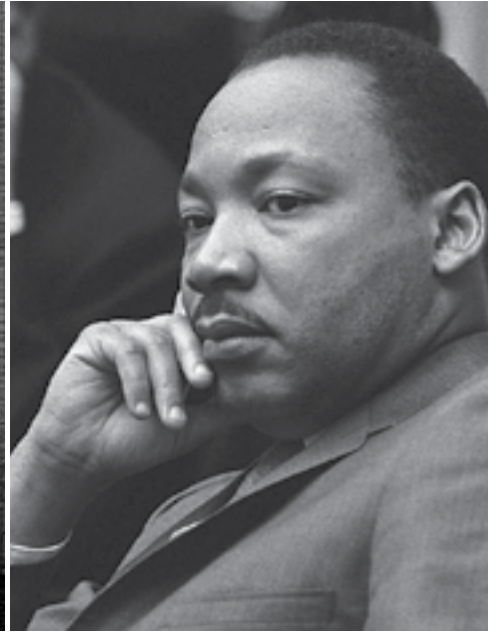
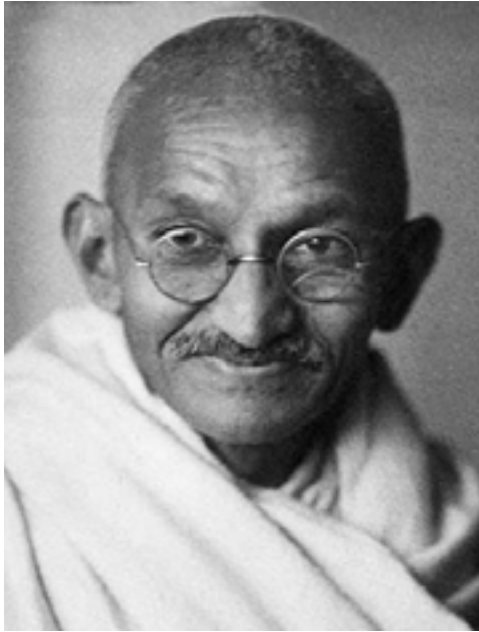




Schiller Instituttet



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GANDHI, SCHILLER AND KING: THE POWER OF TRUTH-FORCE AND SUBLIME COMPASSION

February 3, 2023—The following is an expanded version of an article written for the [Festschrift for Lyndon H. LaRouche, Jr.](#) September 8, 1922 – February 12, 2019 on the Centennial of His Birth, released on his birthday September 8, 2022. Michelle Rasmussen is Vice President of the Schiller Institute in Denmark.

In honor of Lyn's memory

As Helga Zepp-LaRouche stressed during her August 20, 2022 [video presentation](#) on the occasion of the 75th anniversary of Indian independence, Lyn was profoundly affected by his experiences during WWII in India. It was there that he became fully

committed to eliminating the oppressive British Empire system, and to ensuring economic and social justice for the Indian, and other colonial populations. Therefore, it is fitting and proper, to honor Lyn's memory on this, the 100th anniversary of his birth, by bringing out important

similarities between Mahatma Gandhi's philosophical, religious and moral principles, which laid the basis for his Satyagraha (Truth-force) method of non-violent political action, and Friedrich Schiller's principle of the sublime. Gandhi and his Satyagraha, in turn, became a "guiding light" for Dr. Martin Luther King.



Lyndon LaRouche and Helga Zepp-LaRouche in India in 1983. EIRNS

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Gandhi's Satyagraha (Truth-force)

When Mohandas Karamchand Gandhi (1869 – 1948), later given the honorific name Mahatma (great soul), arrived in South Africa in 1893 in connection with his work as an attorney, he was confronted with the demeaning and unjust treatment of himself, and the entire ethnic Indian workforce and their families, by the British and the Boers (of Dutch, German or Huguenot descent). Gandhi decided that something had to be done. But what? How could an oppressed minority population succeed in achieving political and social change, when their oppressors were the government, military and police themselves?

