

<<甘地传>>

图书基本信息

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内容概要

在印度人眼中，甘地是“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。

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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

BIBLIOGRATHY

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 con-demnation 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 on, 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 un-masked 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 per cent 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 sci-ence of the West, which Gandhi has of a It should not be forgotten
that one of Gandhrsmain arguments against the medical scienco ofEurope Is its use of vivisection, which he
brandsas mans blackest crime."

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媒体关注与评论

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之大智大意；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。

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<<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。

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