖可也，讲毁誉可也，但均不及讲智愚、讲成败得失来得根本。名人之跌倒与爬起、之挫败与新生，其中之“一阴一阳之道”，正是后人入世立足之航标灯、之后车鉴、之警示牌。解读传记，尤其是解读名人之传记，恰如为自己“主政”请来无数大智大勇之“垂帘听政者”。

名人所作之传记是人文之精华。名人为名人作传，恰如“酒逢知己”、“棋逢对手”，一举一动，一言一行，均了然于心，尽在不言中。凡人为名人作传，所以不能上境界，在凡人无以跟上名人大智大意；名人为名人作传，所以能动人心弦，在名人可以看穿名人之背后，从而能对传主之成败得失，达致“同情之了解”。酒不逢知己，酒而无味；棋不逢对手，棋而无趣。读者犹如旁观者，看两强之打斗，自可以锻炼自己、提高自己，而向名人靠近一小步。名人为名人作传，记录名人之成败得失，从而也就记录了历史。吾人解读名人所作名人之传记，读懂名人之成败得失，从而也就读懂了历史。

基于以上认识，《名人名传丛书》将尽可能发掘、整理名人所撰名人之传记。在近年内，将推出中文版名人名传100种、英文版名人名传100种，每种均在原文字基础上，配以精美插图，以收图文并茂、相得益彰之效。此工程而能完工，将是中国文化建设史上的一件大事。《名人名传丛书》由名人传记文化研究中心编辑。该中心在编辑现有名人名传的同时，亦准备推出名人文集和名人研究系列，欢迎赐稿。 联系地址：北京西城区德外五路通街Q9号院2号楼 名人传记文化研究中心

《甘地传》

编辑推荐

罗曼·罗兰，这位伟大的文学巨匠用他生命的笔向世人介绍了这位异族的英雄人物，成就了这样一部百年的经典《甘地传》，给世人展示了一种崇高的信仰和人格。

《甘地传》

精彩短评

- 1、非暴力不合作——谦虚的散步者。
- 2、在外文借阅区兜了老半天，直到冷风吹得我直哆嗦，才匆匆拿了这本书出来，为下个月看1982年的奥斯卡奖获得者《甘地传》作些准备，很大的字，已不常见了，看着很舒服，还是有很多词不识啊...
- 3、需要怎样的信仰才能.....
- 4、这是一本需要我反复品读的书。。。
- 5、这么好的书，看过的人却如此之少。唉。。。
- 6、罗兰语言几近完美
- 7、非暴力，不合作。甘地妻子死的时候我哭了。
- 8、不暴力的反抗，甘地是多么儒雅的人啊，让我对印度更加向往了。BTW，人物传记还是读罗曼罗兰的最棒。
- 9、黄毛，你个大怪兽！

1、 嚶哈嘉瑜伽创始人锡·玛塔吉1992年在香港接受电台访问时曾提到甘地："虽然他是一个政治领袖，而一般政治领袖不用考虑人们的宗教和灵性方面，但甘地却十分希望印度成为瑜伽之地。他十分重视灵性的生活，以及看重印度织布的工作。织布是印度传统热爱宗教的手艺，他们从织布当中知道甚么是宗教，并得到满足。他内在有这种灵性的取向，但他从没有提到自觉。那时我只得七岁，他十分喜欢和我玩耍。甘地很喜欢喝橙汁，我有时会为他和其它人做一些橙汁喝。他也十分喜欢和我讨论问题，有一次我问他为甚么要所有人都这么早起床，我说：「如果你喜欢早，你就早吧，但为甚么要所有人都这样早呢？」他说：「你认为是太早吗？」我说：「对我是没有问题的，但对其他人来说，却不能这样早起了。」他说：「他们一定要这样做。」我说：「为甚么他们一定要这样？」他说：「现在是对抗英国殖民统治的时刻，我们一定要早起，免变成怠惰，我们一定要有纪律才可对抗英国，取得独立。」我说：「有一天人们会内在自发地有纪律，这比现在的纪律更好。」因此他知道我是一个十分有智慧的人，他十分疼爱我、尊重我。但他从没有像父亲一样对待我，他会和我讨论问题。而我在很多方面也十分欣赏他，其中一样是他内在人格的完整合一，他对自己绝对诚实，他有十分伟大的人格，他从不会欺骗自己，在任何事情上，在钱方面，他的人格也是完整的。他的言行合一，他会批评自己，看管自己，省察自己，但对他来说，自觉并不要紧，而在当时的情况下也确是这样。但得到独立后，我们便要得到自觉，这是重要的问题"。

章节试读

1、《甘地传》的笔记-甘地

心里觉得自由自由就在，心里觉得不自由桎梏就在，所以关键在一个人自己和他所持的心里态度，真正的幸福从不依靠那些稍纵即逝的东西，而在心

《甘地传》

版权说明

本站所提供下载的PDF图书仅提供预览和简介，请支持正版图书。

更多资源请访问:www.tushu000.com