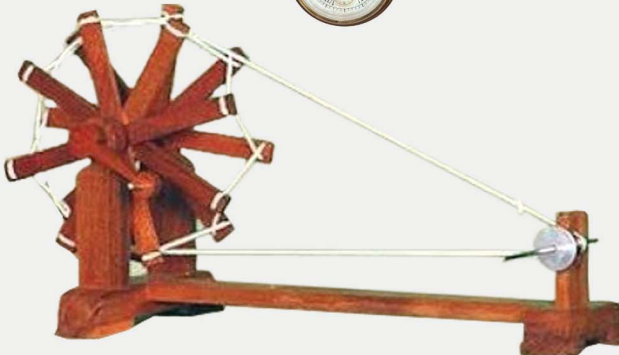


THE MAKING OF MAHATMA

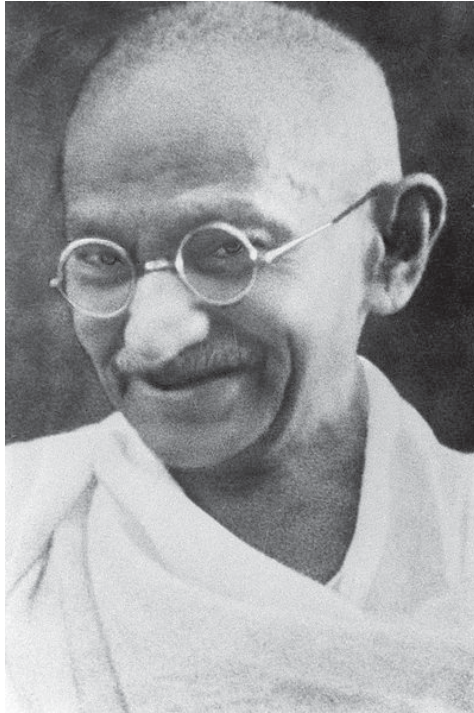


*God is Truth
non-violence*



Dr. Lanka Siva Rama Prasad

THE MAKING OF MAHATMA



Dr. LANKA SIVA RAMA PRASAD

THE MAKING OF MAHATMA

by

Dr. Lanka Siva Rama Prasad



April 2019



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A Visionary and a Legend

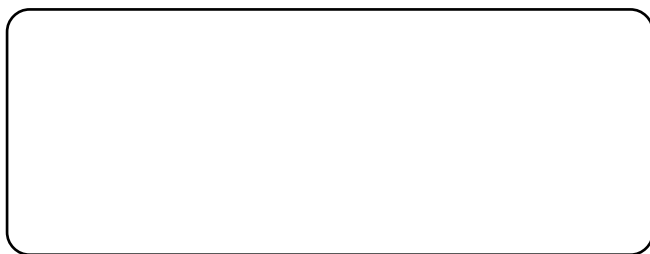


Srinivas Rao Boinapally

Shri.Boinapally Srinivas Rao is a self made man. He is one of the thought-provoking business leaders of Telangana, who has made Prathima Group a household name in the state. With interests ranging from power, infrastructure, technology to healthcare, education and hospitality - he is a leader with a vision. His philosophy in life is to add value to everything he does.

This book is dedicated to him

This book is presented to...



PROLOGUE

- Dr. G. R. KRISHNA

Writer and Professor of eminence

Millions of words have been written on Mahatma Gandhi. Scores and hundreds of books, both appreciating and criticizing, him have been written on him, including many biographies, (Particularly autobiography by himself)

Mahatma Gandhi is a phenomenon if not an enigma! A freedom fighter, social worker, satyagrahi and above all a philosopher with difference, multi - facets rolled into one personality!

However in the very dawn of India's independence his power has diminished. The political class of India paid him a lip sympathy, for he is a unique brand name for them. Of course they acknowledged his political contribution in the freedom struggle.

By 1960's, Gandhian influence was on the wane in India. Politician's still showed sham sorrow for his martyrdom!

However, his economics was total rejected in a subtle and refined form! His concept of "Self sufficient village republics, his concept of "Trusteeship", were felt to be too utopian, impractical and unrealistic by the political class. On the other, westernization, materialism, nay ugly consumerism (American Imported) have taken over the Indian ruling class and rising middle class. Unfortunately 2 to 3 % of so called 'Hindu growth rate' in 1950's and 60's have contributed to the obsession of economic growth at any cost!

If by 1960's mahatma Gandhi's memory was on wane, it was totally diminished by 1990's, which was the age of globalization, privatization and commercialization.

Strange, certain streak of incidents changes the course of world history! Those are the ways of providence! Martin Luther King's (JR) Civil – Rights and civil disobedience movement in the

U.S.A, a score of student led movements in Europe and many NGO led human rights movements throughout the world, including those in Africa, have rekindled and re-created the memory of Mahatma Gandhi in the world Consciousness. As a result, Gandhi Statues were erected by 1990's and 2000 A. D, in almost all prominent countries of Europe, the U.S.A, Africa and including Russia.

Richard Attenborough's classic magnum opus film "Gandhi" made the whole world to look at Gandhi from new & all time spiritual perspective

Thus Gandhi's name has become a synonym for peace and non-violence!

It is in this time frame, background and context, Dr. Prasad a gifted poet, has chosen Mahatma Gandhi as a theme for his epic titled "The making of Mahatma"

Dr. Lanka Sivaramaprasad is so gifted as a poet, being a surgeon, that he could be a Proliphic writer!

I happen to read some of his already published outstanding Classics like "Soundarya Lahari", "Bhagavatham" and "Bhagavadgita".

Coming to the making of mahatma, the poet Prasad has adopted highly innovative, perhaps a unique technique in the epic. He does not narrate anything direct in the book!

The articles, conditions, situations, movements and places narrate the role of Mahatma, in their own feelings and emotions.

For instance, the bullets which killed him, the eye glasses, the chappal, the hand stick, he used, Dandiyatra he walked, Yerawada Jail that he was housed in, Quit India Movement he led, Gandhi-Irwin Pact he signed, Jalianwala bagh he sobbed at, all these and many other incidents involving their feelings, on Mahatma narrate their feelings, their emotions and his dilemmas(relating to Gandhi) that constitute this classic!

Prasad's extra ordinary Poetic sensitivity and intensity of emotion can be felt and touched in every poem in this volume.

His gifted felicity of expression enriches the volume very much. The whole volume has innumerable poetic flashes which are unforgettable, quotable and preserveable!

Hence the book is a collector's choice.

Coming to some of the flashes in the volume:

"At some stage or other everybody who loved him,
loved to hate him,
in that hate and love relationship
he became the beloved soul"

A few raise above the level and work
for the poor and down-trodden

"They will live forever as Mahatmas and
great souls in the world garden."

"History tells that mahatmas like fleeing
phantoms raise the dust
but raise no level, said Ambedkar,
who believed in justice just"

"He died the way he wished to die,
like a hero, a commander

(He looked at the murderer, looked at the
death without anger or fear)

he opened the gates of common goodness,
has a great soul ever walked on earth.

A saint who walked among the kings,
Viceroys and poor like a Monarch
for the new players he became an obstacle
to their progressive ark (after independence)

"When millions die in clash of wars,
borders are drawn by sacrificial blood,

hurt remains in the descendents of Martyrs,
it may break in future into a great flood”

“The cloud of partition was hovering wearily over
the Indian sky,
the country that shook an empire was
bleeding in distress high”.

“When British imperial resistance was
crumbling in war made hit as,
Sir Cripps Stanford offered India
a full-fledged dominion Status”

“Mysterious are the bonds and ways of
people in mutual interactions,
un relieved hurt and lack of understanding
propel them to contradictions”

“A spinner, weaver and farmer with his
permanent address at yerrawada prision,
another fast unto death, hospitalization,
Release, recovery made the season’.

“84 days in England attending a conference of
magnificent failure,
yet he made a great impression on the
British minds with simplicity pure”

“At London Churchill was still fuming’
how can a half-naked fakir/
Dare to parley on equal terms with the
representative of the king emperor”-

“Said he, I accept my failure and expect
no mercy, give me the severest penalty,
Mr. Robert Brownfield as a judge
looked at the puzzle and solution pleading guilty’

“In human history we see some unexpected
things change the course or destination/

in fact they accelerated the process to
catapult the inevitable fate of an empire nation”

In the glory of non-violence the call for arms took the
back step/ but the effects of violence, when non-violence failed,
were more pungent:

“What is death, what is truth,
what is life? What for this stress/
why human beings build wary future through and wriggle”

“I am proud of myself because I was the
symbol of human dignity and equality,
all those great moments, I was with him were recorded
in his letter of immortality (on black turban)

“He walked with a ship load of vows and
in meditation, the father of a great future nation”

“They called him philosophical anarchy/
but they did not realize the salt sea corroding
under the royal throne and eroding the empire

Not only these spontaneous out bursting flashes of poetry;
but the whole book “Making of Mahatma” is a classic by any
measure. It is an epic of poetry, the magnum’ opus of poet Prasad.

However, there are certain dry patches where cold blooded
logic of the poet intervenes with the poetic movement and the
ethos of poetry in the volume. After all logic & poetry does not
always go together!

Leave it alone! The ‘making of Mahatma’ is a marvelous
creation, an epic of poetry. It is a collectors “ volume. I commend
it to all lovers of poetry and Gandhiyana.

Mahasivarathri, 2019
04/03/2019

- Dr. G.R. Krishna

LOOKING AT THE MAKING OF MAHATMA

- SAGAR KATARIA

Author and Poet

When I was asked to read this book, the excitement didn't push me to get hold of this at the first instant. The only reason that the subject Dr L Sr Prasad chose to write on is a topic which has been grinded quite a lot from numberless historians. This topic has been thoroughly pushed from all corners by many politicians as per their suitability and requirement. The other point is that this subject has been narrated to each one of us during our education at various levels as well.

As a reader, if I visit a book store I will definitely glance at titles which create a certain degree of synergy with my thoughts. Perhaps, the topic which has been so widely debated will hold back my hands to pick from the shelf. I was and am beyond doubt incorrect in my approach about The Mahatma, about The Making of Mahatma- the core subject Dr L Sr Prasad triggered to compose, his own way.

Poetry is one such song which can never vanish from mankind. Rather it exists in every heart; the solitary point is that a poet must know the technique to kindle every heartbeat so that the readers walk with the same pace as that of the lyricist. Dr L Sr Prasad's attempt definitely pulled me to read his version of The Mahatma from a different angle and fathom our freedom struggle history from his ink. His style of writing poetry is creative because of his rhyming skills which add pearls to diamonds in the treasure hunt of a reader.

The best part in this book is the protagonist, as sometimes the lead character is the author himself and at other times it is a bullet that killed The Mahatma. The dialect used in the poems

hooks the eyes to scroll through the next page in curiosity to know as what is the title and content of next poem. I think no one has ever orchestrated the life history of Mahatma Gandhi the way Dr L Sr Prasad has done. The Round Spectacles, A Shipload of Vows, His Majesty Hotel , General Reginald Dyer and Amritsar, Go and Do not Rest are some of the titles you all would love to read and reread many a times. Some are inspirational, some are eye openers and some are dialogues of The Mahatma himself.

I do not want to introduce the author for you as for his infinite qualities; the visiting card will look to be overcrowded. This is like going to a Chinese restaurant and finding Indian American Italian Mexican and what not in the menu card. The variety in the menu card of his restaurant cum hotel is endless. As a reader, I can easily visualize summer, winter, autumn and spring in his mind. The extent of imagination varies from one individual to another, but Dr L Sr Prasad's mind is a cache of wisdom and his heart is pure lover of literature. Let us all value his worth and walk hand in hand along with his journey in "THE MAKING OF MAHATMA".

Happy reading to all...

CHANDIGARH.

- SAGAR KATARIA

PREFACE

“Live as if you were to die tomorrow. ...

“Be the change that you wish to see in the world.” ...

I was there in the last week of June 2018, wandering inquisitively, searching for the foot prints of a great soul, ever walked on this soil. On October 2nd 1869 he was born in the city of Porbandar or Sudampuri- the place of Sudama the childhood friend of Lord Krishna.

His apprenticeship in education at London, against discrimination at South Africa taught him many skills to wage a war against British rule in India.

On 17 June 1917 he shifted his ashram from Kochrab to Present Sabarmati Ashram the place where Dadhichi sage immolated himself to ashes and bones to provide weapons to deities or devatas. And the place at the banks of Sabarmati river- the maiden river Bhogwa –it was Ganga brought to earth by the Prime God- Siva. The place is strategically situated, in Gandhi's view, in between a prison and crematorium the places of destination for a Satyagrahi.

After a century of its establishment still the ashram inspires the visitors and urges them to ponder over the thoughts of that great soul and walk on the path he carefully constructed.

I spent some quality time in the shades of jamun trees and lost myself in the splendor of the past in montages. May be the scents of yester years worked upon me in recreating some of the incidents in the blessed soul's life into 60 and odd poems in a different perspective.

This book of poems exposes my view of Gandhi formed from the writings of various authors and first hand witnesses. In 14 line poems, a kind of Sonnet genre, I thought and developed- to tell a small story effectively, I tried to cruise along.

“Happiness is when what you think, what you say, and what you do are in harmony.” –Mahatma Gandhi..

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Through my looking glass-1

CROSSING SABARMATI RIVER!

It was a long due visit but a chicken is a
chicken fried or grilled with oil fine,...
First it has to cross the road to reach the airport
and catch a flight to refine,
Its art of cock a doodle doo to wake up the
sleeping world and to nicely define
The intricacies of the modern world of self glorification
and nothing to confine.

The Spicejet had less spice and more price and the
chicken paid more for less,
The flight darted in turbulence in between two layers of
clouds like a sandwich press,
The chicken's heart was in its throat like that of a
hero in black deer's mess,
From the window seat it saw Sabarmati river
meandering like a snake in stress.

Amdavadi or Ahmedabad with six hundred years of
heritage is a silent live wire,
In the house of Mangal das that chicken took
asylum to restore its sagging fire.

The walk in the narrow lanes looking at the gates,
doors and havelis is a joyful affair.

The shehnai and drum sounds near Sidi Saiyed Jali Mosque
were haunting and fair.

The unique architecture of havelis, the methods of
harvesting and storage of rain water and stepwells,
Temples, mosques, churches, synagogue speaking of
harmony, Ahmedabad is a city of shining spells.



The Sabarmati river is one of the major west-flowing rivers in India. It originates in the Aravalli Range of the Udaipur District of Rajasthan and meets the Gulf of Cambay of Arabian Sea after travelling 371 km in a south-westerly direction across Rajasthan and Gujarat

Ahmedabad - Amdavad in Gujarati, is the largest city and former capital of the Indian state of Gujarat. It is the administrative headquarter of the Ahmadabad district and the seat of the Gujarat High Court. Ahmedabad's population of 5,633,927 (as per 2011 population census) makes it the fifth most populous city in India

Through my looking glass-2
RELISHING A FEW JAMUN FRUITS NEAR
THE FOOT PRINTS OF MAHATMA GANDHI!

There i saw his house, his spinning wheel,
the locked room and his footsteps,...
The serene Sabarmati river, three white monkeys
in a green lawn with life's tips,
In the shade of those witness trees i saw the
shadows of the past in lingering trips,
His tears, smiles, visions, hardships and the weapons of
non-violence in faded strips,

There i saw the visitors busy in selfie mode with
modern tresses and dresses,
The pilgrimage vehicles are heading to the
food plazas fast in culinary guesses.
It seems all the villages are now heading
towards the cities in wrong direction.
Gandhi ji must be worrying about this new India
striving for cleanliness perfection.

A few squirrels are competing with crows and
sparrows for spicy leftovers,
A peacock fluttering its wings jumped from
one tree to another in sparse showers,
Under a jamun tree i found a few black berries

inviting me to savour them in clusters.

With the body color of Lord Krishna and the most beautiful eyes ever seen the jamun fruits are black asters.

Those three monkeys have the keys for the eternal truths of life and living pure.

I am sure the father of our nation must have relished those jamun fruits thinking about poor.



Sabarmati Ashram- On his return from South Africa, Gandhi's first Ashram in India was established in the Kochrab area of Ahmedabad on 25 May 1915. The Ashram was then shifted on 17 June 1917 to a piece of open land on the banks of the river Sabarmati.

Syzygium cumini, commonly known as **jambolan**, **Java plum**, **black plum** or **jamun**, is an evergreen tropical tree in the flowering plant family Myrtaceae. It is native to the Indian Subcontinent, adjoining regions of Southeast Asia, China and Queensland. The name of the fruit is sometimes mistranslated as blackberry, which is a different fruit in an unrelated family. *Syzygium cumini* has been spread overseas from India by Indian emigrants and at present is common in former tropical British colonies. The word Jambudvīpa literally refers to "the land of Jambu trees" where *jambu* is the name of the species (also called Jambul or Indian Blackberry) and *dvīpa* means "island" or "continent".

Through my looking glass-3

PRISONER NUMBER - 6357

(March 10-18, 1922)

The small village Chauri Chaura was still simmering
under the massacre's smudge...

When he called off the civil-disobedience
movement his followers ran on the edge,
When the frenzied instincts of people prefer war
bloodshed to peace pledge,
British thought it is the best time to arrest a
fakir of repute without public grudge.

- 'You are under arrest!' - said the superintendent of
police at Ahmadabad on that night,

- ' My removal will be a benefit to the people'

-Bapu was quiet like a silent knight.

While the inmates sang Vaishnava song,
he packed two blankets, a spare loin cloth,
And seven books, he glided into - 'The Great Trial'
-pleaded guilty under the usual oath.

What is sedition? Who is judging whom?

Whose country is this land anyway?

The judge, the distinguished prisoner and

his colleague all knew the correct way,

The accused has loyalty to his mother-land,

the judge to his country's royalty,
Then who is guilty, the freedom fighters or the
paid servants, in the way of morality?

- 'You may be a patriot in the eyes of people,
but the law is no respecter for persons'-
The trial lasted for hundred minutes with a jail
sentence to the nation's great sons.



Gandhiji was arrested at the Satyagraha Ashram, Sabarmati, Ahmedabad on Friday the 10th March, 1922 for certain articles published in his young India. On the 11th noon Gandhiji and Shri Shankarlal Banker, the publisher, were placed before Mr. Brown, Assistant Magistrate, the Court being held in the Divisional Commissioner's Office at Shahibagh.