Through soul-searching, Gandhi came to the conclusion that the only way was to create conditions where the Indians would use their own suffering to open the hearts of their oppressors.

Gandhi called this method Satyagraha, the best translation of which he found was “Truth-force.” He said, “Suffering, bravely borne, melts even a heart of stone.” This is the potency of suffering and the key to Satyagraha.¹

From his account of the origin of the name, Gandhi said that a relative, Maganlal Gandhi (a grandson of Gandhi's uncle) suggested in 1906 the Sanskrit “word ‘Sadagraha,’ meaning ‘firmness in a good cause.’ I liked the word, but it did not fully represent the whole idea I wished it to connote. I therefore corrected it to ‘Satyagraha.’ Truth (Satya) implies love, and firmness (agraha) engenders and therefore serves as a synonym for force. I thus began to call the Indian movement ‘Satyagraha,’ that is to say, the Force which is born of Truth and Love or non-violence.”² He also equated truth with the soul or spirit, therefore, it could also be called “soul-force.”

Injustice is contrary to the true nature of man, and therefore must be opposed. A Satyagrahi (a person who participates in a Satyagraha campaign) must insist on truth, come what may.

Gandhi explains, “If words fail to convince the opponent, the next step is to appeal to his heart by patient self-suffering, sympathy, sincerity, and humility. If a Satyagrahi wants something really important to be done, he cannot merely satisfy the reason; he must move to-the heart also. The appeal of reason is more to the head but the penetration of the heart comes from suffering. It opens up the inner understanding in man. A Satyagrahi has to appeal continuously to the evil doers’ head and heart combined. If reason fails then the Satyagrahi seeks self-suffering.”³ Gand-

1 [History | Satyagraha in South Africa | The Selected Works of Mahatma Gandhi \(mkgandhi.org\)](#)

2 [The Advent of Satyagraha | Satyagraha in South Africa | The Selected Works of Mahatma Gandhi \(mkgandhi.org\)](#)

3 M.K.Gandhi, in *The Science of Gandhian Satya-*

hi stressed that the Satyagrahis, in their pursuit of truth, must not cause any physical suffering to the opponent. It is the suffering of the Satyagrahis, themselves, that conquers the opponent, because it evokes compassion in public opinion, and, ultimately, in the heart of the oppressor.⁴ It allows the Satyagrahis to speak directly to the conscious of their oppressors.

Gandhi's method is based on his elevated image of man, and the difference between man and the beasts. “Only those who realize that is something in man which is superior to the brute nature in him, and that the latter always yields to it, can effectively be passive.” He speaks about these higher qualities in a section about non-violent resistance being the noblest and best education. A child “before it begins to write it's alphabet and to gain worldly knowledge, should know what the soul is, what truth is, what love is, what powers are latent in the soul. It should be an essential of real education that a child should learn that, in the struggle of life, it can easily conquer hate by love, untruth by truth, violence by self-suffering.”⁵

And elsewhere, “Nonviolence is the law of our species as violence is the law of the brute. The spirit lies dormant in the brute and he knows no law but that of physical might. The dignity of man requires obedience to a higher law -- to the strength of the spirit.”⁶

In short, Gandhi appealed to his fellow men and women to oppose injustice and oppression by demanding a society based on the true nature of humanity, and to recognize that this generates a force that can move mountains.

The force thus created by the relentless and determined search for truth apparently works slowly, but, according to a leading Gandhi scholar, there is no other force that works as fast, and as directly.⁷

Gandhi's Truth-force was so powerful, that it was able to defeat the British Empire — first in repealing some unjust racial laws in South Africa, and then in throwing the British Empire out of India, and what became Pakistan, 75 years ago.

