

Terms

Justice = Right relationships, honoring the uniqueness and giftedness in all of creation.

Social Justice = Creating structures that support right relationships among communities

Sin = Abuse of relationships, breaking relationships, manipulation, using other as a commodity.

Social Sin = Creating structures that support inequalities, abuses, manipulation among communities.

Gandhi's Philosophy

Truth is God

The word *Satya* (Truth) is derived from *Sat*, which means "being." Nothing is or exists in reality except Truth. That is why *Sat* or Truth is perhaps the most important name of God. — Collected Works, Vol. 44, July 22, 1930; revised in 1945.

To tread the path of truth implies an active life in the world. — Collected Works, Vol. 50, July 24, 1932.

Realizing Truth means realizing that all human beings are one. — *written shortly before he was assassinated.*

For God is none other than Truth. But Truth cannot be and never will be reached except through nonviolence. — Collected Works, Vol. 31, July 15, 1926

Nonviolence

Nonviolence is not passivity in any shape or form. Nonviolence, as I understand it, is the most active force in the world. Nonviolence is the supreme law. — Collected Works, Vol. 1, December 24, 1935.

Literally, nonviolence means "nonkilling." But to me, it has a world of meaning and takes me into realms much higher, infinitely higher, than the realm to which I would go if I merely understood nonviolence as nonkilling. Nonviolence really means that you may not offend anybody. You may not harbor an uncharitable thought even in connection with those who may consider themselves to be your enemy....For those who follow the doctrine of nonviolence, there is no room for an enemy; they deny the existence of an enemy. — Vol. 13, February 16, 1916.

The basic principle on which the practice of nonviolence rests is that what hold good in respect of yourself, holds good equally in respect of the whole universe. — Collected Works, Vol. 68, October-November, 1938

Complete nonviolence is complete absence of ill will against all that lives. It therefore embraces even subhuman life not excluding noxious insects or beasts. They have not been created to feed our destructive propensities. If we only knew the mind of the Creator, we should find their proper place in God's creation. Nonviolence is therefore, in its active form, goodwill toward all life. It is pure love. — Collected Works, Vol. 23, March 3, 1922

They [nonviolence and truth] are like the two sides of a coin, or rather a smooth unstamped

metallic disc. Who can say, which is the obverse, and which the reverse? Nevertheless, nonviolence is the means, Truth is the end. — *All Men are Brothers*, 74

Though I cannot claim to be a Christian in the sectarian sense, the example of Jesus' suffering is a factor in the composition of my undying faith in nonviolence which rules all my actions, worldly and temporal. — *Collected Works*, Vol. 68, January 2, 1939.

We bow to Mother Earth every morning and pray for her forgiveness for touching her with our feet. The Earth bears our burden but does not hurt us; she bears the burden uncomplainingly. According to modern discoveries, she is hanging in space without support. If she were to get angry with us and stray ever so slightly from her path, we would instantly perish. For thousands of years, however, the earth has been rotating in her orbit and has sustained our life. This is the utmost limit of humility. We have sprung from this earth and to that shall we return. After knowing this what pride can we feel? We are but a particle of dust and should remain so.

Those who wish to kick us or insult us should be welcome to do so; such is the humility which nonviolence implies. Cultivate it and you will be able to dance with joy. — *Collected Works*, Vol. 47, July 30, 1931.

Satyagraha

Its [Satyagraha] root meaning is "holding onto truth," hence "Truth-force." I have also called it "Love-force" or "Soul-force." In the application of satyagraha, I discovered in the earliest stages that the pursuit of truth did not admit of violence being inflicted on one's opponent but that he must be weaned from error by patience and sympathy. For what appears to be truth to the one may appear to be error to the other. And patience means self-suffering. So the doctrine came to mean vindication of Truth not by infliction of suffering on the opponent but on one's self. — *Selected Works*, Vol. 6, March 19, 1925, 185

Noncooperation and civil disobedience are branches of satyagraha, which includes all nonviolent resistance for the vindication of truth. — *Collected Works*, Vol. 19, March 23, 1921

Satyagraha is not physical force. A satyagrahi [practitioner of satyagraha] does not inflict pain on the adversary. A satyagrahi does not seek the adversary's destruction. A satyagrahi never resorts to weapons. In the use of satyagraha, there is no ill will whatsoever. Satyagraha is pure soul-force. Truth is the very substance of the soul. That is why this force is called Satyagraha. — *Collected Works*, Vol. 13, September 2, 1917.

Satyagrahis will always try to overcome evil by good, anger by love, untruth by truth, violence by nonviolence. There is no other way of purging the world of evil. — *Collected Works*, Vol. 41, August 8, 1929.

Satyagraha means fighting injustice by voluntarily submitting oneself to suffering. — *Collected Works*, Vol. 14, January 24, 1918.

The Collected Works of Mahatma Gandhi. 95 vols. Ahmedabad: Navajivan Pub., 1967-1984.

The Selected Works of Mahatma Gandhi, 6 vols. Edited by Shriman Navayan. Ahmedabad: Navajivan Pub. 1968.

Seven Deadly Social Sins/Pat Carter