Through my looking glass-4

IN A SIX HUNDRED YEAR OLD CITY..

A walled city with twelve gates, o Ahmed Shah!
You built Bhadra fort on here planes.
In fourteen hundred eleven the birth of the city with
pols or streets with crooked lanes.
At Bhadrakali temple near the three arched gateway
i saw two docile temple elephants.
Half a dozen bananas i gave them to have a selfie
as per the standards of sycophants.

Jumma Masjid was under repairs but its fifteen
domes supported by 260 pillars,
The most beautiful mask in the east gave me a
sense of thrill with history fillers,
Ashawal, Karnavati, Ahmadabad, Amdavad what is
in a name? I looked at the layers,
From Asha bhil's tribal village to Karnavati to modern
Ahmadabad it had many players;

Now the seventh largest city in India with its
own charm with Sabarmati river,
Dividing the city into Eastern old city with
umpteens gates and streets you see wherever,

On the western side all new look that does contrast
the past with present flavor.

The Manchester of India has the proud legacy of
Freedom of India fervor.

Dadhichi sage gave his spine to Indra to sculpt
Vajra weapon to defeat demons with violence.
In the same place another sage established Sabarmati
ashram to defeat the English with non-violence.



Ahmadabad is located on the banks of the Sabarmati River, 30 km (19 mi) from the state capital Gandhinagar, which is its twin city. The area around Ahmedabad has been inhabited since the 11th century, when it was known as *Ashaval*. **Amdavad** in Gujarati, is the largest city and former capital of the Indian state of Gujarat. It is the administrative headquarter of the Ahmadabad district and the seat of the Gujarat High Court.

Through my looking glass-5
WHAT WE LEARN FROM THOSE
OBSCENE APES AND NAKED FAKIRS. ...

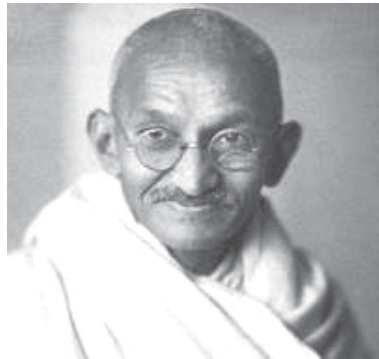
A lawyer from Illinois, with malice towards
none and charity for all,
The most hated and reviled man in
American history, walked tall,
In agony and bloodshed, in humiliation and
condemnation with gall,
Assailed alike by friends and foes, in public
and in private squall!

Another barrister was thrown out of the train at
Pietermaritzburg station in an apartheid nation,
His sartorial change from the imperial suit and
boot to the loin cloth of deep deliberation,
An inner temple lawyer becoming a seditious fakir
and conducts civil disobedience,
His weapons of nonviolence and truth becoming
unpalatable to some with diffidence,

On Good Friday, despite his premonitions the
president was at Ford's theatre cabins ,
John Wilkes Booth's Philadelphia Deringer pistol
shot and shouted- 'sic semper tyrannis'

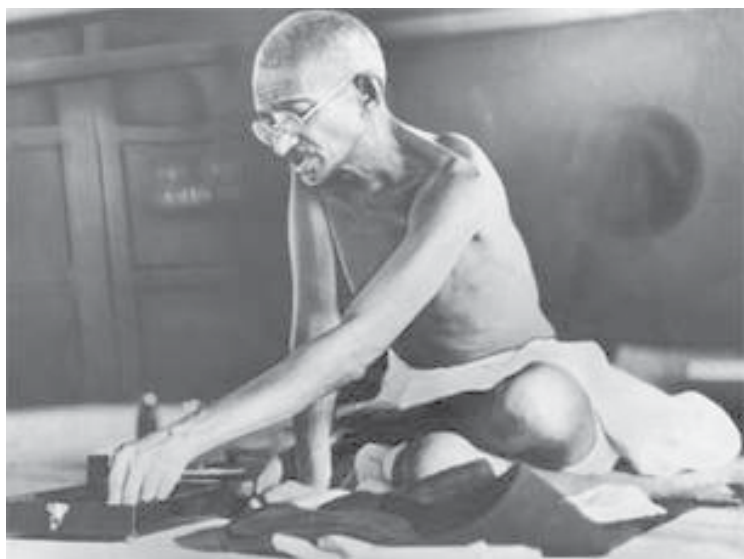
On another Friday, despite his tiredness, a naked fakir
was in the garden of the Birla House,
Nathuram Godse's Beretta nine mm pistol coughed thrice,
the light has gone out of Indian lives,

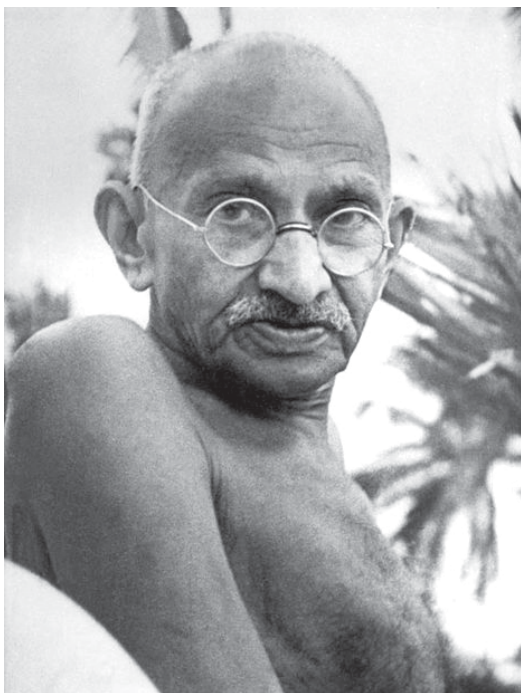
One Friday a bullet shot the head of a man who
preserved the union and proclaimed emancipation,
Another Friday three bullets pierced the heart of Truth,
nonviolence and a great soul of a nation.



(**Abraham Lincoln:** February 12, 1809 - April 15, 1865.
He was shot on April 14, Good Friday)

(**Mahatma Gandhi:** October 2, 1869- January 30, 1948.
He was also shot on Friday)





THE MAKING OF MAHATMA

1. THREE BULLETS AND A BODY

One angry bullet said I will kill
his endurance power.
The second one said I will finish
his love for truth forever.
The third bullet said I will demolish
his non- violence tower.
The three bathed in his blood
and looked invincible wherever.

Amidst of the frenzy mob a revolver
was waving its smoke spill,
The ardent followers of non-violence
were shrieking- kill! Kill! Kill.
They took away the violence handcuffed
into the justice cell.
They saw the blood stain growing
on the great soul lying still.

Hands rushed there to collect the
blood soaked earth in souvenir form.
The lit candles at the slain site were
shedding tears in grief storm.

They took the bleeding non-violence
into the House, laid it on mortal charm.
They say the last vibrations from its pale lips
pronounced hey Ram, hey Ram, hey Ram!

It seems the bullets wished to hit the watch,
eye-glasses and walking stick.
Was there any fourth bullet that wished to
destroy the spinning wheel very quick?



Mahatma Gandhi was assassinated on 30 January 1948 in the compound of Birla House (now Gandhi Smriti), a large mansion. His assassin was Nathuram Vinayak Godse, a freedom fighter, advocate of Indian nationalism, a member of the political party the Hindu Mahasabha, and a past member of the Rashtriya Swayamsevak Sangh (RSS), which he left in 1940 to form an armed organization. Godse had planned the assassination. Gandhi had just walked up the low steps to the raised lawn behind Birla House where he conducted his multi-faith prayer meetings every evening. Godse stepped out from the crowd flanking the path leading to the dais and into Gandhi's path, firing three bullets.....

2. THE WATCH THAT STOPPED AT 5.12 P.M.

Supported by two walking sticks that great soul
started for the evening prayer.
The round eye glasses looked at the crowd
waiting for him in rows and layer,
The protectors of his twin feet making the last
footsteps of the great leader, stopped,
The pocket watch heard the shots, felt the blood
and a thud; its spring snapped.

The clock said- ' Me and my race are man's
companions and timekeepers prime,
A pocket watch i am gifted to Gandhi by little Indira,
became a part of his life.
I walked with him hundreds of miles in his
non-violence struggle to allay India's strife,
Some naïve thief stole but returned me to him
six months later, it was torture time;

The stopped clock when revived it said- '
he was very caring, punctual and diligent,
How can i stay alive without him, my hands
refuses to move, i am a dead pheasant!

When air is settled, the body in fire become ashes,
to merge with water and earth,
I know one day we will be the collector's items
and become millions worth!'-

On that fateful day of thirtieth January 1948
a nation's clock beat stopped for a while,
As the time went by all his weapons were
misused but there will be revival with smile!



The pistol shots had deafened her, wrote Manuben, the smoke was very thick, and the incident was complete within 3 to 4 minutes. A crowd of people rushed towards them, according to Manuben. The watch she was carrying showed 5:17 p.m. and blood was everywhere on their white clothes.....

3. MARCH TO APRIL!

(A walking stick story of a great march!)

Two hundred and forty miles,
Twenty four days, Eighty people,
A sixteen year old teen to the
sixty one year old great soul,
Twelve March nineteen hundred thirty
to the sixth of April,
At six thirty A.M. at Dandi village the sea
and salt smiled in thrill!

I was the witness and in his strong hands
i felt like the staff of Moses,
Though i was a gift to Kaka Kalekar from
Govind Pai the Kannada poet bright,
Kalekar a close associate of Gandhi gave me
to the leader of The Indian masses,
Gandhi accepted me with great honor,
since then i became his hand right!

They called him philosophical anarch,
the Viceroy thought this will end up in fiasco,
They expected him to die by the conclusion
of march so the empire can have easy go,

But they did not realize the salt sea, moving
under royal throne wave by wave,
And the house bound women and girls joining
the movement in resistance brave!

As the great soul's companion i have seen the
joys of freedom in jubilation!
In the tears of the division of country i saw the
death of the father of our nation!



The **Salt March**, also known as the **Dandi March** and the **Dandi Satyagraha**, was an act of nonviolent civil disobedience in colonial India led by Mohandas Karamchand Gandhi to produce salt from the seawater in the coastal village of Dandi (now in Gujarat), as was the practice of the local populace until British officials introduced taxation on salt production, deemed their sea-salt reclamation activities illegal, and then repeatedly used force to stop it. The 24-day march lasted from 12 March 1930 to 6 April 1930 as a direct action campaign of tax resistance and nonviolent protest against the British salt monopoly

4. ROUND TABLE WITH SQUARE FACES!

(1930- 32)

In Royal Gallery House of Lords at London i was a
round table with many a chair,
When Jinnah requested Viceroy Lord Irwin and
Prime Minister Ramsay MacDonald,
A series of three meetings brought many stars
in the Indian sky to shine very fair,
The cry of self- rule permeated the hall but i
saw the invisible breaks among the herald!

Lords, kings, land lords, titled gentry, known leaders
of communal groups, millionaires,
They discussed Sapru idea of All India Federation
but Gandhi was not there in them,
In the second meeting he came like the
Pied Piper of Hamelin from Indian fairies,
A dark man walking in bare legs a naked fakir
wrapped in a white shawl firm!

He said - ' you made our home into jail! we have
every right to ask for freedom!
You have clipped our wings, now we demand our wings
to fly!- He is a great enemy,

I saw him and his charm, his firm
resolution to free his country from doom,
The whole attention was towards him,
i was thrilled when he gently touched me;

He did not attend the third meeting, disappointed I was
but i know soon he will be victorious!
Like him, my rendezvous with him was a unique one; in
the annals of history it will be glorious!



The three **Round Table Conferences** of 1930–32 were a series of conferences organized by the British Government and Indian national congress was participant to discuss constitutional reforms in India. These started in November 1930 and ended in December 1932. They were conducted as per the recommendation of Jinnah to Viceroy Lord Irwin and Prime Minister Ramsay MacDonald, and by the report submitted by the Simon Commission in May 1930. Demands for swaraj, or self-rule, in India had been growing increasingly strong. Mahatma Gandhi, Sir Tej Bahadur Sapru, Srinivasa, , Sir Muhammad Zafrulla Khan and Mirabeen are key participants from India.

5. THE ROUND SPECTACLES!

Today is looking like a day of thunder and
lightning without clouds,
The great soul is under some morbid strain his
cough is getting worse,
Why everyone is either late or absent today,
this is a portentous course,
The neem twig gave a talk to his teeth and
went on its way to wet clods!

I am the round spectacles, he looks at the
world through my glasses,
- 'Whether weary or un weary, o man, do not rest' -
the hymn calmed his spirits,
His walking stick Manubehn prepared him
for the busy day amidst his frets,
Definitely some wild thought is annoying him
and it somehow surpasses,

His trained mortal body and mind, a few lashes
of bitter truth, the thorn crown,
Of violence in non-violence, the white shawl with
purple stains way down;

Photo sessions, interviews, a long session
with Patel to make peace with Nehru,
The great soul is late for his prayer, he summoned
his human walking sticks crew,

Three minutes journey towards waiting crowd,
he stopped and smiled like a child,
When a man in khaki pushed his way past Manubehn,
then, three bullets, i saw going wild!

(There was utter chaos, when his body
hit the ground i slipped and fell,
Some unknown hands grabbed me from the
trampling feet and i lost my spell!)



The 20th century's most famous apostle of non-violence himself met a violent end. Mohandas Mahatma ('the great soul') Gandhi, who had taken a leading role in spear-heading the campaign for independence from Britain, hailed the partition of the sub-continent into the separate independent states of India and Pakistan in August 1947 as 'the noblest act of the British nation'

The tale of Gandhi and his glasses is a short but sweet one. He found his very first pair in London, when he first moved there to study law. The sheer simplicity of the metal frame, combined with how they were one of the more popular choices at the time, probably factored into his decision. While he used them more as an accessory than a tool, his iconic glasses were first glimpsed in a photo of him protesting. As he eventually became a prolific activist, his glasses gradually became an icon of intellect and compassion. After intense protests from India's government and the Indian press, Mohandas K. Gandhi's eyeglasses and some of his other belongings were sold on Thursday afternoon for \$1.8 million at an auction in Manhattan, after last-minute attempts to halt the sale by Vijay Malya.

6. SUDAMAPURI, PAO RUTI PORT OR PORBANDAR

I am the white city with shining cream colored
lime stone walls,
With the blue sea swept on three sides hugging me
in her wave squalls,
The mighty bear Jamvanta who fought with
Lord Krishna lived in nearby hills,
Sri Krishna's best friend Sudama-Kuchela was born here
and had his life's fills.

In my lap was born another great child who believed
that Truth is God and precious,
On the twelfth day of the dark half of the Bhadrapada
month not so auspicious,
In a massive three storied house of a Dewan,
as a third son of Karamchand,
And Putlibai, a strong devotee of Lord Krishna
as her only refuge and bond;

When you stay near sea you must face often
storms in your cup,
His grandfather tasted the wrath of Rani Rupali
the queen Regent,

His father was perturbed by the mood changes
of the Royal gent,
Porbandar to Rajkot from Diwan to chief karbhari
was a down step!

His illustrious father soon became dewan of
Rajkot state, again to top,
Yes! I remember vividly the enchanted childhood
of a child in my lap!



PORBANDAR- SUDAMPURI- Onshore explorations in and around Porbandar brought to light the remains of a late Harappan settlement dating back to the 16th-14th centuries BCE. There is evidence to suggest that the Harappan legacy of maritime activity continued till the late Harappan period on the Saurashtra coast. The discovery of ancient jetties along the Porbandar creek signifies the importance of Porbandar as an active center of maritime activities in the past. Indian mythology views Porbandar as the birthplace of Sudama, the friend Krishna. For this reason, it is also referred to as Sudaamapuri or Sudamapuri. Mohandas Karamchand Gandhi was born on 2 October 1869 into Gujarati Hindu Modh Baniya family, in Porbandar (also known as *Sudamapuri*)

7. WE MAY BE THE SEVEN SINS BUT ARE WE GUILTY?

We seven sins gathered like flies around a
drop of fragrant honey,
- ' Let us tempt him and divert him towards
the wrong path in his journey,
It is better to bend it not when it is a tree but
as a plant small and tiny,
We seven coalesced into six arishad vargas to
sink him in measures puny!

Let us entice him with lust, anger, greed, pride,
envy, gluttony and sloth,
Let us net him in kama, krodha, lobha, mada,
matsarya, moha of any worth,
We challenged Buddha, Jina, Jesus and other
prophets in length and breadth,
We will see how this fellow wriggles out of
our grip and prove his mettle width!

Stealthily we tried to tempt him with smoking,
theft, meat and woman,
He succumbed to some but not to woman
and falsehood that was common,

To defeat him we waited, the chance came
with his marriage and consummation,
We won the war with lust as our weapon
and we cheered him in his emotion!

His father was injured at the time of his marriage
and was on the death bed,
For missing the last moments of his father,
he blamed his carnal urge, with utmost dread!

(We thought we won the war but we soon realized,
That it was the beginning of our defeat formalized)



At age 9, Gandhi entered the local school in Rajkot, near his home. There he studied the rudiments of arithmetic, history, the Gujarati language and geography. At age 11, he joined the High School in Rajkot.[35] He was an average student, won some prizes, but was a shy and tongue tied student, with no interest in games; his only companions were books and school lessons.. While at high school, Gandhi's elder brother introduced him to a Muslim friend named Sheikh Mehtab. Mehtab was older in age, taller and encouraged the strictly vegetarian boy to eat meat to gain height. He also took Mohandas to a brothel one day, though Mohandas "was struck blind and dumb in this den of vice," rebuffed the prostitutes' advances and was promptly sent out of the brothel. The experience caused Mohandas mental anguish, and he abandoned the company of Mehtab.. In May 1883, the 13-year-old Mohandas was married to 14-year-old Kasturbai Makhanji Kapadia (her first name was usually shortened to "Kasturba", and affectionately to "Ba") in an arranged marriage, according to the custom of the region at that time.

8. A SHIPLOAD OF VOWS!

They called me S S Clyde- single-screw steamship
of large proportions,
We were a class of our own carrying people
across the turbulent oceans,
We smell of burning coal, emit black smoke and
our boilers generate steam,
With a great hull splitting the sea we sailed
majestically on the waves as if in dream.

On fourth September 1888, an eighteen year old
stripling boarded me,
Neither he touched meat and wine nor did he
smoke as though it is blasphemy!
He was shy and preferred silence as though
he was in an alien world,
May be he had a heavy burden on his head
he would move without any word,

Is the heat from outside and inside troubling him
with a pinch of sugar and salt?
Even a pimp's persistence at Brindisi port did not
made a dent on his moral vault!