But isn't this idea related to Friedrich Schiller's concept of the sublime?

graha, P. Rajakumari, Department of History, Holy Cross College, page 304)

4 [Satyagraha v. Passive Resistance | Satyagraha in South Africa | The Selected Works of Mahatma Gandhi \(mkgandhi.org\)](#), and [The Gospel of Satyagraha | Mind of Mahatma Gandhi \(mkgandhi.org\)](#)

5 Both quotes, Nat,189, quoted in [Satyagraha | Selections from Gandhi](#)

6 [The Gospel of Non-violence | Gandhi's views on Peace, Nonviolence and Conflict Resolution \(mkgandhi.org\)](#)

7 [Satyagraha](#) by Dr. Anil Dutta Mishra

Friedrich Schiller and the Sublime

One hundred years earlier, Schiller (1759-1805) further developed an idea called the sublime (erhabene in German) in essays such as “[Of the sublime](#)” and “On the Sublime.”⁸

Helga Zepp-LaRouche, the founder of the Schiller Institute, said that Schiller discussed how we could develop inner strength, and defined the sublime as follows.

“[I]f we are threatened in our physical existence [by an animal, force of nature, or another human being—mr], there is not much inherent in our physicality that gives us safety. Schiller develops the idea that if we manage to connect our deeper identity to those ideals which go beyond our mortal existence, and are connected to the higher causes of humanity, then the constant fears that may be associated with threats to our physical existence, go away in a certain sense. Those fears are replaced by a moral security.”⁹

Schiller understood how important it is to develop this inner quality, and that great art is a means to accomplish that. A dramatist or poet, or even a sculptor, can open the hearts of their audience through wrestling with the contradiction that a character is willing to undergo suffering for a good cause. Maybe a father is willing to suffer in order to save his children, as shown in the Laocoön statue. The moral imperative supersedes the physical pain and suffering, thus producing a morally beautiful action, which moves the audience, sometimes to tears, and evokes, what is called in German *empfindungsvermögen*—empathy and compassion coming the closest in English.

Schiller describes Laocoön’s sublime action, and the effect it produces in us, in his essay [On The Pathetic](#) from 1794:

“Now the moment is here, to place the hero as moral person in our esteem, and the poet seizes this moment. From their description, we are acquainted with all the power and rage of the hostile monsters and know how all resistance is futile. Now were Laocoön merely a common man, so would he perceive his

⁸ Friedrich Schiller, [On the Sublime](#), translated by Leni Rubinstein, Leonore, Vol. 2, nr. 1, 2022, page 59
⁹ Helga Zepp-LaRouche, [Schiller and the Sublime: Only Classical Beauty Can Guide Our Political Pathway](#), EIR, Volume 48, Number 5, January 29, 2021



Laocoön and his sons, by Hagesandros, Athenedoros, and Polydoros, copy after an Hellenistic original from ca. 200 BC. found in the Baths of Trajan, 1506. Wikimedia Commons.

advantage and, like the remaining Trojans, seek his rescue in a rapid flight. But he has a heart in his bosom, and the danger to his children holds him back to his own destruction. Already, this unique trait makes him worthy of our entire compassion. At whatever moment the serpents would like to have seized him, it would have always moved and shaken us. However, that it occurs just in the moment, where he becomes worthy of our respect as father, that his demise is presented, so to speak, as the immediate consequence of the fulfilled paternal duty, of the tender concern for his children—this inflames our sympathy to the highest. He is it now, so to speak, himself, who gives himself up to destruction of his free choice, and his death becomes an act of the will.”

What was the importance of the sublime for Schiller’s worldview?

After his hopes for establishing American-style republics on the shores of Europe were dashed when the French Revolution turned into a bloodbath, Schiller pondered, what could be done? What could be done to connect the individual’s identity to the higher causes of humanity? His response was to call for the aesthetical education of mankind.