At a tender age leaving his wife and child,
family and friends like Gautama prince,
What is in his mind, an outcaste, a dark small boat
in a sea of white turbulence?

I looked at him in awe while he walked with a
shipload of vows and in meditation,
I never thought the apprentice Englishman
would be the father of a future great nation!



On 10 August 1888, Gandhi aged 18, left Porbandar for Mumbai, then known as Bombay. Upon arrival, he stayed with the local Modh Bania community while waiting for the ship travel arrangements. The head of the community knew Gandhi's father. After learning Gandhi's plans, he and other elders warned Gandhi that England would tempt him to compromise his religion, and eat and drink in Western ways. Gandhi informed them of his promise to his mother and her blessings. The local chief disregarded it, and excommunicated him an outcast. But Gandhi ignored this, and on 4 September, he sailed from Bombay to London.

9. WHITE FLANNEL SUIT IN WHITE LAND!

Twenty five days in sea of hot waves a lone
heart arrives like a raw product,
In a fog bitten cold city everything is civil and
run by a strict code of conduct,
In search of knowledge and education,
he crosses forbidden seas, on hope tract,
I was the witness of his puzzled look of a lost boy
thinking how to act with tact!

When people are earnings pennies for their
daylong labor, shillings are expensive,
In the company of rich companions a poor
but honest lad looks odd and pensive,
The first stop at Victoria Hotel was a grand way
to start life, not financially positive,
Gleaming with electric lights and marble floors,
the hotel looked highly innovative!

I saw a servant gently pressing a button like
Aladdin rubbing a magic lamp,
Presto! The doors opened we thought that was
the waiting room of a genie camp!

Doors closed and when it stopped, doors
opened and we were in the second floor,
When a friend and guide arrived in the name of
doctor Mehta there ended the lore!

As a white flannel dress hugging him tight
on the first two days of England,
I saw him triumph over the elements with
tight resolve and high moral stand!



From ship he landed on to the shores in a white flannel dress, he thought was the local populace dress code. For his surprise he was the only one wearing that sort of dress and he looked odd.

Gandhi attended University College, London which is a constituent college of University of London.

10. THE ENGLISH MIRROR!

Look at the total transformation of the shy,
modest Indian larva,
To a flamboyant English butterfly, with high
silk top hat flowing like dark lava,
Eyeball his morning coat, double breasted vest,
striped trousers sashaying,
The stylish walk in full regalia in patent leather boots,
a fine pair of gloves saying,

Something to the silver mounted cane he was
the English gentleman Mr. Perfect!
With a bit of jaunty gait and his right hand
adjusting the prodigal hair to correct,
The half smile flashing in intervals, he spent
hours before me in his new racket,
When you decide something firm, pounds melt
like pennies in the spending market!

I can still remember his style of humming songs
and his rehearsal lengths,
Of elocution, dance steps, a go at violin;
all vanished with in three months,

The realization came to him quick and fast,
and he took corrective measures,
He felt like some odd vegetable in a meat market
refusing fleshy pleasures!

I did preserve the images and reflections of those
three years he spent in England,
Just look into me the way he looked into me with
hope, in that freezing white land!



His time in London was influenced by the vow he had made to his mother. He tried to adopt "English" customs, including taking dancing lessons. However, he could not appreciate the bland vegetarian food offered by his landlady and was frequently hungry until he found one of London's few vegetarian restaurants. Influenced by Henry Salt's writing, he joined the Vegetarian Society, was elected to its executive committee, and started a local Bayswater chapter. Some of the vegetarians he met were members of the Theosophical Society.

11. THE LOST JEWELS OF RAJKOT!

We never saw him with our myriad sparkles
but we became a mile stone
In his long journey, from a total failure to
become a great soul, he all alone,
The hands that removed us from treasury
were silent, had royal hue and tone,
Servants become scapegoats when princes
commit mistakes in comfort zone!

So his brother was removed from Dewan post
by the British political agent,
His filial duty compelled him to have an
appointment with Charles Ollivant!
Reminding him of a previous meeting at London
did not cut the ice at cold front!
Further arguments resulted in throwing him out of
the room by an attendant!

Those were the dark days in his life, a gentleman's
lone walk in dark night!
The failed attempts of educating wife and family
in London style and light!

Like a newly returned young man wished to
change his village into city bright;
Lust defeated his love, anger clouded his thinking,
fear of failure made his flight!

Once reality dawns, the boundaries one can
see clearly, how formidable they are,
With a doomed legal carrier, he took the
chance to go to South Africa a land too far!



Gandhi, at age 22, was called to the bar in June 1891 and then left London for India, where he learned that his mother had died while he was in London and that his family had kept the news from him. His attempts at establishing a law practice in Bombay failed because he was psychologically unable to cross-examine witnesses. He returned to Rajkot to make a modest living drafting petitions for litigants, but he was forced to stop when he ran afoul of a British office, when he was pleading help to release his brother in the lost jewels of Rajkot case.

12. 'WHENCE THIS DEVIL IN YOU, MY BOY? BE OFF, QUICK!

In between the street and house
there is the front door,
In between the sky and earth
there is the bed on the floor,
In between a man and a woman
there is the acceptance score,
You can enter in with a contract or money
to relieve the lust store!

When you are in your hormone surge what
you need is a timely pressure,
A friend comes like a broken verb takes you
to the huts of pleasure,
He came in and sat near the woman like
a frozen stone till she showed the door,
The language was directed on his man-hood
and hit him on the core!

Again it happened at Portsmouth,
at a game of bridge the landlady was no bore!
She was about to drown him in her sea of
advances his conscience made a roar,

Rescued by a whisker, a quarry escaped
from its pursuer he fled into his bower,
At Zanzibar for the last time he faced the
same situation but got out with will power!

The question that bothered him was why
he was allowing himself to enter the door?
What power he was lacking to say no even before
the conscience making uproar?



In 1893, a Muslim merchant in Kathiawar named Dada Abdullah contacted Gandhi. Abdullah owned a large successful shipping business in South Africa. His distant cousin in Johannesburg needed a lawyer, and they preferred someone with Kathiawari heritage. Gandhi inquired about his pay for the work. They offered a total salary of £105 plus travel expenses. He accepted it, knowing that it would be at least one-year commitment in the Colony of Natal, South Africa, also a part of the British Empire. In April 1893, Gandhi aged 23, set sail for South Africa to be the lawyer for Abdullah's cousin. on the way he visited a pleasure house at Zanzibar and the experience is described in his autobiography. He spent 21 years in South Africa, where he developed his political views, ethics and politics.

13. SAMI! O SAMI! YOU SAMMI?

I saw him shivering in a corner of waiting room
with his head on his knees,
In this country all Indians are coolies or samis
to the masters and their cronies!
He knows that sami was a corrupted Sanskrit word
swamy meaning master,
South Indians had swamy in their name so all Indians
became samis in slang faster!

I saw the policeman pushing him out of the
compartment to the platform,
After him came the heavy luggage making
a thud on the ground in bulky form!
He walked slowly into the dark, unlit waiting room
swaying in mental storm,
On that night it seems he resolved to fight
against the evils proliferating in swarm!

I saw him sending long telegrams to
Railway authorities and friends,
The merchant friends of Abdulla Sheth met him,
told their own miseries without ends,
He understood equality, law and justice are
imprisoned in scriptures and books,
In practice the law of rod and color of skin
dominates and that's how the world works,

I the Pietermaritzburg station saw him
boarding the train to Charlestown,
At Pardekoph on a stage coach a Dutch man
called him 'sami' in insulting tone.



There in South Africa Indians were called Sami, swami, Sammy- of South Indian common name. Gandhi arrived in Durban, Natal (now kwaZulu-Natal) in 1893 to serve as legal counsel to a merchant Dada Abdulla. In June, Dada Abdulla asked him to undertake a rail trip to Pretoria, Transvaal, a journey which first took Gandhi to Pietermaritzburg, Natal. There, Gandhi was seated in the first-class compartment, as he had purchased a first-class ticket. A White person who entered the compartment hastened to summon the White railway officials, who ordered Gandhi to remove himself to the van compartment, since 'coolies' (a racist term for Indians) and non-whites were not permitted in first-class compartments. Gandhi protested and produced his ticket, but was warned that he would be forcibly removed if he did not make a gracious exit. As Gandhi refused to comply with the order, a White police officer pushed him out of the train, and his luggage was tossed out on to the platform. The train steamed away, and Gandhi withdrew to the waiting room. "It was winter," Gandhi was to write in his autobiography, and "the cold was extremely bitter. My overcoat was in my luggage, but I did not dare to ask for it lest I should be insulted again, so I sat and shivered". He says he began to think of his "duty": ought he to stay back and fight for his "rights", or should he return to India? His own "hardship was superficial", "only a symptom of the deep disease of colour prejudice." The next evening he continued the train journey- this time without a mishap. But a bigger mishap awaited him on the journey from Charlestown to Johannesburg which had to be covered by stagecoach. He was made to sit with the coachman on the box outside, while the white conductor sat inside with the white passengers. Gandhi pocketed the insult for fear of missing the coach altogether. On the way the conductor who wanted a smoke spread a piece of dirty sack-cloth on the footboard and ordered Gandhi to sit there so that the conductor could have Gandhi's seat and smoke. Gandhi refused. The conductor swore and rained blows on him, trying to throw him down. Gandhi clung to the brass rails of the coach box, refusing to yield and unwilling to retaliate. Some of the White passengers protested at this cowardly assault and the conductor was obliged to stop beating Gandhi who kept his seat.

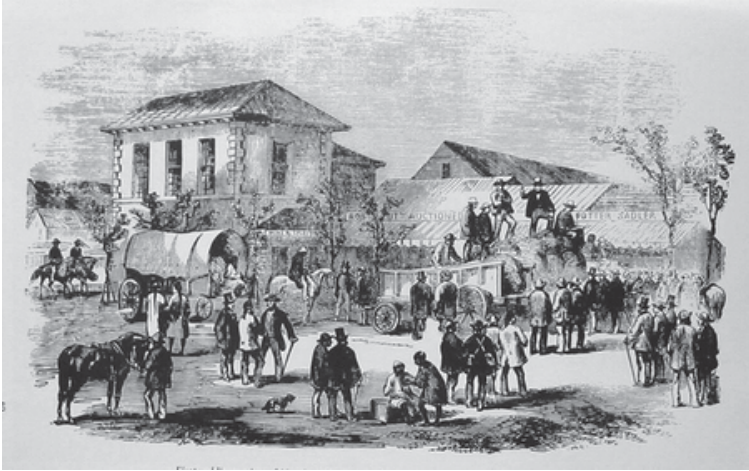
14. THE CONTRAST OF WHITE AND BLACK!

In everyone's lifetime a few paradoxes
appear to baffle one to the true core,
In your hometown you were a Dewan-prime minister's
son and lived in the lore,
But in an alien land every step is risky when
your skin is in wrong color score,
Have you not noticed the same in your own
land how untouchables suffer more?

When your father was in trouble a warrior
from other religion sacrificed his life,
When you were so innocent another one tried to
teach you the ways of wrong side,
When you were in a swirl of total failure
another person saved you from landslide,
May be that's why you always loved them
with your life and ready to face any strife!

Yes, you know the sad truth of a society divided
by umpteen number of walls,
Where everywhere everyone wishes to be
a master and ill treat others with wrong calls,
Husbands ridicule their wives, masters their servants,
kings their un-equals,
When equality is undermined, the struggle for
dignity and freedom erupts in squalls.

When that coachman threw a dirty sack cloth
on to the floor and addressed him,
- 'Sammy! You sit on this! I want to sit near the driver' -
he refused denying the Coachman's whim.



Instead of fleeing from the seen, Gandhiji stayed back - for 21 years to fight for rights of the Indians in South Africa. By May 1894, he had organized the Natal Indian Congress. In 1896, he returned to India and enlisted support from some prominent Indian leaders. He then returned to South Africa with 800 free Indians. Their arrival was met with resistance and an inflamed mob attacked Gandhiji physically. Gandhiji exercised 'self-restraint'. His philosophy of winning the detractors with the peaceful restraint had begun. It yielded fruit. Under pressure from the British government the attempt to disfranchise Indians in South Africa was abandoned.

The position of Indians in the Transvaal was worse than in Natal. They were compelled to pay a poll tax of £3; they were not allowed to own land except in specially allotted locations, a kind of ghetto; they had no franchise, and were not allowed to walk on the pavement or move out of doors after 9 p.m. without a special permit. One day Gandhi, who had received from the State Attorney a letter authorizing him to be out of doors all hours, was having his usual walk. As he passed near President Kruger's house, the policeman on duty, suddenly and without any warning, pushed him off the pavement and kicked him into the street. A Mr. Coates, an English Quaker, who knew Gandhi, happened to pass by and saw the incident. He advised Gandhi to proceed against the man and offered himself as witness. But Gandhi declined the offer saying that he had made it a rule not to go to court in respect of a personal grievance.

15. BLACK TURBAN AT WHITE DURBAN!

'They sent me a white elephant from Gujarat'-
said Dada Abdulla to himself,
Throwing a hurried glance at him coming down the
gangway wearing a frock coat,
A black tie, a clean shirt, patent leather shoes
and me as his headgear afloat...
Under his shirt he wore a necklace of holy basil beads
a gift from his mother's shelf.

I was looking majestic on his hot head and
at Durban court i made an impact,
The magistrate stared at him and me,
and ordered him to remove me, the turban,
My master refused to comply and walked
out of the court like a defiant barn,
Dada Abdulla liked the way i hung on to his
young head and i stayed on intact.

From Durban court to the Supreme Court of
Natal it was a hard earned passage,
Enrolling him as an advocate the Chief Justice said
in his tranquil message,

He pondered for a while and obeyed,
Dada Abdulla objected in strong gaze like a sage,
Turban to top hat, hat to turban, turban to hat,
i suited him well in his changing visage

I am proud of myself because i was the symbol of
human dignity and equality,
All those great moments i was with him were
recorded in his letters of immortality.



When Gandhi arrived in South Africa, according to Herman, he thought of himself as "a Briton first, and an Indian second". However, the prejudice against him and his fellow Indians from British people that Gandhi experienced and observed deeply bothered him. He found it humiliating, struggling to understand how some people can feel honor or superiority or pleasure in such inhumane practices. Gandhi began to question his people's standing in the British Empire.

16. THE GREEN PAMPHLET OF GRIEVANCES!

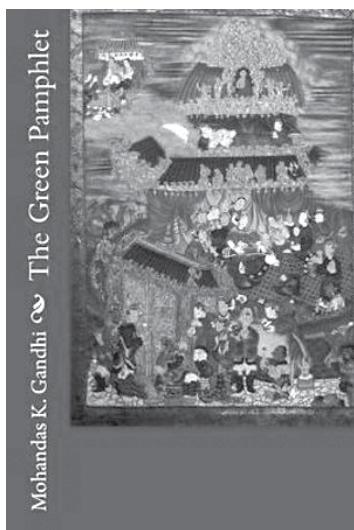
I was not exactly a book of letters but a
pamphlet with green cover,
On the way to India on SS Pongola in between
chess and theology shower,
He wrote' the grievances of the British Indians
in South Africa, an appeal...
To the Indian Public'- to get support from the
press and feel the Indian zeal.

An encounter with Mr. Chesney Jr. the editor of
Pioneer at Allahabad,
And at Rajkot i was cloned to thousands
and sent to all papers of the land
And to the leaders of repute in India to
gain sympathy, moral strength and stand,
But this small piece of paper caused big ripples
and a storm was brewing bad.

He found loyal friends and volunteers in
children who helped him in errands,
The Pioneer noticed it, Reuter responded with a
three liner cable to distant lands,

And back to South Africa after a few meetings
with eminent people here and there
He boarded the steamship with wife and
children and into a stormy sea's glare.

Those three lines sent by Reuter from
my green notes created the white stir,
Like the storm waves they tried to lynch Gandhi
then and there under wrath steer.



The Green Pamphlet was authored and printed in India by **Mohandas K. Gandhi** in 1896 during a short visit from Natal, South Africa. The pamphlet, printed with a green cover, was formally *The Grievances of the British Indians in South Africa: An Appeal to the Indian Public*.

1893 Arrives in Durban and is kicked off train in Pietermaritzburg after refusing to move out of the first-class carriage because he is a "non-white" passenger.

1894 Becomes first honorary secretary of the newly formed Natal Indian Congress.

17. ON THE SOUR APPLE TREE.....

Hang old Gandhi! Hang old Gandhi!
Hang him on the sour apple tree!
The crowd was deliriously chanting while
he was dubious to escape free,
The scene changed from the West Street to
Mr. Rustomji's place on Field street,
The irate crowd was yelling for the blood of the
Indian who escaped the first treat.

The Police Superintendent sensed the danger
and sent him a message,
His bruised body and wounded mind were
in a dilemma to escape in new visage,
So the lawyer put on an Indian constable's uniform
and a Madrasi scarf as defense,
With two detectives as Indian merchants escorting
him back, he jumped the fence.

The crowd's eyes were focused on the
house in front, half blind in wrath,
Did not notice three people coming out of
another house and taking their path,

Mob mentality is such a wildfire it feeds
upon the frivolous air sentiments,
A patient rain or water shower of courage
saves from carnage by the evil elements.

I was that Madras scarf wrapped round a plate
to adorn his head like a helmet,
The daring escape through the irate crowd taught
him a few lessons as helpmate.



Hang Gandhi. it was the cry of the agitators.. Upon returning to South Africa, Gandhi was attacked by white workmen several times and narrowly escaped a lynching. Refusing to prosecute his attackers, Gandhi wrote to the Attorney-General, "I do not hold assailants to blame. They were given to understand that I had made exaggerated statements in India about the whites in Natal and calumniated them.;" Aug 22 1894- Mohandas Gandhi Founds the Natal Indian Congress;

Jan 10 1897- Mohandas Gandhi is Nearly Lynched by White Settlers in Durban upon Returning from a Brief Trip to Fetch his Family in India

1899 - Leaves for the front with Ambulance Corps during the Boer war.

1903 - Starts a law practice in Johannesburg and is enrolled as an attorney of the supreme court of the Transvaal.

1903 Founds the newspaper Indian Opinion.

1904 Assists with the nursing of patients during the outbreak of bubonic plague in the "Coolie Location".

1906 Takes a vow of brahmacharya (celibacy and poverty) for life.

1906 Starts Satyagraha at a mass meeting on 11 September.

18. I WILL NOT STAND THIS NONSENSE IN MY HOUSE!

Like that ancient hero Achilles a man purely
driven by anger as wicker,
Every individual often passes through the
effects of this pressure cooker,
Animals in rage make loud sounds;
bare their teeth, looks a way bit bigger,
The aggressive behavior makes one to behave
like a mad dagger.

I was the house at Beach Grove Villas facing
Durban Bay in style,
Because of his magnanimity i was full to the
brim with residents of all profile,
His family, a few law clerks, a leper under
his treatment who stayed for a while,
An unattended chamber pot in a new clerk's room,
that needed cleaning file.

When he ordered Kasturba to do that menial job
her pent up anger burst out,
Like a volcano she hissed and hot tears
went down her cheeks in a bout,

He did not like her resentment, it will not be
tolerated in his house, - ' get out!' -
She shouted back- ' keep your house to yourself
and let me go, no doubt.' -

I saw him a body of fury, a typical egoistic male
seething in wrath wrapped treat,
He caught her by the hand and dragged her to the
gate to push her into the street.



Gandhi and Kasturba on their return to India,
on Jan.1915

I, Kastur, the beloved wife of the great barrister Mohandas, have to lower myself to this level and pick up the pot of this lowly beast." I kept grumbling loudly.

"Wait." I was taken aback to see Mohandas. "What did you just say, Kastur? Lowering yourself, are you? I will not stand this nonsense in my house." Mohandas' sharp voice rang out, piercing me like an arrow.

19. PERSONA NON GRATA RISES IN PHOENIX

-‘I will give unto this last, even as unto thee,
even it is the eleventh hour’-

It is the parable of the workers of the
vineyard told by Christ the great savior;
John Ruskin took that sentence to his heart
about the economy share,
His book ‘Unto This Last’ aptly emphasizes
about every man’s welfare.

The invisible gold in a man’s hand is his
work needs proper honor,
It is not the servitude, but a respectable job
without meanness scar,
The work of a lawyer, the industry of a tiller
is the same in any manner,
Every work has dignity in its sweat and
art hence to be paid proper.

With these ideas in his mind after reading
the magical book that change,
He purchased me a small orchard with mango,
guava, mulberry and orange,

I grew into Phoenix Farm with the addition of
adjacent eighty acre land pristine,
With many rocky outcrops and a perennial
spring infested with snakes green,

Now a successful town lawyer, in his farmhouse
ruled like a despot benevolent,
Here the schemers and paid workers made me
famous as Phoenix settlement.



During a speech in September 1896, Gandhi complained that the whites in the British colony of South Africa were degrading Indian Hindus and Muslims to "a level of Kaffir. Scholars cite it as an example of evidence that Gandhi at that time thought of Indians and black South Africans differently.

1899- Gandhi Organizes an Indian Ambulance Corps of 1100 Men During His Service in the Boer War;

Nov 1904- Gandhi Finds the Phoenix Settlement

20. THE FIRST OBSTACLE TO THE INDIAN OPINION!

In the Phoenix, the settlement was
not that easy,
'Unto This Last' lasted in to him and
his mind was busy,
An out of the way farm, with bare
necessities in air breezy,
The stress on self-sufficiency made
everyone a bit crazy.

I was the engine that tested his acumen
in that first night,
They fed me papers in foolscap size,
locked the pages right,
Somewhere in me growled in agony and
made me fight tight,
I coughed a few times, screeched once
and died without fight.

Then came the engineer from Durban
with his bolts and nuts,
He cajoled me, checked me and
kicked me in my sleepy guts,
With a face and hands tasted oil

and grease he lost his wits,
While he went to sleep, the blessed
soul thought of plan-B hits;

The carpenters and staff worked the
whole night on the hand-wheel,
When the engineer touched me at morning
dawn, presto, i moved with a squeal.



It is the story of printing machine stopping and working by itself.

Influenced by the Hindu religious book, the Bhagvad Gita, Gandhi wanted to purify his life by following the concepts of aparigraha (non-possession) and samabhava (equability). A friend gave him the book, *Unto This Last*, by John Ruskin; Gandhi became excited about the ideals proffered by Ruskin. The book inspired Gandhi to establish a communal living community called Phoenix Settlement just outside of Durban in June 1904. The Settlement was an experiment in communal living, a way to eliminate one's needless possessions and to live in a society with full equality. Gandhi moved his newspaper, the *Indian Opinion*, established in June 1903 and its workers to the Phoenix Settlement as well as his own family a bit later. Besides a building for the press, each community member was allotted three acres of land on which to build a dwelling made of corrugated iron. In addition to farming, all members of the community were to be trained and expected to help with the newspaper.

21. HIS MAJESTY'S HOTEL

A Sergeant Major of the empire heard
about the new ordinance,
That threatened the Transvaal Indian
community's soul existence,
God save the King! But who will save his
loyal subjects in fog dense?
It is not our disobedience but our firmness
for a good cause in a sense.

He changed the 'sadagraha' of Maganlal to
'Satyagraha' - Truth-Force,
The firmness for truth shall be the weapon
of the weak in its due course,
In the conquest of the adversary it is
more than passive resistance,
By suffering in one's own person it
awakens the enemy's conscience stance.

To appeal to the British Government his team
reached London in chill!,
There he met sympathizers and politicians like
Dadabhai Naoroji and Churchill

Lord Elgin refused his assent to the ordinance,
a great victory to thrill,
The celebrations died soon, as the
Transvaal Government passed a new bill!

The magistrate was puzzled when Gandhi requested
for maximum punishment,
He was ready for his stay in prison-
His Majesty's Hotel- with commitment!



Gandhi used to refer prisons as His Majesty's hotels.

On 28 December 1907 the first arrests of Indians refusing to register were made, and by the end of January 1908, 2000 Asians had been jailed. Gandhi had also been jailed several times, but many key figures in the movement fled the colony rather than be arrested. The first time Gandhi officially used Satyagraha was in South Africa beginning in 1907 when he organised opposition to the Asiatic Registration Law (the Black Act). In March 1907, the Black Act was passed, requiring all Indians - young and old, men and women - to get fingerprinted and to keep registration documents on them at all times. Gandhi advised the Indian community to refuse to submit to this indignity and to court imprisonment by defying the law. Indians refused to get fingerprinted and picketed the documentation offices. Mass protests were organised, miners went on strike, and masses of Indians travelled, illegally, from Natal to the Transvaal in opposition to the Black Act. Many of the protesters were beaten and arrested. In January 1908, he was arrested and sentenced to two months' simple imprisonment. He was followed by other Satyagrahis. This was the first of Gandhi's many jail sentences. It took seven years of protest, before the Black Act was repealed in June 1914. Gandhi had proved that nonviolent protest could be immensely successful.

22. THE PICKETS AND THE WICKETS

It's all in the truth and convincing the
people with truth burn,
That may win the day he thought,
a meeting on his return,
After his secret meeting with enemy
and the sharp U-turn,
Brought angry storm clouds that
thundered with bolts in turn;

The pickets were angry, Pathans were furious,
others were skeptical,
- 'You have betrayed us; you broke the
agitation and the rebellious call,
You summoned us to resist the registration,
now it is the downfall!,-
When people look at a person as a traitor it is
very simple to troll!

Near the Registration office Gandhi was attacked
by a known person,
A heavy cudgel in the pathan's hand slashed
his face and he fell down,

Hai Ram! – He murmured while falling
on to the ground like a wicket,
They kicked and bruised him and his friends
black and blue in that thicket!

He saw death prowling nearby and was sure
it will catch up him with ease,
To die by the hand of a brother is far better
than succumbing to disease!



The first taste of the anger of the Indians about his U turn

The Indians made a bonfire of their registration certificates and decided to defy the ban on immigration to the Transvaal. Jails began to be filled. Gandhi was arrested a second time in September 1908 and sentenced to two months' imprisonment, this time hard labour. The struggle continued. In February 1909 he was arrested a third time and sentenced to three months' hard labour. He made such good use of his time in jail with study and prayer that he was able to declare that "the real road to ultimate happiness lies in going to jail and undergoing sufferings and privations there in the interest of one's own country and religion". Before the prison term was over General Jan Smuts sent him an emissary proposed that if the Indians voluntarily registered themselves he promised to repeal the Act. Gandhi and the leader of the Chinese population in South Africa, Leung Quin, agreed to the compromise. He always believed in trusting the opponent, but other Indians were not so trusting. One burly Indian, a Pathan, even charged Gandhi with having betrayed them and threatened to kill him if he registered. On the day Gandhi went out to register he was waylaid and attacked by this and other Pathans and severely injured. When he recovered consciousness and was told that his assailants had been arrested he insisted on them being released.

23. WHAT IS TRUTH?

What is death? What is truth? What is this life?

What for this struggle?

Why Lord Rama abandoned his wife hearing a
commoner's giggle?

Why human beings are putting walls in between
themselves and wriggle?

Is it the law of land or the scriptures one has to
follow like a beagle?

O my son Harilal! You were the product
of my unholy lust,

The smudge has to be washed out to
shine you without rust,

O Daughter-in law! You are forbid to
tempt him with pleasures best,

O my dear wife! If death is certain accept it,
let it be a god send test.

Am I suffocating them with my obstinate
and adamant nature?

How these adamant chains of family ties
ruin or help our future?

When a person in the family was working
for the cause larger,

Is it not their responsibility to follow him
in collective merger?

We the black cells of notorious Pretoria Jails
heard his thoughts as a loner,
We saw the transformation of a patriotic lawyer
into the most defiant prisoner!



1906- Asiatic Law Amendment Ordinance Requires Asians in Transvaal to Carry Fingerprinted Identification; 1906- Gandhi Organizes Stretcher-Bearer Corps that Serves During the Zulu Uprising; Sep 11 1906- Gandhi Introduces Non-Violent Protest Philosophy of Satyagraha; Jan 10 1908- Gandhi is Arrested for the First Time, for Refusing to Carry an Obligatory ID Card in South Africa; May 30 1910- Gandhi Establishes the Tolstoy Farm, which Serves as a Base of Operations for His Activities in South Africa

Harilal Mohandas Gandhi (23 August 1888 - 18 June 1948) was the eldest son of Mohandas Karamchand Gandhi. He had three younger brothers Manilal Gandhi, Ramdas Gandhi and Devdas Gandhi. Harilal was born on 23 August 1888 not long before his father left for England for higher studies. He too wanted to go to England for higher studies and hoped to become a barrister as his father. His son rebelled and the rift increased till the end.

Nov 6 1913- Gandhi Begins "Great March" to Gain Indian Rights in South Africa. Led at 6.30.a.m. the "great march", consisting of 2,037 men, 127 women and 57 children from Charlestown; Jun 1914- Gandhi Suspends South African Struggle After Winning Passage of the Indian Relief Act

24. THE GUN, THE GUNMAN AND THE HAND

In partition of Bengal, Indians saw the British
'Divide and Rule'-very clear,
Many Indians were of the opinion; time has come
for action without fear,
The patriots formed a secret group in the premises
of India House and High Gate,
The son of the Chief Medical Officer of Amritsar
was aiming his gun at the target.

The missed opportunity in eliminating the
Viceroy of India Lord Curzon,
Enraged the gunman who changed his plans
and targeted another one,
Sir Curzon Wyllie was the Aide de camp to the
secretary of state for India,
He was the head of the secret police and
became the target via media!

Four of the five bullets hit the target and
Curzon slumped to the ground,
Two more shots killed a doctor, who came amidst
of the bullets raining around,

Madanlal Dhingra tried to kill himself but
overpowered in that commotion,
He walked to gallows cheerfully, became a
martyr and a symbol of revolution!

After seventy years the coffin with his remains
was re-patriated to his mother land,
The patriot who died 'Vande Mataram' on his lips
shall be remembered forever for his stand.

(The gun, the gunman and the hand were the
mere technicalities as we understand,
The real minds like Savarkar, Shyamji confirmed
Gandhi's opinion on violence strand.)



Shaheed Madan Lal Dhingra (18 February 1883 - 17 August 1909) was an Indian revolutionary independence activist. While studying in England, he assassinated Sir William Hutt Curzon Wyllie, (on 1-july-1909) a British official, cited as one of the first acts of revolution in the Indian independence movement in the 20th century.

25. THE VIOLENCE IN THE NON-VIOLENCE....

They both discussed about the fire that
generated intense heat
in the hearts of diverse people; the goal may be
the same but not the beat
Savarkar was thinking about the path of
violence to gain freedom,
The prisoner and patriot from Pretoria was
proposing non-violent modern.

How long ideals like truth, non-violence and
passive resistance can they work?
Famines and religious big divides are engulfing
the people in their vicious spark.
And the empire where sun never sets is bringing
new whips to crack the patience,
How long the people of an ancient nation keep quiet
in the name of tolerance?

Already the country was simmering and
hissing like a steam boiler,
Poverty and plenty, subdued kings and
rising educated new genre,

The new thoughts in the changing world were
reaching the nation in sermon.
They arrested Savarkar and his colleagues
and deported Savarkar to Andaman.

In the glory of non-violence the call for arms
took the back step to represent,
But the effects of violence when non- violence
failed are more pungent!

(In the struggle for freedom they adopted
two distinctly divergent ways!
The shadows of these methods will haunt the
people and leaders in the coming days!)



Vinayak Damodar Savarkar (28 May 1883 - 26 February 1966) was a leading Indian freedom fighter, barrister and writer. Savarkar coined the term Hindutva (Hinduness) to create a collective "Hindu" identity as an essence of Bharat (India). Savarkar was also a pragmatic practioner of Hindu Philosophy. He insisted for validating religious myths/blind faith against the test of modern science. In that sense he also was a rationalist and reformer.

Savarkar published The Indian War of Independence about the Indian rebellion of 1857 that was banned by British authorities. He was arrested in 1910 for his connections with the revolutionary group India House. Following a failed attempt to escape while being transported from Marseilles, Savarkar was sentenced to two life terms of imprisonment totaling fifty years and was moved to the Cellular Jail in the Andaman and Nicobar Islands, but released in 1921 after several mercy petitions to the Britishers. He was accused of the assassination of Mahatma Gandhi but acquitted by the court.

26. INDIAN HOME RULE- HIND SWARAJ

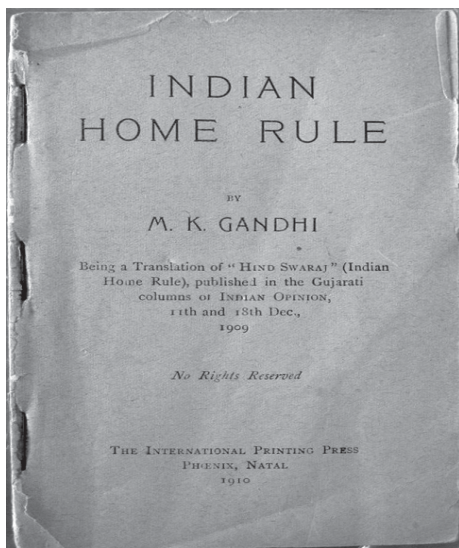
On the journey back to Cape Town i saw
his mind working up in feverish pitch,
I was the ship's notepaper on me he wrote
about violence that can ditch
Any society into a veritable hell of macabre
without any return glitch,
His thoughts perpetually trolled the ways of
anarchists' killing itch!

- 'You people are dreaming about the modern
world with satanic civilization,
Look at the modern methods of transport
that are designed with profit creation,
The machines take away the farmers and artisans toil and
produce at a cheaper rate
And spread the famine, and what benefit a
villager is going to get in his hungry pate?

English men can stay in this country as the
public servants but not as the looters,
They must respect the Indian traditions,
and eschew the prohibited foods,

When you want tiger nature but not the tiger
it is like using foreign goods!
Let India have its home rule devoid of the
western influence and its trouble-shooters'-

He presented me to Nehru as the blueprint
for the Indian Republic,
Forty years since i was a manuscript
but with Nehru it did not click!



Mohandas Gandhi wrote this book in his native language, Gujarati, while traveling from London to South Africa on board SS Kildonan Castle between November 13 and November 22, 1909. In the book Gandhi gives a diagnosis for the problems of humanity in modern times, the causes, and his remedy. The Gujarati edition was banned by the British on its publication in India. Gandhi then translated it into English. The English edition was not banned by the British, who concluded that the book would have little impact on the English-speaking Indians' subservience to the British and British ideas. It has also been translated to French.

27. TOLSTOY FARM

When Ratan Jamshed Tata earmarked rupees
twenty five thousand,
The Satyagraha movement gained the
financial strength and farmland,
Gokhale's word made Maharajahs including
Nizam to help them to stand firm,
Hermann Kallenbach's thousand acre Lawley land
became me, the Tolstoy farm.

To create the ideal self-sufficient community
was his ardent desire,
Fasting or pradosha is ideal in his view to
contain the urges of body fire,
After all this body is- simple earth, dross
and objectionable-in its lair,
To make Satyagrahis into saints he devised
many strings and rules to the life's lyre.

When nature blossoms in
youthful spring,
Rules are forgotten and sin
explodes in strict ring,
When some guys were involved
in sodomy string,
As a failed leader, he punished himself
in penitential fasting.

I witnessed the new weapon that is
deadlier than a firearm,
Fasting has become the potent shield
with nonviolent charm.



The Tolstoy Farm was the second of its kind of experiments established by Gandhi. He attributes the success of the final phase of the satyagraha campaign in South Africa between 1908 and 1914 to the "spiritual purification and penance" afforded by the Tolstoy Farm. The site is located in a south western corner of the Johannesburg municipal area, approximately 35 km from Johannesburg, 17 km from Soweto, 7 km from Lenasia and 2 kilometres from the Lawley Station.

In 1911, a provisional settlement of the Asiatic question in the Transvaal brought about a suspension of the Satyagraha campaign. In the following year, Gokhale visited South Africa and on the eve of his departure assured Gandhi that the Union Government had promised to repeal the Black Act, to remove the racial bar from the immigration law and to abolish the £3 tax. But Gandhi had his fears which were soon borne out. The Union Government went back on its promise, and to this fire was added a very powerful fuel when a judgment of the Supreme Court ruled that only Christian marriages were legal in South Africa, turning at one stroke all Indian marriages in South Africa invalid and all Indian wives into concubines. This provoked Indian women, including, Kasturbai, to join the struggle. It was illegal for the Indians to cross the border from the Transvaal into Natal, and vice versa, without a permit. Indian women from the Tolstoy Ashram, which Gandhi set up in the Transvaal, crossed the border without permits and proceeded to Newcastle to persuade the Indian miners there to strike. They succeeded and were arrested. The strike spread and thousands of miners and other Indians prepared, under Gandhi's leadership, to march to the Transvaal border in a concerted act of non-violent defiance.