He argued that great art had the power to uplift the population to become capable of governing themselves. Art could ennoble their emotions in order to free them from the bondage of the oppression of the



Gandhi and Sub-Inspector Assam Qurban Ali during the Satyagraha campaign in Champaran, India (1917). This was the first satyagraha movement led by Mahatma Gandhi in British India after returning from South Africa in 1915, and was a milestone in the Indian independence movement. Public domain.

sensuous world of lusts and fears -- banal pleasure and pain. Art could help guide them to act with compassion, towards becoming "Golden Souls," where they could trust that their emotions would be in harmony with what their reason knew was morally right, as in Schiller's example of the Good Samaritan, who acted neither for his own benefit, nor heavy duty, but immediately, with compassion, to joyfully save a fellow human in need. Through giving the individual an experience of the sublime, great art could engender compassion for other people, which was so needed in society.

The path to ennoblement, Schiller wrote, was through the combination of beauty (freedom in appearance), and the sublime, in order to put humanity on the road to becoming compassionate world citizens.

Friedrich Schiller worked tirelessly to craft dramas, poetry, historical and philosophical works that would aid his effort to achieve both the individual's inner, as well as political freedom, becoming known to posterity as the "Poet of Freedom."

Satyagraha and self-suffering to evoke compassion

Let us revisit Gandhi with Schiller in mind.

Satyagraha is based not on physical force, but moral force.

As Gandhi scholar Dr. Mishra summarized, "Satyagraha, which was Gandhi's unique and supreme invention, discovery or creation, stands for a ceaseless and relentless pursuit of truth without resorting to hatred, rancor, ill-will or animosity. His concept does not imply passivity, weakness, helplessness or expediency. It is essentially an attitude of mind and a way of life based on the firm desire for vindicating just causes, correcting wrongs and converting among [evil]-doers by voluntary self-suffering and by patient and active use of the means which are non-violent and intrinsically just." To produce this effect demands non-violence, which requires "such a state of physical and mental discipline that can move the cord of human heart and bring a change of heart in the so-called enemies through non-violent, friendly and noble action." "Thus, Satyagraha is the vindication of the glory of the human conscience."¹⁰

A Satyagrahi is one who gives up everything for the sake of truth. Gandhi urged his fellow humans to be men and women of God, whom he equated with truth, who compel reverence and love, even of the opponent, by the purity of their lives, the unselfishness of their mission, and breath of outlook. The means must be in harmony with the ends.¹¹

Gandhi truly believed that one could touch the

¹⁰ Mishra

¹¹ [The Theory of Satyagraha: Mahathma Gandhi](#)

souls of every human being.¹² But would it work? Could the hardened hearts of those comprising the oppressive system really be melted?

Tragedy and the Sublime

Let us now revisit Schiller from a higher standpoint.

As stated above, Friedrich Schiller, too, was conscious of our ability to open our hearts when confronted with suffering, especially when witnessing people freely willing to suffer for the sake of a moral purpose.

He posed the question, why do we take pleasure in watching a tragedy on stage? Do we want to see people suffer because we are misanthropic? Or is tragedy a method where we may be trained to develop our capacity for compassion at arm's length, where we can, as Schiller writes, come out of the theater as better people.

In his essay "On Tragic Art," Schiller defined tragedy as a poet's creation of a unified story out of a series of events, "which shows us human beings in a condition of anguish, and intends to excite our compassion."¹³

And in "On the Reason We Take Pleasure in Tragic Subjects," he writes about the case of the ultimate sacrifice, the willingness to sacrifice, even, our lives, for a higher purpose.

"Every sacrifice of life is counter purposive, for life is the condition of all things good; but sacrifice of life in moral intent is purposive to a high degree, for life is never important for itself, never as an end, but only as a means to morality. If, therefore, there is a case where surrendering life becomes a means of morality, life must be subordinated to morality. 'It is not necessary that I live, but it is necessary that I save Rome from starvation, says the great Pompey, who should sail to Africa, and his friends implore him to postpone his voyage until the storm has abated.'¹⁴

In *On the Sublime* in 1801, Schiller writes that when someone cannot prevent violent actions which