28. THE DISTANT YET THE NEAREST VOICE!

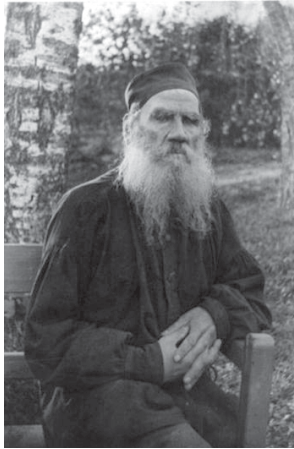
I am the last big letter from the
man on the mountaintop,
He found in this man a disciple
with determination nonstop,
Tolstoy admired the idea of this
Indian's Passive Resistance rap,
Advised him about the law of love
and the perils of violence trap.

- 'In love alone is all the law
and the prophets,' - he wrote,
Preachers often practice war to
safeguard their love boat,
The law of love is clearly expressed
by the savior Jesus Christ,
But his followers considered violence
as the way in life's feast.

By the time I reached the hands of
Gandhi in Johannesburg,
Tolstoy had only a few days left in his
accomplished life-berg.

His aristocratic temper matched
Gandhi's hidden aristocratic bug,
From the pure moralist the disciple gained
a compatible moral rug.

- 'The kingdom of god is within you' -
was a turning point to the disciple,
Passive resistance and the law of love have
become his arms principle.



Leo Tolstoy- Considered one of the world's greatest novelists, Leo Nikolaevich Tolstoy is famous especially for the 19th century classics War and Peace (1865-69) and Anna Karenina (1877-78). Although he was born into nobility, Leo Tolstoy spent much of his life as a champion of Russia's peasant class, notably in the field of education. He began his literary career in the 1850s, publishing a trilogy about his own life: Childhood (Detstvo, 1852), Boyhood (Otrochestvo, 1854) and Youth(Yunost', 1857).

29. THE PRODIGAL SON

Here we see the antithesis of a son
to a stern moralistic father,
Father believed in fidelity and
wisdom of studying at home rather,
Sons wished academic training but
denied by his attitude smother,
Already married Harilal was made to
practice celibacy to bother!

In Satyagraha experiments of father
Harilal was offered as a lamb,
His father thought that was a sacrifice
to the community as a lamp,
But in between them the gap was
growing enormously as in swamp,
When his son could no more bear it
he ran away from the rigid clamp.

The runaway was found in Delagoa Bay
and was brought to his dad,
"I need no tutelage" – said the defiant son
in the tone of a grown lad,
You are suffocating us and our mother's
freedom with your stance bad,
Your true path to perfection has no validity,
now I am free and glad!"

And after a nightlong discussion the
son was set free officially,
The hurt remained in his son and the
sunset was over very quietly!



Harilal Mohandas Gandhi (23 August 1888 - 18 June 1948) was the eldest son of Mohandas Karamchand Gandhi. He had three younger brothers Manilal Gandhi, Ramdas Gandhi and Devdas Gandhi. Harilal was born on 23 August 1888 not long before his father left for England for higher studies; Eventually rebelling against his father's decision, in 1911 Harilal renounced all family ties. Harilal was married to Gulab Gandhi and they had five children, In May 1936, at the age of 48, Harilal publicly converted to Islam and named himself Abdulla Gandhi. However, later in 1936, on his mother Kasturba Gandhi's request he converted back to Hinduism through the Arya Samaj and adopted a new name, Hiralal. He died of tuberculosis on 18 June 1948 in a municipal hospital (now known as Sewri TB Hospital) in Bombay, Union of India, five months after his father was assassinated.

30. YOU WILL ALWAYS HAVE YOUR WAY!

And Gokhale said, -now I am at your mercy,
I will follow your charm.'-
He followed him one and a half mile on foot
to reach the Tolstoy farm,
Rain followed the guest and drenched him,
till he caught the cold grim,
Gandhi and Kallenbach served him as divine duty,
till he exploded at rim.

The impulsiveness of the host was in stark
contrast to the serene guest,
Gandhi pleaded mercy for his imperfections
from the master in his quest,
After a triumphant tour Gokhale met the
top brass of Pretoria at his best,
Both Generals Botha and Smuts nodded their
heads to the Gokhale test.

Gokhale came, saw the Indians in South Africa
and concurred with the host,
Left to India raising hopes in the suffering
Indian community at the racial post,
But the worst fears of Gandhi became true,
when he was detained at port,
At Delagoa Bay, he understood that the
game was back to square one sport.

Another judgment rattled the Indian community
by the time he was freed,
All marriages not celebrated according to
Christian rites were invalid in deed.



Gopal Krishna Gokhale (9 May 1866 - 19 February 1915) was one of the political leaders and a social reformer during the Indian Independence Movement against the British Empire in India. Gokhale was a senior leader of the Indian National Congress and founder of the Servants of India Society. Through the Society as well as the Congress and other legislative bodies he served in, Gokhale campaigned for Indian self-rule and also social reform. He was the leader of the moderate faction of the Congress party that advocated reforms by working with existing government institutions.

In June 1909, he left for London after having defended his position as leader of the Transvaal merchant community. Gandhi returned to South Africa in December 1909 to find that members of the NIC were openly plotting against him. He was fighting for his political survival and withdrew to Tolstoy, a farm he had purchased in 1910 to support the families of jailed passive resisters. Gandhi only came under the public eye again in 1912 as a result of a visit to South Africa by Indian statesman Gopal Krishna Gokhale. He was accused of preventing opponents of his policies to speak with the visitor and finally, on 26 April 1913 Gandhi and his rivals in the NIC went their separate ways.

31. WITH MINERS' MINOR ARMY A MAJOR TRIUMPH

When the local government paid deaf ears
to his latest firm appeal,
Gandhi planned confrontation in several stages
from Tolstoy and Phoenix,
The boundary line between Natal and
Transvaal became the hot fix,
The miners of Newcastle joined the movement
with undaunted zeal.

Slowly the number of satyagrahis started
swelling into formidable unit,
More than two thousand men and women
with children were marching fit,
More miners joined this peaceful army,
crossed the border in jubilant wit,
Gandhi was arrested at night when everyone was
asleep under the sky starlit.

When one satyagrahi Hurbat Singh died in jail
for the cause of sufferers,
Gandhi went into introspection and pondered
into the merits and demerits,
Like Vedic sacrifice-yagna that purifies the
polluted air of demonic horrors,
Do our bones and blood become wood and
ghee to purify these human writs?

For the miners the mines became legal prisons
but they resisted the sentence,
Gandhi was a special prisoner no.1739 of
Bloemfontein jail who enjoyed the silence.



Thursday, 6 November 1913- On his journey to South Africa in 1893, Mohandas Gandhi had first -hand experience of the discrimination faced by people of colour. His response to this was the establishment of the Natal Indian Congress (NIC) in 1894. Within three years of his arrival in South Africa, Gandhi had become a political leader, providing hope to many Indians who had no political rights under the dispensation of the time. In 1903, he founded a newspaper, the Indian Opinion, in which his ideas on passive resistance or Satyagraha were spread. On the 29th October, 1913, hundreds of men, women and children led by Gandhi marched from Newcastle, Natal Colony (now KwaZulu Natal) into the Transvaal to purposefully defy the Immigrants Regulation Act of 1913 (Act no. 22). Gandhi was followed by two parties led by Thambi Naidoo and Albert Christopher. This marked one of the greatest episodes in South African history. He was arrested the following day at Palmford. Prior to this march, Thambi Naidoo mobilised the Indian community at Newcastle to start the Satyagraha Campaign (Passive Resistance Campaign). Gandhi made strict rules for the conduct of the Satyagrahis who were to submit patiently and without retaliation to insult, flogging or arrest. While leading a march on 6 November 1913, which included 127 women, 57 children and 2037 men, Gandhi was arrested. He was released on bail, rejoined the march and was re-arrested. The Indian Relief Bill was finally scrapped.

32. AM I THE MURDERER?

When the internal affair has turned out
to be the international fire,
The imperial sparks illuminated the sky
of the civilized world fair,
Gandhi was out of prison and brought changes
in his attire and stand,
A long white coat and a flowing dhoti,
a long bamboo staff in his hand,

Over his shoulders a canvas bag
hanging like a lyre,
Walking on barefoot with the
face of a commander,
He was sad when Satyagrahis died
in police brutal acts,
-'Am I the murderer to lead you
into these death pacts?'

His eight years of Passive resistance was
coming to the climax,
Suffocating laws were repealed,
concessions were given max!
Once the most unwanted man, has
become a conqueror of hearts,
The Indian community was happy
with its hero and his arts.

In his internal ravings he often thought of
his own cruelty strain,
Further tidings made him look at the
motherland for future train.



Gandhi's introspection over the violence and deaths or killings....

Gandhi returned to India, and through his consistent passive opposition to British rule, led his country to independence. His philosophy on passive resistance was drawn on significantly during the fight against apartheid. The Defiance Campaign in 1952 can be seen as an example of this.

Having spent twenty years in South Africa helping fight discrimination, Gandhi decided it was time to head back to India in July 1914. On his way home, Gandhi was scheduled to make a short stop in England. However, when World War I broke out during his journey, Gandhi decided to stay in England and form another ambulance corps of Indians to help the British. When the British air caused Gandhi to take ill, he sailed to India in January 1915. Gandhi's struggles and triumphs in South Africa had been reported in the worldwide press. By the time he reached home, in India, he was a national hero. Although he was eager to begin reforms in India, a friend advised him to wait a year and spend the time travelling around India to acquaint himself with the people and their tribulations. Yet Gandhi soon found his fame getting in the way of accurately seeing the conditions that the poorer people lived in day to day. In an attempt to travel more anonymously, Gandhi began wearing a loincloth (dhoti) and sandals (the average dress of the masses) during this journey. If it was cold out, he would add a shawl. This became his wardrobe for the rest of his life. Also during this year of observation, Gandhi founded another communal settlement, this time in Ahmedabad and called the Sabarmati Ashram. Gandhi lived on the Ashram for the next sixteen years, along with his family and several members who had once been part of the Phoenix Settlement.

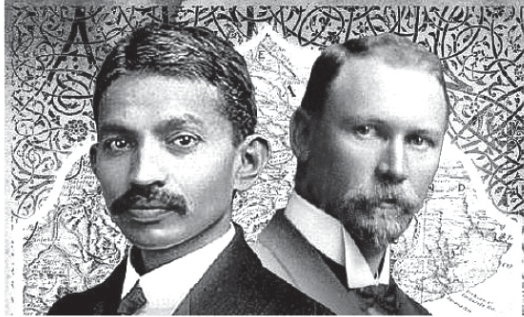
33. THE SAINT HAS LEFT OUR SHORES

'I hope forever!' -Said General Smuts
with some well earned breather,
Gandhi boarded the RMS Kilfauns Castle
to reach London farther,
It was the last farewell as he never returned to
South Africa to bother!
The man who led the army of peace was
landing in war frenzy weather.

In one Kensington lodging house he was
amidst of an abominable mess,
Relishing ground nuts, squashed tomatoes,
a few biscuits more or less,
Sarojini Naidu from Hyderabad, a disciple of
Gokhale and a poetess,
Visited him and became soon his trusted friend
and protector like a tigress.

The war clouds grew like winter winds
and he wished to help England,
Sixty Indians were given training by
Dr. James Cantlie as volunteers at hand,
Gandhi as the chairman of the volunteer corps
decided to serve the land,
Pleurisy made him bedridden with dietary
experiments on himself by going bland!

When his mental and physical energies were
in turmoil he was in predicament,
A timely advice given by friends made him to
sail to the motherland for betterment!



Jan Christian Smuts (24 May 1870 - 11 September 1950) was a South African statesman, military leader, and philosopher.[1] In addition to holding various cabinet posts, he served as prime minister of the Union of South Africa from 1919 until 1924 and from 1939 until 1948.

At one time there were about fifty thousand indentured labourers on strike and several thousand other Indians in jail. The Government tried repression and even shooting, and many lives were lost. "In the end", as an American biographer has put it, "General Smuts did what every Government that ever opposed Gandhi had to do - he yielded." A spontaneous strike by Indians in Natal altered the situation radically. Here violent confrontation ruled and several strikers were killed and injured in clashes with the police and more protesters joined. By the end of November 1913 produce markets in Durban and Pietermaritzburg had come to a standstill, sugar mills were closed and hotels, restaurants and homes were left without domestic workers. Reports in India relating the arrest of Gandhi and police brutality caused uproar and the British government was forced to form an agreement with the strikers. Gandhi was released in order to negotiate with Smuts over the Indian Relief Bill, a law that scrapped the £3 tax on ex-indentured workers. The law was scrapped. Gandhi was released and, in January 1914, a provisional agreement was arrived at between him and General Smuts and the main Indian demands were conceded. Gandhi's work in South Africa was now over and, in July 1914, he sailed with his wife for England. Before sailing, he sent a pair of sandals he had made in jail to General Smuts as a gift. Recalling the gift twenty-five years later, the General wrote:

I have worn these sandals for many a summer since then even though I may feel that I am not worthy to stand in the shoes of so great a man."

34. THE GREAT GANDHI

Three great women nursed him back to health
in London winter scare,
Olive Schreiner, Cecelia Roberts and Sarojini
Naidu with maternal care;
A decision was made and he returned to India
after twenty eight years,
He was the cynosure of the people was accorded
with cheers and tears;

At Santiniketan the abode of peace
he tried his reformation,
Made friendship with Tagore and
his brother with admiration,
Jolted to core by Gokhale's death and
Harilal's final separation,
Made a trip to Rangoon and Haridwar
Kumbh Mela in veneration;

From Delhi to Madras traveling in third
class in hot summer,
He observed the diversity of India and
how poor populace suffer,
In Madras he was given a rousing welcome
by the people there,
Students pulled the carriage through the streets
in triumphal glare!

He zeroed on to Ahmadabad to set up a farm
in Phoenix and Tolstoy style,
Here he invited untouchables into his ashram
not caring the uproar trail!



Rabindranath Tagore (7 May 1861 - 7 August 1941), sobriquet Gurudev, was a Bengal polymath from the Indian subcontinent, a poet, musician and artist. He reshaped Bengali literature and music, as well as Indian art with Contextual Modernism in the late 19th and early 20th centuries. Author of *Gitanjali* and its "profoundly sensitive, fresh and beautiful verse", he became in 1913 the first non-European to win the Nobel Prize in Literature.

It was during his first year back in India that Gandhi was given the honorary title of Mahatma ("Great Soul"). Many credit Indian poet Rabindranath Tagore, winner of the 1913 Nobel Prize for Literature, for both awarding Gandhi of this name and of publicizing it. The title represented the feelings of the millions of Indian peasants who viewed Gandhi as a holy man. However, Gandhi never liked the title because it seemed to mean he was special while he viewed himself as ordinary. However other sources claim it was Nagar Sheth of Jetpur, Shri Nautamlal B. Mehta (Kamdar), who was the first to use and bestow "Mahatma" for Mohandas Karamchand Gandhi on 21 January 1915 at Kamri Bai School, Jetpur, India.

35. IN THE NAKEDNESS OF WORKING...

In the draft of constitution he stipulated
nine vows in this mission,
Truth telling, celibacy, non-violence,
non-stealing, non-possession,
Fearlessness, refuse to use foreign cloth,
acceptance of untouchables,
And control of the palate, a must in a
self-sufficient ashram of fables!

-‘I have to tread on most delicate path through
temples and jungles,’-
He visited Banaras Hindu University on its
foundation ceremony jingles,
Invited by Mrs. Anne Besant of Home rule
league and the college founder,
He made a fierce speech that threw acid on all,
ended in uproar and thunder!

One of the students at that meeting became
his spiritual heir later,
Vinoba Bhave impressed by his outspokenness
considered him as his master;
From Benares to Champaran indigo fields was a
walk along the timeline,
From utter disappointment to unenviable victory
fate brought him glory fine!

Rajkumar Shukla, Rajendra Prasad, Mazharul Haq,
Kripalani, Malaviya, Malkani,
And many others followed him to victory for the
peasants in perpetual agony!



The **Champaran Satyagraha** of 1917 was the first **Satyagraha** movement inspired by Gandhi and a major revolt in the Indian Independence Movement. It was a farmer's uprising that took place in Champaran district of Bihar, India during the British colonial period. The farmers were protesting their having to forcibly grow opium with barely any payment for it. Gandhi Goes to Champaran to Investigate Conditions of Local Farmers. Bhumihar Brahmins in Champaran had earlier revolted against the conditions of indigo cultivation in 1914 (at Pipra) and 1916 (Turkaulia).

Annie Besant - Wood (1 October 1847 - 20 September 1933), was a British socialist, theosophist, women's rights activist, writer, orator, and supporter of both Irish and Indian self-rule

36. UNDER THE BABUL TREE

From Kochrab village to the banks of
Sabarmati River a place shift,
The new ashram slowly expanded into a
community with ideas swift,
The homespun-khadi movement was born
in the shades of textile mills,
It is the spinning wheel that has become
a symbol of resistance to many ills.

As the mill-hands were underpaid they were
at the brink of starvation,
So the meetings were held regularly under
my shade under his super-vision,
For their purpose and to remove the
internal dissent Gandhi started fasting,
That made the difference and the wages were
hiked to a happy ending;

It is the turn to help Kheda peasants,
after four months of agitation,
Rich peasants were taxed to hilt and
poor were left in tax-free elation,

These landmark protests brought
eminent personalities to work on his side,
Gangabehn, Anasuyabehn, Mahadev Desai,
Vallabhabhai Patel followed the tide.

As that babul tree I witnessed his triumphs,
failures and great dreams in fact,
In one of those dreams he devised a weapon of
general hartal against a fascist act.



Jun 17 1917- Gandhi Establishes Sabarmati Ashram. Sabarmati Ashram (also known as Gandhi Ashram, Harijan Ashram, or Satyagraha Ashram) is located in the Ahmedabad suburbs

The Kheda Satyagraha of 1918, in the Kheda district of Gujarat, India during the period of the British Raj, was a Satyagraha movement organized by Mohandas Gandhi. It was a major revolt in the Indian independence movement.

37. JUSTICE ROWLATT ACT

The burden of world war was everywhere
and the cost of living rose high,
Gandhi was on bed due to sickness and
accepted goat's milk as a final try,
Small scale terrorist plots of Bolshevik menace
startled the obsessive officials,
Tilak like people hoped Swaraj were greeted by
repressive measures and trials;

Justice Rowlatt recommended extreme
measures to combat political violence,
The bill was passed and it brought,
in the freedom fighters, much more defiance!
Gandhi was traveling across India for a
campaign of peaceful non-violence,
At Madras he had a dream of conducting a
strike of countrywide resistance;

The date was set on sixth of April but
at Delhi it exploded a week early,
Shraddhananda spoke at Jamma Masjid and
headed a mammoth rally,

Baring his chest against the Gurkha troops
that shot nine people dead,
On the due date Gandhi led the hartal in
Bombay on Chowpati beach bed.

Seeing the violence swallowing the spirit of
non-violence he called off his campaign,
A Himalayan blunder'- he admitted but the
whole country was seething in pain.

IMPERIAL LEGISLATIVE COUNCIL.

BLACK BILL NO. I "PASSED."

THE HON. MR. SARMA DESIGNS.

SOLEMN MOCKERY OF THE DEBATE.

[The Black Bill No. I was passed at Tuesday's meeting of the Imperial Legislative Council, 10 members voting for it and 20 against. Immediately after the passing of the Bill, Hon. Mr. B. N. Sarma of N.-Ind. offered his resignation. At 11.15, reading the Black Bill No. II was taken up. Sir William Vincent moved that the Report of the Select Committee be discussed. Mr. B. N. Sarma resigned. Mr. Patel and Sir William Vincent, immediately withdrew. Mr. Vincent, returned tomorrow.]

[Pass of a Government Bill.]

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DR. WILLIAM VINCENT.

SIR WILLIAM VINCENT.

DR. WILLIAM VINCENT.

The Anarchical and Revolutionary Crimes Act of 1919, popularly known as the Rowlatt Act or Black Act, was a legislative act passed by the Imperial Legislative Council in Delhi on 10 March 1919, indefinitely extending the emergency measures of preventive indefinite detention, incarceration without trial and judicial review enacted in the Defence of India Act 1915 during the First World War.

Jan 1918- Gandhi Begins Advocating on Behalf of Farmers in Kheda Subject to Oppressive Taxation During a Famine;

Mar 1919- British Government Passes the Rowlatt Act in Colonial India, Indefinitely Extending the Use of 'Emergency Measures'

38. GENERAL REGINALD DYER AND AMRITSAR

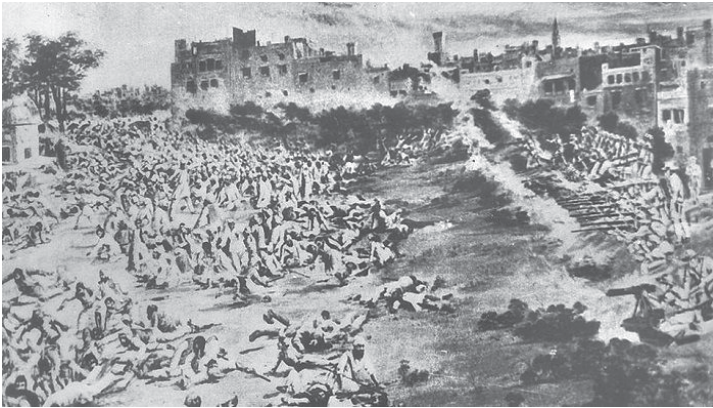
I was a garden once, turned into a fairground
for public meetings,
Six thousand Sikhs with women and children
were showering greetings,
To one another, celebrating a festival and in
peaceful chatting and chanting,
Jallianwalla Bagh was pleasant till the moment
there was deadly shooting.

Sixty-five gurkhas and twenty five Baluchis
armed with rifles followed Dyer,
One thousand six fifty rounds killed three seventy
nine people, in deadly fire,
It was a target practice for the soldiers, for the victims
it was life and death affair,
Dyer proclaimed Martial law and implemented strict
censorship after the massacre.

Blood was there all over, on the walls, in the well,
near the trees and the pedestal,
The haunting cries still reverberate in the premises
that never seems to stall,

I visualized the turning point in Indian Freedom
struggle and the course of wild trial,
General Dyer will be remembered as a monster that
prowled in my garden trail!

In human history we see some unexpected things
change the course of destination,
In fact they accelerated the process to catapult the
inevitable fate of an empire nation!



The **Jallianwala Bagh massacre**, also known as the **Amritsar massacre**, took place on 13 April 1919 when troops of the British Indian Army under the command of Colonel Reginald Dyer fired rifles into a crowd of Indians, who had gathered in Jallianwala Bagh, Amritsar, Punjab.

39. THE OLD WAYS ARE THE BEST!

Why a non-violence movement is
ending in violent protest?

Is it because the participants are
different in any given test?

So he thought of suspending a
massive movement for a rest,
As an alternative he proposed
one man satyagraha as the best.

But when he went on fast alone
all India held its breath fast,
If he was arrested violence broke up
breaking the ruler's fist!
Gandhi ki jai, Victory to Gandhi,
reverberated in the streets vast,
Whereever he went people followed him
to hear his words blast.

Home spun- khadi movement,
non-violent non co-operation,
Khilafat movement rekindled the fires in the
servitude minded nation,

He thundered against the Satanic Empire
and roared for Swaraj motion,
But his aim of bringing Hindu- Muslim unity
was getting less recognition.

Tagore compared Gandhi to a conjuror that
spins gold out of a sand stone,
Gandhi thought Tagore lacked fearlessness
and out of touch with people tone.



Sep 1920- The Gandhi Era of the Indian Independence Movement Begins with the Non-Cooperation Movement

Dec 1921- Gandhi is Given Exclusive Authority Over the Indian National Congress

Movements led by Gandhi 1. Champaran Movement (1917), 2. Kheda Movement (1918)
3. Khilafat Movement (1919) 4. Non-Cooperation Movement (1920) 5. Quit India Movement
(1942) 6. Civil Disobedience Movement: Dandi March and Gandhi-Irwin Pact

40. SPIN AND WEAVE, SPIN AND WEAVE

More than science he believed in mantras,
voices and scriptures,
More than modern medicine he advocated
dietary strictures,
More than schools he relied on household
teachings and lectures,
More than doctrines he started believing oracles
and miracle pictures;

A new flag of three colors Red, White and Green
with a spinning wheel,
To represent the moods and diversity of India
and immaculate purity feel,
A declaration about his dress code of wearing
only loin-cloth to appeal,
A badge of honor and a symbol of humility by
going bare-foot with zeal,

All these acts of emotion made him a great soul
in the eyes of people,
The symbolic bonfire of foreign cloth aroused
the lethargic minds ample,

The visit of the Prince of Wales unleashed the
storm waves to trample,
All hell broke loose in Bombay, Gandhi
witnessed the violence sample.

in Chauri Chaura A peaceful procession
ended up in violent carnage,
Gandhi called off the movement at the
dismay of Congress carriage.



The **Chauri Chaura incident** occurred at Chauri Chaura in the Gorakhpur district of the United Province, (modern Uttar Pradesh) in British India on 5 February 1922, when a large group of protesters, participating in the Non-cooperation movement, clashed with police, who opened fire. In retaliation the demonstrators attacked and set fire to a police station, killing all of its occupants. The incident led to the deaths of three civilians and 22 or 23 policemen. Mahatma Gandhi, who was strictly against violence, halted the non co-operation movement on the national level on 12 February 1922, as a direct result of this incident.

41. A PUZZLE AND ITS SOLUTION

- 'Shaking the manes of this lion we wish to
throw it out from our line,
In its garb you usurped a land with ancient
treasures and created famine,
We are fighting; it is a fight to finish,
whether it lasts months or years,
Your brute force will not subjugate our
determination and burning tears;

It is impossible for me to disassociate
from the diabolical crimes,
Chauri Chaura and Bombay outrages still
haunt me in nightmare times,
I knew that I was playing with fire,
but I tried my best to avoid violence,
I suffer the maddest risk which a sane man
can risk in time's relevance;

Why Rowlatt Act? Why Jallianwalla bagh Massacre
and crawling orders?
Why taxing poor peasants? Why punishing
indigo planters and mill workers?

Why the destruction of cottage industries
those are vital for this country?

Why British law encouraged the exploitation of
masses by brokerage industry?'

Said he, - 'I accept my failure and expect no mercy,
award me the severest penalty!'-
I Mr. Robert Broomfield as a judge looked at him-
the puzzle and solution pleading guilty.



Gandhi's trial came in the wake of the mounting political unrest in the country following his call for non cooperation with the government and boycott on the Aug. 1, 1920. The immediate cause, however, was the publication in Young India of three articles criticizing severely the repressive measure adopted by the government to put down the struggle. The articles in question were branded as seditious and calculated to cause disaffection against the existing government.

It was a "momentous and historic" trial. The issue raised by Gandhi was not one arising ostensibly out of a breach of Section 124A, but the perennial one of "Law versus Conscience." The trial was endowed with classic grandeur enveloped with a Socratic passion for truth emanating from Gandhi's lips.

Mar 10 1922- Gandhi was arrested by the British Government on Charges of Inciting Violence at Chauri Chaura

42. YERAVADA JAIL AND APPENDIX FILE

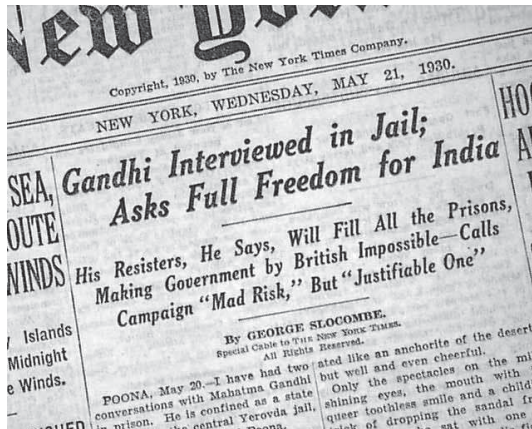
The Great trial was over and the silent years of
his life, well started,
From Sabarmati to Kirkee to Yeravada jail
he was finally fast located,
Amidst of inmates who were undergoing long
sentences for murders,
He had varied experiences of prison life
that knocked him startled;

After some time he was shifted to
European quarters of the jail,
Where he spent his time in reading books of
interest all the while,
He underwent surgery for acute appendicitis
and was convalescing,
News came about his unconditional release
amidst of good cheering;

A savage rioting at Kohat disrupted
Hindu-Muslim unity to a great extent,
He fasted for twenty one days till he was
satisfied with the assurances sent,

The leaders of both sides pledged to end the
communal strife and intent,
The demon returned and took the life of Swamy
Shraddhanand and went;

Many things happened in that period,
Disowning of his prodigal son for his sin,
Madeline Slade became Mirabehn,
Ramadas marriage and a letter to Lord Irwin.



Yeravada Central Jail was built in 1871 by the British, when it was outside the city limits of Pune. Under British rule, the jail housed many Indian freedom fighters including Mahatma Gandhi, Jawaharlal Nehru, Netaji Subhas Bose, Joachim Alva and Bal Gangadhar Tilak.

Feb 1924- Gandhi is Released from Prison After Serving Only Two Years of a Six-Year Sentence Following Surgery for Appendicitis

Sep 1924- Gandhi Begins Twenty-One Day Fast in an Attempt to Reconcile Hindus and Muslims

Sep 1925- Gandhi Founds the All-India Spinners' Association

1927- Gandhi's 'The Story of My Experiments with Truth' is Published

43. A PINCH OF SALT

-I hold the British rule as a curse and
we will purge it out thus,
As our cause is just, our means are strong,
and God is with us,
When you tax us on our own salt your rule
has become irrelevant,
We proceed to break this idiotic law
and claim victory on your want'-

It all started with seventy nine volunteers
on twelfth March to Dandi coast,
Soon swelling up to two mile long it has
become a procession of conquest,
The march of the philosophical anarch in the
month of March is for what quest?
Two hundred and forty one miles they walked
and reached the sea, their host;

At 8-30 A.M. on April 6th he picked up a
small lump of natural salt,
Sarojini Naidu exclaimed- Hail Deliverer!-
but there was no sign of halt!

A live wire was ignited the enthusiasm
and excitement of the people,
Chittagong arsenals ride,
Khan Abdul Ghaffar Khan's arrest created trouble.

Garhwali rifles rebelled, Gandhi was arrested
and Jails were full with salt raiders,
'Inquilab Zindabad' slogans were drowned
by the moans of wounded volunteers.



Salt March, also called **Dandi March** or **Salt Satyagraha**, major nonviolent protest action in India led by Mohandas (Mahatma) Gandhi in March–April 1930. The march was the first act in an even-larger campaign of civil disobedience (*satyagraha*) Gandhi waged against British rule in India that extended into early 1931 and garnered Gandhi widespread support among the Indian populace and considerable worldwide attention

Dec 31 1929- Indian National Congress Raises the Tricolor Flag of India. In December 1928, Congress held in Calcutta, Mohandas Gandhi proposed a resolution that called for the British to grant dominion status to India...

Jan 26 1930- Declaration of the Independence of India

Mar 12 1930- Mahatma Gandhi Embarks on the Salt Satyagraha

Apr 6 1930- Mahatma Gandhi Arrives at Dandi, Gujarat, Concluding the Salt March. On March 12, 1930, Gandhi and 78 male satyagrahis set out on foot for the coastal village of Dandi, Gujarat, 390 kilometres (240 mi)

44. CHURCHILL'S CHILLS

So they arrested Gandhi again and
put him back in Yeravada jail,
But his followers, men and women were
brisk in working without sail,
Congress leaders Motilal, Jawaharlal Nehru,
Sarojini Naidu and Patel,
From their prisons were sent to meet Gandhi
to break the impasse trial;

In London, Churchill thundered against the
Viceroy for his soft attitude,
-You imprisoned Gandhi and begging for a
way out with his fortitude?'-
In January the Congress leaders were released
unconditionally from prisons,
But Motilal Nehru died within a few days of
his release, of health reasons;

It was the proper time for Irwin-Gandhi
pact to bring about peace,
The meeting of a devout Anglican with an
ascetic, difficult to please.

Irwin wished to bring an end to the
nuisance of civil disobedience,
Gandhi aimed at advancing the cause of
complete independence;

At London Churchill was still fuming-
'How can a seditious half-naked fakir
Dare to parley on equal terms with the
representative of the king-Emperor?'



Sir Winston Leonard Spencer-Churchill (30 November 1874 – 24 January 1965) was a British politician, statesman, army officer, and writer, who was Prime Minister of the United Kingdom from 1940 to 1945 and again from 1951 to 1955.

Also praised as a social reformer and writer, among his many awards was the Nobel Prize in Literature. However, his imperialist views and comments on race, as well as his sanctioning of human rights abuses in the suppression of anti-imperialist movements seeking independence from the British Empire, have generated considerable controversy.

45. ROUND TABLE CONFERENCE-

After Irwin- Gandhi pact of no win fact,
the round table conference was around,
Sarojini Naidu, Pandit Malaviya, Mahadev Desai,
Pyarelal, Madeleine Slade all around,
And Birla, Devadas Gandhi accompanied him to London
on Rajputana steamship,
When he saw the expensive luggage of his
companions he threw his whip;

After a great welcome by the London rain
and raining representatives,
He took his residence in Bow corner of London
that suited his motives,
- ' A nation of three fifty million does not need
the dagger of the assassin,
or poison bowl, sword, or bullet,
it needs a will of its own and it is not a sin'-

He understood that in a round table he was a
voice speaking in wilderness,
At Buckingham Palace he was reprimanded by
King George fifth, his Highness,

Charlie Chaplin and he had a friendly confrontation
about the Machinery use,
In his leisure times, visited colleges and villages,
dockyards and mills he choose!

Eighty four days in England attending a
conference of magnificent failure,
Yet he made a great impression in the
British minds with simplicity pure!



During the Conference, Gandhi could not reach agreement with the Muslims on Muslim representation and safeguards. At the end of the conference Ramsay MacDonald undertook to produce a Communal Award for minority representation, with the provision that any free agreement between the parties could be substituted for his award'. Gandhi took particular exception to the treatment of untouchables as a minority separate from the rest of the Hindu community. He clashed with the leader of depressed classes, Dr.B. R. Ambedkar, over this issue: the two resolved the situation with the Poona Pact of 1932.

Mar 5 1931- Lord Irwin, Viceroy of India, Signs the Gandhi-Irwin Pact

Aug 29 1931- Gandhi Sets Sail for England to Represent the Indian National Congress at the Second Round Table Conference.

46. THE EUROPE EXPERIENCE!

Madeline Slade had a desire to bring Gandhi
and Romain Rolland together,
Because Rolland introduced Gandhi to her
comparing him with Christ another,
In Paris Gandhi was given a royal welcome
that created almost pandemonium,
In place of his message of non-violence his
alien form hit the harmonium!

In Switzerland Gandhi met Romain Rolland
ailing from severe cold,
Both discussed communism, Lenin,
Beethoven and Arts old and gold,
Gandhi believed that truth is God;
beauty comes only through Truth,
Beethoven's music did not stir the
thoughts of either rough or smooth!

At Rome, Pope Pius XI refused to see him
but Mussolini greeted him,
In a brief meeting of ten minutes
both leaders tried to look grim,

Yet the Duce accompanied his visitor
to the door in an unusual call,
Later Gandhi visited Sistine Chapel and
moved to tears by the Crucifix tall!

There he met Tatiana the most talented daughter of
Tolstoy beaming high,
She said, ' You both had epithets of simpleton,
fool, dreamer, tell me Why?' -



Romain Rolland

At the end of the Roundtable meeting in London, Gandhi made a short tour of the European continent before sailing back to India. His arrival in Europe was eagerly awaited. Italian educator Maria Montessori wrote: "Everybody knows him, even the smallest child, in every corner of Europe. Everyone, when he sees his picture, exclaims in his own language: That is Gandhi." The continent's leading progressive intellectuals, Christian social activists, and anti-war pacifists saw a potential savior in the man Nobel laureate Romain Rolland had dubbed the "Indian Christ." Most of the Europeans who took care of Gandhi in Europe were women. Many were close to or members of the Women's International League for Peace and Freedom

Dec 28 1931- Gandhi Arrives in Bombay After His Visit to Europe. While Gandhi was on the high seas, the arrests of Jawaharlal Nehru and Abdul Ghaffar Khan, two of his ablest lieutenants, had created a crisis.