12 Sweta Mishra, in *Reading Gandhi*, Surjit Kaur Jolly, editor, Concept Publishing Company, 2006

13 *On Tragic Art*, [Friedrich Schiller Poet of Freedom Volume 4](#), Schiller Institute—Schiller Translations, Volume IV

14 *ibid*, Friedrich Schiller Poet of Freedom, vol. 4

negates their freedom, dignity and humanity, he or she can use his or her free will to submit to it voluntarily and "take refuge in the sacred freedom of the spirit." This generates a profound emotion in the observer. "The feeling of the sublime is a mixed feeling. It is a combination of a state of woe, which expresses itself in its highest degree as a shudder, and a state of joy, which can increase to ecstasy, and although it is not exactly pleasure, is greatly preferred by fine souls to all other pleasures. This union of two contradictory feelings into a single emotion irrefutably proves our moral independence." ...

"The ability to feel the sublime is therefore one of the most glorious faculties of human nature, which, because of its origin in the independent capacity of thought and will, deserves our attention, and because of its influence on the moral man, deserves the most perfect development."¹⁵

Schiller challenged his fellow artists to craft works that would train the capacity for the sublime as a crucial aspect of his proposed aesthetic education of mankind.

The unconquerable soul

Gandhi understood that the ability of men and woman to spiritually rise to the level of the sublime would give them the power to resist, and to achieve political and social victories. He wrote, "It is fundamental principle of Satyagraha that the tyrant, whom the Satyagrahi seeks to resist has power over his body and material possessions, but he can have no power over the soul. The soul can remain unconquered and unconquerable even when the body is imprisoned. The whole science of Satyagraha was born from a knowledge of this fundamental truth."¹⁶

"[I]f my countrymen believe in God and the existence of the soul, then, while they may admit that their bodies belong to the State to be imprisoned

and deported, their minds, their wills, and their souls must ever remain free like the birds of the air, and are beyond the reach of the swiftest arrow."¹⁷

During the Satyagraha campaigns, both in South Africa and India, some Satyagrahis were arrested, jailed, beaten, and sometimes, even killed. Some

15 [Leonore Issue #3](#) | The Schiller Institute page 59

16 *Young India*, 21-5-'31, p. 118

17 *Nat*, 306



The young Schiller. Wikimedia Commons.

How Satyagraha effected South African oppressors



The march to the Transvaal in South Africa in 1913.

When Gandhi led a march in 1913 to challenge a law prohibiting Indians from crossing the border into the Transvaal, the railroad officials had to deal with the multitudes. He wrote, “They knew that we harbored no enmity in our hearts, intended no harm to any living soul and sought redress only through self-suffering. The atmosphere around us was thus purified and continued to be pure. The feeling of love which is dormant though present in all mankind was roused into activity. Everyone realized that we are all brothers whether we are ourselves Christians, Jews, Hindus, Musalmans [Muslims] or anything else.”¹

At a meeting of Europeans to discuss the controversy, Herman Kallenbach, Lithuanian-born Jewish South African architect who worked closely with Gandhi, after being threatened with assault, stood up and said, “The Indians do not want what you imagine them to do. The Indians are not out to challenge your position as rulers. They do not wish to fight with you or to fill the country. They only seek justice pure and simple. They propose to enter the Transvaal not with a view to settle there, but only as an effective demonstration against the unjust tax, which is levied upon them. They are brave men. They will not injure you in person or in property, they will not fight with you, but enter the Transvaal

they will, even in the face of your gunfire. They are not the men to beat a retreat from the fear of your bullets or your spears. They propose to melt, and I know they will melt, your hearts by self-suffering.”² The would-be assaulter would later become his friend.