47. FAST! FAST! FAST! FAST UNTO DEATH!

From Europe to India the little dark man
in the funny clothes,
Regaled Europeans with his words,
actions and peculiar oaths;
His opinions, interviews and
one fake interview gave an image,
That he is resuming the struggle for
independence in a big stage.

So Lord Willingdon wished to cut him to
size and put him in prison,
His usual other home Yeravada jail was
ready to receive this person,
As usual his quiet routine went without
much change in the session,
Sardar Patel and Mahadev Desai kept him
company in his mission;

Prime Minister Ramsay MacDonald
came with communal award,
To give Depressed Classes a separate electorate
that hit Gandhi hard,

He decided to go on fast unto death considering
it as the blow to religion,
Dr. Ambedkar wanted compensation; And Gandhi
offered his life for reparation;

With the cabinet agreement document in his hand
he broke the six day fast,
A flame that swept across India allowed untouchables
to enter into temples at last!



The **Poona Pact** refers to an agreement between B. R. Ambedkar and Mahatma Gandhi on the reservation of electoral seats for the depressed classes in the legislature of British India government. It was made on the 24th of September 1932 at Yerawada Central Jail in Poona, India and was signed by Mahatma Gandhi, B.R Ambedkar and some other leaders as a means to end the fast that Gandhi was undertaking in jail as a protest against the decision by British prime minister Ramsay MacDonald to give separate electorates to depressed classes for the election of members of provincial legislative assemblies in British India. They finally agreed upon 148 electoral seats

Sep 1932- Gandhi Begins Six-Day Fast to Protest Separate Elections for Untouchables

48. ANOTHER FAST - ANOTHER FAST DECLARATION!

Untouchability is a sin'- he declared and
started a weekly 'Harijan',
To combat that sin, penitential sacrifices
had to be made to win,
He heard a voice imploring him to go on a
fast for twenty one days plus one,
Still in Yeravada jail he began his fast, but was
set free to be on his own!

After the successful fast he decided to
abandon Sabarmati Ashram in pain,
When he began his march he was arrested,
released and arrested again,
A spinner, weaver and farmer with his
permanent address as yeravada prison,
Another fast unto death, hospitalization,
release, recovery made the season;

He began his countrywide pilgrimage
campaigning against untouchability,
One Pandit Lalnath tried non-violent protests
against Gandhi with agility,

Meanwhile a severe earthquake destroyed
North Bihar and its vitality,
He dubbed it as the God's anger against the
people with rogue mentality!

A bomb on his convoy, black flag demonstrations
did not deter his morale!
When pandit Lalnath was injured he undertook,
completed another fast in healthy gale!



Gandhi started publishing a weekly journal called "Harijan" on 11 February 1933 from Yerwada Jail during British rule. He created three publications: *Harijan* in English (from 1933 to 1948), *Harijan Bandu* in Gujarati, and *Harijan Sevak* in Hindi. These newspapers found Gandhi concentrating on social and economic problems, much as his earlier English newspaper, *Young India*, had done from 1919 to 1932

49. MARGARET SANGER – HARILAL'S ANGER

Margaret Sanger the advocate of birth control
came to Wardha town

On Monday the silence day to Gandhi
so the next day they discussed,
He talked about chastity, celibacy,
love and lust, in doctrines of his own,
She stressed upon the need of birth control,
her arguments he dismissed;

There was some mental turmoil going on
and he was in a state of collapse,
In the dark hours when body urged for a
woman he imagined chastity lapse,
Finally the confession of the wretched feeling
brought some relief to him,
He said –'the conquest and sublimation of
sexual passion must be the aim' -

He always related his son Harilal's wayward
behavior to his own lust,
Harilal became Abdulla Gandhi and was
on his way to offensive best,

While Gandhi was busy in establishing
Sevagram colony near Shegaon,
Harilal the rebel haunted him as his own
negative print well drawn.

Mysterious are the bonds and ways of
people in mutual interactions,
Unrelieved hurt and lack of understanding
propel them to counteractions.



Margaret Higgins Sanger (born **Margaret Louise Higgins**, September 14, 1879 – September 6, 1966, also known as **Margaret Sanger Slee**) was an American birth control activist, sex educator, writer, and nurse. Sanger popularized the term “birth control”, opened the first birth control clinic in the United States, and established organizations that evolved into the Planned Parenthood Federation of America. She discussed extensively many issues regarding birth control, voluntary family planning and women’s rights. Gandhi argued in his own way.

50. IS SATYAGRAHA A TRUTH FORCE OR PASSIVE RESISTANCE?

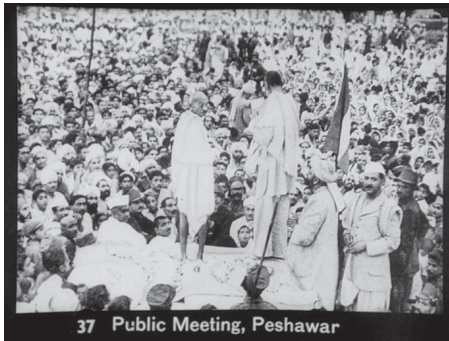
Why should not all be like
Harischandra the truthful king?
Is it the vindication of truth by
self infliction of suffering?
Violence to a degree does it amount
to almost violence?
A satyagrahi is a civil resister,
will have no anger presence!

When a group of harijans used
satyagraha technique against him,
He was baffled by their audacity
but the uproar made him grim,
A real satyagrahi was Khan Abdul Gaffar Khan,
abhorred violence,
When World War was looming where
is the place for non-violence?

He wrote a letter to Hitler,
who was winning victory after victory,
Thinking the power of satyagrahi can
alter the mind of war veterinary,

Vinoba Bhave, Nehru, Sardar Patel were
sent as anti-war mercenary
One after another all were arrested
and the situation was in quandary.

When British imperial resistance was
crumbling in war made hiatus,
Sir Stanford Cripps offered India a
full pledged dominion status.



Satyagraha (satya: “truth”, graha: “insistence” or “holding firmly to”) or holding onto truth or truth force – is a particular form of nonviolent resistance or civil resistance. Someone who practices satyagraha is a **satyagrahi**. The term *satyagraha* was coined and developed by Mahatma Gandhi (1869–1948). He deployed satyagraha in the Indian independence movement and also during his earlier struggles in South Africa for Indian rights. Satyagraha theory influenced Martin Luther King Jr.’s and James Bevel’s campaigns during the Civil Rights Movement in the United States, and many other social justice and similar movements.

Sep 17 1934- Gandhi Announces Retirement from Politics to Focus on Village Economics

Apr 30 1936- Gandhi Relocates Base of Operations to Sevagram, a Small Village Near Wardha in Central India

Mar 3 1939- Gandhi Announces Fast-Unto-Death in the Effort to Form a People’s Council in Rajkot

Mar 27 1942- The Cripps’ Mission

Aug 8 1942- The All India Congress Committee Launches the **Quit India** Movement

51. TWO DEATHS AND A RELEASE

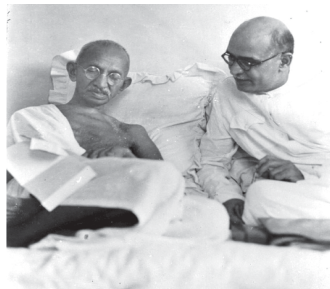
The crippled Cripps mission failed
even before its launching,
'Quit India' resolution was drafted by
Gandhi in Congress meeting
'Do or die' as mantra he called for open
rebellion as a warning,
Gandhi, Mahadev Desai and Mirabehn
were arrested in one morning;

Aga Khan's palace served as the
temporary prison with much security,
Alas! Five days later Mahadev Desai
died suddenly in his pristine purity,
Gandhi was at loss of words,
Kasturbai felt Bapu lost both his hands of amity!
Gandhi's arrest sent India into convulsions,
hundreds died in protest calamity!

Kasturbai's failing health and her
mental agony after Mahadev's death,
Harilal's drunken visit and her failing heart
and broncho pneumonic breath,

Made cut short her journey and she breathed
her last in her husband's arms,
Her death devastated Gandhi, he lost within himself,
a conjuror lost his charms!

-‘They have become immortal because
they died on the altar of freedom for a reason,
Would they have attained the same glory
if they have died outside of prison?’-



The **Aga Khan Palace** was built by Sultan Muhammed Shah Aga Khan III in Pune, India. Built in 1892, it is one of important landmarks in Indian history. The palace was an act of charity by the Sultan who wanted to help the poor in the neighboring areas of Pune, who were drastically hit by famine. Aga Khan Palace is a majestic building. The palace is closely linked to the Indian freedom movement as it served as a prison for Mahatma Gandhi, his wife Kasturba Gandhi, his secretary Mahadev Desai and Sarojini Naidu. It is also the place where Kasturba Gandhi and Mahadev Desai died.

Aug 9 1942- Gandhi is Arrested, Along with the Entire Congress Working Committee. World War II broke out in 1939 when Nazi Germany invaded Poland. Initially, Gandhi had favored offering “non-violent moral support” to the British.

Aug 15 1942. Mahadev Desai, Gandhi's Personal Secretary, Dies From Heart Failure

Feb 22 1944. Kasturba Gandhi Dies at Age 74. Kasturba suffered from chronic bronchitis.

52. THE GREAT SOUL VERSUS THE GREAT LEADER

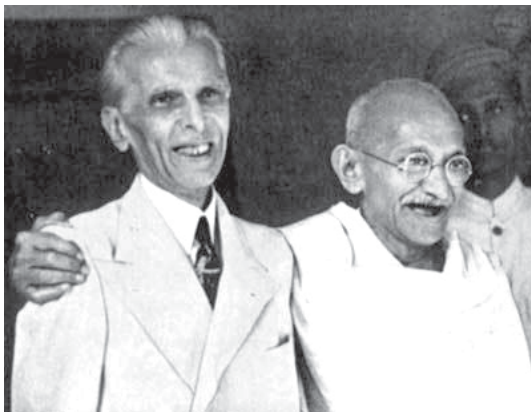
For two great leaders families Gujarat
was the motherland,
One family belongs to merchant caste family
in Hindu stand,
Another one's grandfather was a converted
Rajput to Islam,
One advocated Satyagraha, other one
for clean surgical slam!

In between two world wars,
ideas and weapons got improvised,
One was looking at the past glory,
the other one at future revised;
The seeds of religious haste were
sowed in the soil of secular unity,
Words and swords were sharpened
to taste the blood of fraternity!

Congress was under the influence of a
leader with ascetic quality,
The counter part was a stubborn man
dedicated for Muslim unity,

Both were lawyers but when they met
silence conveyed enmity;
Passive resistance and direct action
both created bloodshed of futility.

The tempers of both religious communities
were raising high and high,
After the terror in Calcutta, At Noakhali
the hate demon hissed poisonous sigh!



Muhammad Ali Jinnah (25 December 1876 – 11 September 1948) was a lawyer, politician, and the founder of Pakistan. Jinnah served as the leader of the All-India Muslim League from 1913 until Pakistan's independence on 14 August 1947, and then as Pakistan's first Governor-General until his death. He is revered in Pakistan as *Quaid-i-Azam* ("Great Leader") and *Baba-i-Qaum* – "Father of the Nation"). His birthday is considered a national holiday in Pakistan.

Mohandas Karamchand Gandhi (2 October 1869 – 30 January 1948) was an Indian activist who was the leader of the Indian independence movement against British rule. Employing nonviolent civil disobedience, Gandhi led India to independence and inspired movements for civil rights and freedom across the world. The honorific **Mahātmā** (Sanskrit: "high-souled", "venerable") – applied to him first in 1914 in South Africa – is now used worldwide. In India, he is also called **Bapu** (Gujarati: endearment for *father*, *papa*) and **Gandhi ji**, and known as the Father of the Nation.

Aug 16 1946- Direct Action Day, Also Known as the "**Great Calcutta Killing**"

53. IN THE LANES OF TERROR

World war II ended with American Atomic attack
on Japan in a flash,
The creator of Jai Hind and Indian National Army
vanished in air crash,
Subhas Chandra Bose left a legacy and a
mystery in Indian History,
His epithet to Gandhi as the Father of Nation
hints us many a story.

The dream of a peaceful India to be an
example to the whole world
Left shattered in the savage murders
at Noakhali with hate unfurled,
Gandhi toured the disturbed areas
preaching the gospel of peace,
But the hurt lockers were bleeding
tears, difficult to appease

The pilgrimage had ceremonial
welcomes and occasional spats,
On the timeline of history priorities
define the change in public pats,

On the national scene appeared
Lord Mountbatten as the viceroy,
Once united now divided the two religions
were aiming to destroy,

The cloud of partition was hovering
menacingly in the Indian sky,
The country that shook an empire
was bleeding in distrust high!



The **Noakhali riots**, were a series of semi-organized massacres, rapes, abductions and forced conversions of Hindus to Islam and looting and arson of Hindu properties perpetrated by the Muslim community in the districts of Noakhali in the Chittagong Division of Bengal (now in Bangladesh) in October–November 1946, a year before India's independence from British rule. It affected the areas under the Ramganj, Begumganj, Raipur, Lakshmipur, Chhagalnaiya and Sandwip police stations in Noakhali district and the areas under the Hajiganj, Faridganj, Chandpur, Laksham and Chaudagram police stations in Tipperah district, a total area of more than 2,000 square mile. The massacre of the Hindu population started on 10 October, on the day of Kojagari Lakshmi Puja, and continued unabated for about a week. It is estimated that a minimum of more than 5,000 Hindus were killed.

Mar 23 1946- The British Cabinet Mission Arrives in India

May 5 1946 to May 12 1946- The Simla Conference. In the summer of 1945, a conference was convened at Simla by the Viceroy, Lord Wavell, who had recently returned from England.

54. INDEPENDENCE DEPENDENCE

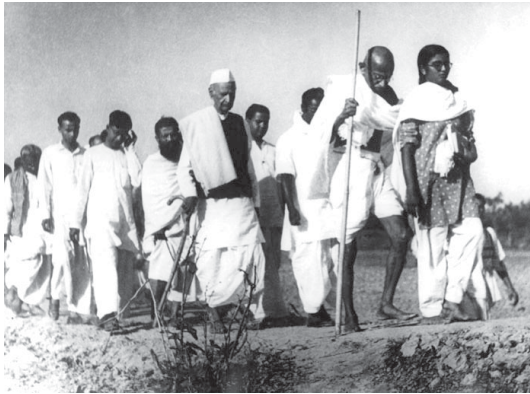
The good old Churchill must be rejoicing
at the pathetic Indian state,
The mid-night freedom brought
separate countries, flags and estate,
The wholesale migration unleashed
blood baths all over the continent,
The violence of hatred claimed
innumerable lives with religious scent!

Suhrawardy and Gandhi tried
their best to establish peace good,
At Calcutta their united persistence brought
Hindu-Muslim brotherhood,
The peace missions too suffered and
wilted under bitter violence brood,
In Calcutta, Delhi, in Punjab, in Kashmir
he saw the footprints with blood;

His miracle at Calcutta bringing elusive peace
single handedly was lauded,
But can he repeat it in all over the country
bathing in blood, anger added?

When he visited refugee camps, shouts of
Gandhi Murdabad reverberated,
Kashmir was invaded by tribals with Pakistani
support, India got infuriated;

When million die in clashes of war, borders are
drawn by sacrificial blood,
Hurt remains in the descendents of martyrs, It may
break into a violent flood!



Anti-British demonstrations accelerated after the war, and in 1947 the Indian National Congress reluctantly accepted the creation of Pakistan to appease the Muslim League and conclude the independence negotiations. On August 15, 1947, the Indian Independence Bill took effect, inaugurating a period of religious turmoil in India and Pakistan that would result in the deaths of hundreds of thousands, including Gandhi, who was assassinated by a Hindu fanatic in January 1948 during a prayer vigil to an area of Muslim-Hindu violence.

Sep 2 1946- Formation of the Interim Government of India

Jun 15 1947- United Kingdom Passes the Indian Independence Act 1947

Aug 15 1947- The Partition of India

55. THE LAST FAST AND THE TEST

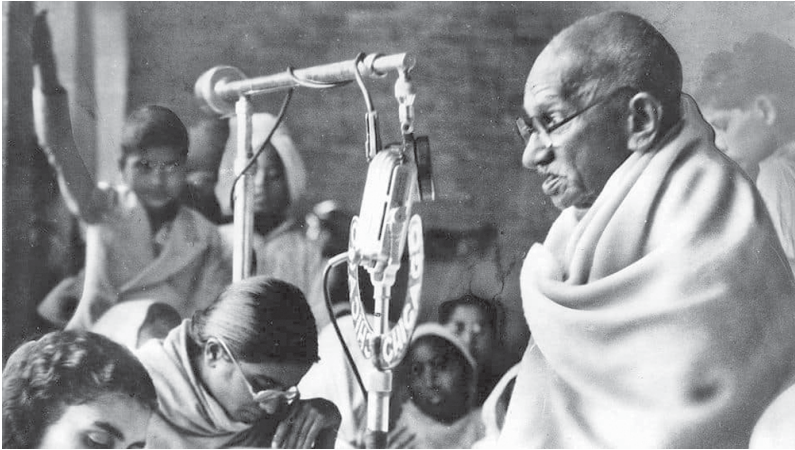
Big Brothers separated in a hurry
have property disputes,
At ill-defined borders they struggle
indefinitely like brutes,
In their madness to control the glory
and best of the old fruits,
They destroy the fruits and die
like worms in decay roots.

He witnessed the great nation splitting
into many hatred zones,
He saw the worst cruelty decimating
the love and peace tones,
He looked at the dwindling lights of
non-violence in war groans,
He heard the new voices pronouncing
death to him with stones;

His last fast lasted five days till all the
leaders signed for peace,
One hundred and thirty representatives
pleaded for fast release,

But sooner at Birla House Madanlal Pahwa
blasted guncotton with caution,
His associates left the scene without harming
the father of Nation;

A saint who walked among kings, viceroys
and poor, like a monarch,
For the new players, he became a great obstacle
to their progressive ark!