Here is a description of the effect on General Smuts, the leader of South Africa at the time, and one of his officials. Gandhi recounted:

“One of the secretaries of General Smuts jocularly said: ‘I do not like your people, and do not care to assist them at all. But what am I to do? You help us in our days of need [referring to a Gandhi-initiated Indian ambulance corps which treated African prisoners of war during the Boer War.] How can we lay hands upon you? I often wish you took to violence like the English strikers, and then we would know at once how to dispose of you. But you will not injure even the enemy. You desire victory by self-suffering alone and never transgress your self-imposed limits of courtesy and chivalry. And that is what reduces us to sheer helplessness.’ General Smuts also gave expression to similar sentiments.”³

1 [Crossing The Border](#) | Satyagraha in South Africa | The Selected Works of Mahatma Gandhi (mkgandhi.org)

2 [The Great March](#) | Satyagraha in South Africa | The Selected Works of Mahatma Gandhi (mkgandhi.org)

3 [The beginning of the end](#) | Satyagraha in South Africa | The Selected Works of Mahatma Gandhi (mkgandhi.org)

were fired from their jobs, and bankrupted. Some marched long distances in the hot sun. Some gave up their possessions and lived in poverty. Gandhi fasted, sometimes to shame his own people, who had used violence against the oppressors, or against another religious group.

This had a profound effect on the conscience of the public, and, even, the oppressors, and caused monumental changes. Yes, indeed, it did work. **See box on the left.**

As a Gandhi scholar concluded, "The science of Gandhian Satyagraha calls us to love in a time of indifference, hope in a time of despair, non-violence in a time of violence, justice in a time of injustice, and life in a time of death."¹⁸

Dr. Martin Luther King

Dr. Martin Luther King (1929-1968) read about Gandhi's method of non-violent political action already during his seminary years. He learned from

18 op cit. Rajakumari, p. 367

Gandhi how the power of love and non-violence could not only be wielded in conflicts between individuals, as Christianity had taught him, but it could be mobilized to become a potent force for social transformation. He found in Gandhi's nonviolent resistance philosophy, what was lacking in other philosophies with very different images of man.

Gandhi's method came to a test during the first civil rights action Dr. King was involved in, the 1955-56 Montgomery bus boycott, where Gandhi was their "guiding light." After one year of non-violent struggle, the Satyagrahis emerged victorious.

Afterwards, Dr. King and his wife Coretta travelled to India to learn, first hand, about Gandhi's legacy. By reading Dr. King's reflections after the trip, the reader can see how conscious he was about why Gandhi's non-violent philosophy was "the most potent weapon available to oppressed people in their struggle for freedom," because violence only begets violence, and Satyagraha had the power to change the hearts of their opponents. **See box.**

Dr. Martin Luther King, Mahatma Gandhi and the "weapon of love"

Here, in his own words, Dr. King expresses the impact that Gandhi's philosophy had on him.

In Dr. King's 1957 book, *Writing in Stride Toward Freedom*, about the Montgomery bus boycott, he wrote:

"Like most people, I had heard of Gandhi, but I had never studied him seriously. As I read I became deeply fascinated by his campaigns of non-violent resistance. I was particularly moved by the Salt March to the Sea and his numerous fasts. The whole concept of "Satyagraha" (Satyu is truth which equals love, and agraha is force: "Satyagraha," therefore, means truth-force or love force) was profoundly significant to me. As I delved deeper into the philosophy of Gandhi my skepticism concerning the power of love gradually diminished, and I came to see for the first time its potency in the area of social reform. Prior to reading Gandhi, I had about concluded that the ethics of Jesus were only effective in individual relationship. The "turn the other cheek" philosophy and the "love your enemies" philosophy were only valid, I felt, when individuals were in conflict with other individuals; when racial groups and nations were in conflict a more realistic approach seemed necessary. But after reading Gandhi, I saw how utterly mistaken I was.

"Gandhi was probably the first person in history to lift the love ethic of Jesus above mere interaction between individuals to a powerful and effective social force on a large scale. Love, for Gandhi, was a potent instrument for social and collective transformation. It was in this Gandhian emphasis on love and nonviolence that I discovered the method for social reform that I had been seeking for so many months. The intellectual and moral satisfaction that I failed to gain from the utilitarianism of Bentham and Mill, the revolutionary methods of Marx and Lenin, the social-contracts theory of Hobbes, the "back to nature" optimism of Rousseau, the superman philosophy of Nietzsche, I found in the nonviolent resistance philosophy of Gandhi. I came to feel that this was the only morally and practically sound method open to oppressed people in their struggle for freedom."

In the book, Dr. King described the Montgomery bus boycott as the story of 50,000 black people who "took to heart the principles of nonviolence, who learned to fight for their rights with the weapon of love, and who in the process, acquired a new estimate of their own human worth."¹

1 [Stride Toward Freedom: The Montgomery Story](#), | The Martin Luther King, Jr., Research and Education Institute (stanford.edu)



Martin Luther King, Jr., Coretta Scott King, and Lawrence Reddick lay a wreath at the Raj Ghat memorial to Mahatma Gandhi in New Delhi, India, February 1959. U.S. Embassy New Dehli.

In an article entitled, “My Trip to the Land of Gandhi,” Dr. King wrote, “While the Montgomery boycott was going on, India’s Gandhi was the guiding light of our technique of non-violent social change. We spoke of him often. So as soon as our victory over bus segregation was won, some of my friends said: “Why don’t you go to India and see for yourself what the Mahatma, whom you so admire, has wrought.”²

So, in 1959, Dr. and Mrs. King travelled to India, 11 years after Gandhi’s assassination, where they were warmly received by Gandhi’s son, other relatives, as well as Prime Minister Jawaharlal Nehru, leading politicians and thousands of citizens. The tour included visiting many Gandhi memorials. Dr. King wrote that his wife Coretta ended up singing negro spirituals as much as he lectured.

Here are his reflections about Gandhi and his non-violent resistance method penned after the trip.

“I left India more convinced than ever before that non-violent resistance is the most potent weapon available to oppressed people in their struggle for

freedom.

“The way of acquiescence leads to moral and spiritual suicide. The way of violence leads to bitterness in the survivors and brutality in the destroyers. But, the way of non-violence leads to redemption and the creation of the beloved community...”

“True non-violent resistance is not unrealistic submission to evil power. It is rather a courageous confrontation of evil by the power of love, in the faith that it is better to be the recipient of violence than the inflictor of it, since the latter only multiplies the existence of violence and bitterness in the universe, while the former may develop a sense of shame in the opponent, and thereby bring about a transformation and change of heart.

“Non-violent resistance does call for love, but it is not a sentimental love. It is a very stern love that would organize itself into collective action to right a wrong by taking on itself suffering.”

He also called for the U.S. to help India with “outside capital and technical know-how” with no strings attached, “in a spirit of international brotherhood, not national selfishness.”³

² [“My Trip to the Land of Gandhi”](#) | The Martin Luther King, Jr., Research and Education Institute (stanford.edu)

³ [“My Trip to the Land of Gandhi”](#)

Dr. King and his fellow civil rights activists, including Amelia Boynton Robinson, the late vice president of the Schiller Institute, would continue to use Gandhi's Satyagraha method to transform the American society, though there is still a way to go.

Dr. Martin Luther King, as well as Mahatma Gandhi, opened our hearts, and led their political movements to important victories, well-knowing that they, personally, were at risk, but their deeply-held moral imperative allowed them to overcome their fear. Unfortunately, in the end, they who understood the power of non-violent Satyagraha more than anyone, had their lives seized from them by violent actions, Gandhi in 1948, and Dr. King 20 years later in 1968.

Lyndon LaRouche

As stated above, a "defining moment" in Lyn's life was when he experienced, firsthand, the injustice of the British Empire in India, at the end of, and just after WWII, and he dedicated himself to fighting oppression in the colonial world. He recounted the power of Hindus and Muslims marching together, shoulder to shoulder, for political freedom. He was determined to get the U.S., his homeland, to commit

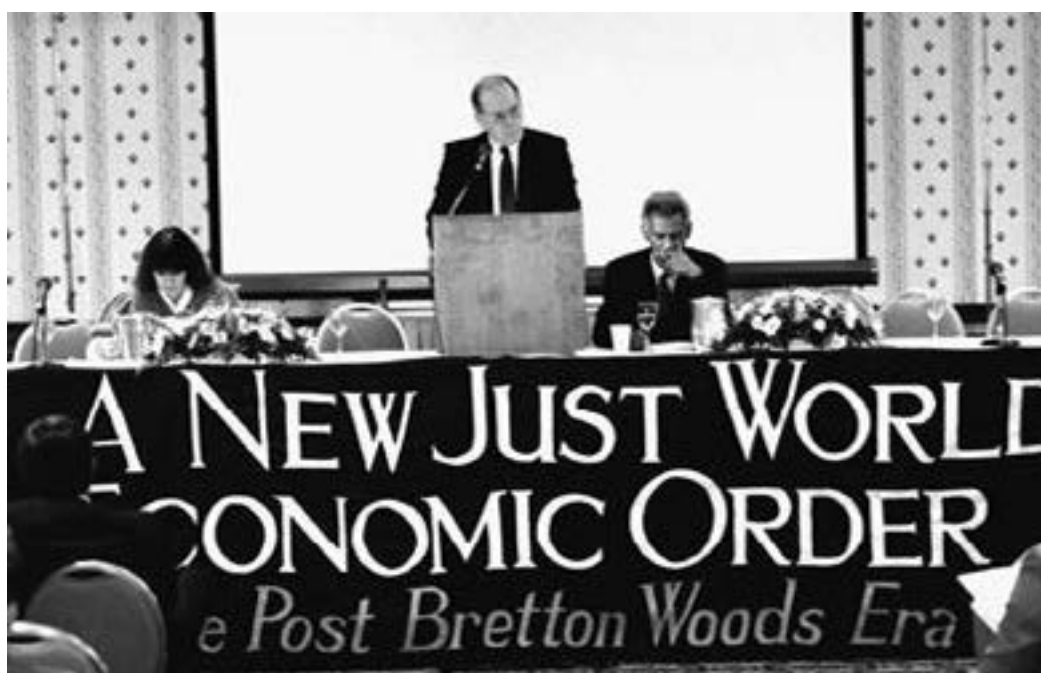
itself to technology transfer to India, and other countries, and later, he would build a political movement which would strive to create what he called a New, Just, World Economic Order.

Lyn, too, was convinced that the people of the world could be moved, through compassion for the suffering of their fellow human beings, wherever they might live, to join a political movement guided by a beautiful vision of the future -- to raise humanity to a higher level based on the concept the Greeks called *agapē*, or love for your neighbor.

The political movement he founded, which his wife Helga is continuing to lead, is still working towards that goal.

Let us be encouraged by the insight Friedrich Schiller had into how to ennoble mankind by engendering the sublime, and by the successful political movements which Mahatma Gandhi and Dr. Martin Luther King led, and what Lyndon LaRouche's movement has accomplished so far, to wield the power of Truth-force and sublime compassion to continue to struggle, with our hearts, minds and souls, for needy humanity.

In doing so, we will honor Lyn's memory.



Further reading:

Gandhi:

Gandhi's books "Satyagraha in South Africa," and his autobiography up until about 1921 "The Story of My Experiments with Truth," both free at www.mk-gandhi.org

An essay on [Satyagraha by Dr. Anil Dutta Mishra](#) for the Indian National Congress Party

Schiller:

Friedrich Schiller, [On the Sublime](#), translated by

Leni Rubinstein, Leonore, Vol. 2, nr. 1, 2022

[Of the sublime](#)

[Theater Considered As A Moral Institution](#)

On Tragic Art in [Friedrich Schiller, Poet of Freedom, Book IV](#)

On the Reason Why We Take Pleasure in Tragic Subjects in [Friedrich Schiller, Poet of Freedom, Book IV](#)

[On the Pathetic](#)

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