Mohandas Karamchand Gandhi, popularly known as *Mahatma Gandhi* or The Father of the Nation in India, undertook 17 fasts during India's freedom movement. His longest fasts lasted 21 days. Fasting was a weapon used by Gandhi as part of his philosophy of Ahimsa (non-violence) as well as satyagraha.

Jan 12 1948- Mahatma Gandhi Announces Fast to End Hindu/Muslim Violence in Delhi

56. GO ON, AND DO NOT REST!

- 'The world will be dark and
you shall shed light on it,
And you shall dispel all the darkness
around, do not rest!
O Man, take no rest for you,
give rest to others best!' -
Manubehn chanted the hymn
to calm his drifting spirit!

- 'Walk alone! Walk alone' - he whispered
Tagore's words in rhyme,
Pyarelal, Doctor Bhargava, De Silva and
two Photographers foreign,
Sardar Patel and his daughter spent with him
some precious time,
He advised Patel to cool the differences
with Nehru for nation's gain;

After Sardar left, Gandhi was in a hurry
to attend the evening prayer,
His walking sticks Manubehn and Abhabehn
helped him to walk further but slower,

Folding his palms and greeting everyone
with his patent smiles shine,
When one young man pushed past Manubehn
like a speeding train.....

Did you hear the pistol shots that
came in succession to finish a frail man?
They saw him falling with God's name
on his lips and the blood spreading on!



PUNCTUALLY at 3.30am on Friday, January 30, 1948, Mahatma Gandhi awoke to greet the last morning he would ever see. He was in the tense atmosphere of Delhi, staying in a ground-floor guest room of Birla house, the mansion of industrialist and benefactor G. D. Birla located in Albuquerque Road. 10 days before, there had been an aborted attempt on his life during the evening prayer meeting at Birla House. With the situation in Delhi having stabilized, Gandhi was again looking to the future, but his life was in grave danger - and he knew it.

At 3.45 am prayers were held on the same cold verandah where the party had slept. With Sushila away, Manu led the Bhagavad Gita recitation. They recited the first and second shlokas. Another female member had failed to rise in time for prayers. This disturbed Gandhi. He mused whether she should leave him, and concluded by saying, "I do not like these signs. I hope God does not keep me here very long to witness these things." When Manu asked Gandhi which prayer she should chant for him, Gandhi chose a favourite Gujarati hymn. The song begins, "Whether weary or unwearied, O man, do not tarry, stop not, your struggle if single-handed - continue, and do not tarry!"

Jan 30 1948- Mohandas Karamchand Gandhi is Assassinated by Nathuram Godse
January 31 1948. cremated on the banks of Yamuna river.

57. WHAT IS ALL THIS SNIVELLING ABOUT?

He died the way he wished to die,
to die like a hero, a commander,
He looked at the murderer, looked at
the death without anger or fear;
He was a man lifelong experimenting
with truth and truth as God,
He used weapons Ahimsa and Satyagraha
to the perfection and was glad;

He wished to overcome bodily urges and used
his body as a workshop,
He tried his sullen methods on his wife, children
and volunteers non-stop;
He rebelled against authoritarianism and
discrimination in his own style,
He used Non-violence and passive resistance
to subdue the wrath file!

He witnessed all his weapons and strategies
being used against him,
He understood all his teachings may not change
the man's fury and whim,

He relied on the scriptures that concurred
with his thoughts in tandem,
He believed that his ideas can save the world
from war and certain doom!

He prayed God for the directions to reach
the garden of truth till his last breath,
He opened the gates of common goodness
as a great soul, ever walked on earth!



India, with its rapid economic modernization and urbanization, has rejected Gandhi's economics but accepted much of his politics and continues to revere his memory. Reporter Jim Yardley notes that, "modern India is hardly a Gandhian nation, if it ever was one. His vision of a village-dominated economy was shunted aside during his lifetime as rural romanticism, and his call for a national ethos of personal austerity and nonviolence has proved antithetical to the goals of an aspiring economic and military power." By contrast Gandhi is "given full credit for India's political identity as a tolerant, secular democracy.

58. DO YOU THINK HE IS A GREAT SOUL?

Why should he go on fast when separate
electorates were given to us?

Nothing noble in that fast, a foul and filthy act
against our purpose,

We were not a part and always apart from
Hindus as untouchables,

First let them abolish caste, discrimination and
oppression in this campus.

Why should we be uplifted by the oppressors
with their charity?

These upper castes should atone for their
attitudes with clarity,

Compensate the downtrodden amply till
the death of discrimination,

Educate the generations about the equality
and economic equation,

The cess pools of backwardness in thoughts,
traditions and bondage,

These villages must be transformed to come
out of the feudal age,

Industrialization increases the work force and
gives the dignity of labor,
Economic development gives backward people
security and honor.

- 'History tells that mahatmas, like
fleeting phantoms, raise dust,
But raise no level!' - said Ambedkar,
who believed in justice just.



Gandhi is criticized for his attitude towards his son Harilal, Wife Kasturbai, and his perspective towards native Africans and Indian untouchables, his adherence to the caste system, his sexual experiments with his wife and grand nieces.

59. O MAN! O MAHATMA!

The adepts of Madame Helena Blavatsky
of the Theosophical Society
Like Koot Hurni and Morya the high ranking students
in life's moiety,
Divine Light Mission of Hans ji Maharaj's realized
souls two thousand,
And Jain Mahatmas in the Dabestan-e Mazaheb
wandered in holy land;

Kannada poet, social reformer, Hindu philosopher
and statesman as a whole,
Basavanna introduced ishtalinga necklace,
people called him the great soul!
Gandhi was honored with the title by
Nautamlal Mehta, later by Tagore,
Munshiram –Swami Shraddhananda was given
title by Gandhi amidst encore!

Lalon Shah Fakir a prominent Bengali Philosopher
and songwriter and thinker,
Ayyankali of Travancore worked in the mad house
of castes as a social reformer

Jyotirao Phule of Maharashtra an extraordinary thinker,
Anti-caste propagandist,
With his wife Savitribai opened a school for girls and
introduced the word Dalit!

The great soul or Maha atma is there in
every human being, hidden,
Many suppress it under ego and perish like
dust in this earthly den!

(A few rise above the level and work
for the poor and downtrodden,
They will live forever as Mahatmas or
great souls in this world garden!)



Mahatma is Sanskrit for "Great Soul" (*mahâ* (great) + *âtman* [soul]). It is similar in usage to the modern English term saint. This epithet is commonly applied to prominent people like Basaveshwara (1105-1167), Mohandas Karamchand Gandhi (1869-1948), Munshiram (later Swami Shraddhananda, 1856–1926), Lalon Shah (1772–1890), Ayyankali (1863-1941) and Jyotirao Phule (1827–1890). It has also been historically used for a class of Jain scholars. According to some authors Rabindranath Tagore is said to have used on March 6, 1915, this title for Gandhi.

60. THE MAKING OF MAHATMA!

It was a tumultuous journey for a man
to become a great soul,
Surviving assaults, racial discrimination
to reach the final goal;
Gandhi said- 'The woes of the Mahatmas are known only
to the Mahatmas'-
He learnt many tactics to outwit his rivals
in their own dramas;

He was completely different in his approach,
attire and attitude,
In solving problems he always designed
new ways to succeed;
As a tumbling mediocre advocate,
he learnt how to proceed,
To become the advocate of social reforms
in difficult altitude;

For his rivals he was an obstinate,
subverted, rhetorical actor,
For liberals he was fast, for young radicals
he had a sloth factor,
For left wingers he was pro British, for British
he was a saboteur,
For Muslims he was Hindu, for untouchables
a doubtful character;

At some stage or other everybody
who loved him loved to hate him,
In that hate and love relationship
he became a blessed soul of Elohim.



Gandhi's existence from the beginning of the present century was subjected to a more rigorous public attention than any other known to us. Everything he said and did was recorded and made public immediately. His pulse beat and his bowel movements were precisely noted. He could not condone a sin without assuming its guilt. Once when he permitted a doctor to chloroform a hopelessly sick calf. When he was unable to sleep, millions did not sleep; when he fasted, millions fasted; his slow, gentle words were cut into wax and disseminated by radio to half a continent several times a day. He had the unparalleled misfortune to become a public saint in the twentieth century, canonized alive in the glare of flashlights and the relentless gaze of cameras. Only the most resolute attention to his immediate tasks, toilsome and endless, enabled him to ignore the world's fantasies and keep on going. He had to cultivate, deliberately and with immense difficulty, a patience that was not originally in his nature, so as to endure the environment of his greatness. "The woes of Mahatmas," he said wryly, "are known to Mahatmas alone." - Vincent Sheean.

POSTSCRIPT-

1. WHAT THE BULLETS SAID THEREAFTER?

The first bullet said-
'When I hit him his abdomen was not hard!'-
The second bullet said-
I entered his chest and came out glad!
The third bullet said-
I stayed in his right lung, damaged it bad!
First two bullets said-
'we went through his body into the yard!

I didn't believe such a frail man
doing a fast unto death,
Said the first bullet, how could he
conquer the hunger's berth?
I could not find any resistance
in his chest and in his breath,
Said the second bullet, how could
he resist an empire's hearth?

I did not like to be trapped in his right lung
creating havoc in my line,
Said the third bullet, with such weak lungs
how could he tame a lion?
Then the three bullets murmured- maybe
we are the forms of violence,
Maybe we are the extended arms of hate,
resentment and intolerance!

The three were looking at the watch,
eye glasses and spinning wheel,
When he was gone the room looked empty
and was covered by tears veil!

2. WHAT THOSE THREE THINGS SAID THEREAFTER?

When I heard the bullet shots I was dumbstruck,
my heart stopped,
Said the watch, my arms were frozen at 5.17 P.M.
when I was dropped,
The eye glasses were looking forlorn on the table
round and haggard,
What we see now is a blank world that sees us
with dismay and regard!

Then the spinning wheel said with a long deep sigh-
he was so gentle,
His touch used to bring life into me; I became
his ideal thought mantle!
Spinning and photography are handicrafts, -he used
to describe me in detail,
I am an icon to his followers and spoken in terms
of the highest poetry tale!

We the round glasses were the witnesses to his dreams of
Satyagraha and non-violence,
We saw his thoughts becoming actions
and virtues with enormous sense.
We saw people misunderstanding him
in his ways and perspective lens.
We were the silent spectators when he was
humiliated beyond any tense!

We know our worth now as his companions
we became invaluable,
If his ideals are followed by all, it will be
the best gift to the soul noble!

3. WHAT IS THAT PEOPLE SAID THEREAFTER?

They said he was abnormal, unnatural,
obstinate and dictatorial,
They said his experiments with truth were
all vague and surreal,
They said his chastity trials have lots of hidden
skeletons in burial,
They said he was the most dangerous, vile,
semi-maniacal and unreal!

On the chastity belt he developed his
theories of love and lust,
His one-way traffic run never looked
into the women's side test,
Always bothered about his strength
and endurance against desire,
He did not bother about the fawns mind
jolted in storm and fire!

Many quixotic ways of his procedures
ended up in severe duress,
Look at Harilal the neglected jewel and
his ruined life in such stress,
Even Kasturba his devoted wife had
her quota of insults in excess,
His crocodile tears about untouchables
was a cleverly planned mess;

Then they said because he died in the
assassin's hand he became great,
Did he not say this with Shraddhananda,
Mahadev and Kasturba's fate?

4. WHAT WE MAY SAY HEREAFTER?

Harilal's future would have been different
if he was kind to him,
Kasturba would have been happier
if he was nice in his whim,
Apartheid governments would have
lasted longer in their term,
Samis and coolies would have a stormless
run in their life grim;

He should have yielded to his sensual
pleasures like any other,
At Rajkot, at Zanzibar, at all places he should
have proved his vigor,
We can imagine various things the he might
have done under dark cover,
When he was in bed with naked nubile nieces
exuding nice warm weather;

We may concur with Churchill, Jinnah, Nehru,
Patel and Ambedkar
We may or agree differ with Dhingra, Nathuram Godse,
Apte and Savarkar,
We may say his call-off non- cooperation
movement was a blunder,
We may conclude his fast unto deaths typically
brewed ill temper!

Yet his stand on his principles made him different
from others in any court,
How could anybody measure the intensity of storms
ravaged his mind's fort?

5. WHAT THE BULLETS SAID THEREAFTER?

That angry bullet said i killed the best
of the human creed!

The hate one said i finished the great
love and mercy deed!

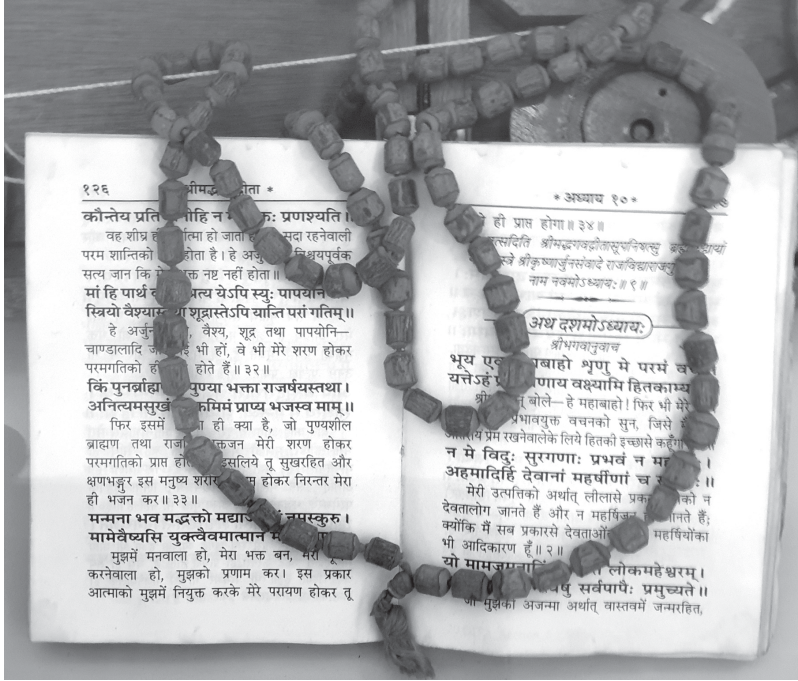
The intolerant bullet said i blasted
the non-violence breed!

The three looked at themselves rotting
in the hatred weed!

Seventy years after his exit we still do postmortem,
We count his Himalayan blunders in great quantum,
His experiments with sex and truth put to conundrum,
His obstinate and dictatorial ways put on critics drum!

We adore the antithesis of his teachings
with vicarious felicity,
We abhor his cap, his dress, spinning wheel
and the simplicity,
We see his political heirs subverting his principles
into sheer vanity,
We suffer from these chameleons who chant
his name in profanity!

The three bullets said to one another-
'How come still he is alive?
Maybe that's why he is Mahatma- the great soul-
in this human hive!'-



१२६

श्रीमद्भगवद्गीता *

कौन्तेय प्रतिनिधि न मे प्रायः प्रणश्यति ।

वह शीघ्र ही मेरा आत्मा हो जाता है, मेरा मन्दा रहनेवाला परम शान्तिको प्राप्त होता है । हे अर्जुन ! निश्चयपूर्वक सत्य जान कि मेरा भक्त नष्ट नहीं होता ॥

मां हि पार्थ वीक्ष्य प्रपत्य येऽपि स्युः पापयानिनः ।

स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परं गतिम् ॥

हे अर्जुन ! मैं देखकर, शूद्र तथा पापयानि-चाण्डालादि जो मेरे भी हों, वे भी मेरे शरण होकर परमागतिको प्राप्त होते हैं ॥ ३२ ॥

किं पुनर्ब्रह्मण्यो पुण्या भक्ता राजर्षयस्तथा ।

अनित्यमसुखं कर्मिणं प्राप्य भजस्व माम् ॥

फिर इसमें क्या हो क्या है, जो पुण्यशील ब्राह्मण तथा राजा, भक्तजन मेरी शरण होकर परमागतिको प्राप्त होयें । इसलिये तू सुखरहित और क्षणभङ्गुर इस मनुष्य शरीर में भक्त होकर निरन्तर मेरा ही भजन कर ॥ ३३ ॥

ममन्मा भव मद्भक्तो मद्याजि नमस्कुरु ।

मामेवैष्यसि युक्त्वैवमात्मानं मया प्रसादतः ।

मुझमें मनवाला हो, मेरा भक्त बन, मेरी पूजा करनेवाला हो, मुझको प्रणाम कर । इस प्रकार आत्माको मुझमें निवृत्त करके मेरे परायण होकर तू

* अध्याय १० *

मेरी प्राप्ति होगी ॥ ३४ ॥

अतस्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मसूत्रप्रकरणे श्रीकृष्णार्जुनसंवादे राजविद्यारत्नसूक्तं नाम नवमोऽध्यायः ॥ ९ ॥

अथ दशमोऽध्यायः

श्रीभगवानुवाच

भूय एतन्महाबाहो भृगु मे परमं वदस्व ।

यत्तेऽहं प्रवक्ष्यामि वक्ष्यामि हितकाण्ड्यम् ।

श्रीभगवानुवाच— हे महाबाहो ! फिर भी मेरे प्रभावयुक्त वचनको सुन, जिसे मैं अतीव प्रेम रखनेवालेके लिये हितको इच्छासे कह रहा हूँ ।

न मे विदुः सुरगणाः प्रभवं न महर्षिणः ।

अहमादिहिं देवानां महर्षीणां च शूराणां ॥

मेरी उत्पत्तिको अर्थात् लीलासे प्रकाशित करने को न देवता लोग जानते हैं और न महर्षिजन जानते हैं; क्योंकि मैं सब प्रकारसे देवताओं और महर्षियोंका भी आदिकारण हूँ ॥ २ ॥

यो मामजगन्नात्मनो लोकायहं क्षरम् ।

विदुषु सर्वपापैः प्रमुच्यते ॥

जो मुझको अजन्मा अर्थात् वास्तवमें जन्मरहित,

Mahatma Gandhi timeline

(Oct 2 1869 - Jan 30 1948)

1. Oct 2 1869-Mohandas Karamchand Gandhi is Born in Gujarat, India
2. 1876- Mohandas Gandhi Begins Primary School in Rajkot
3. 1881- Mohandas Gandhi Enters High School in Rajkot
4. May 1883- Mohandas Gandhi Marries Kasturbai Makhanji in an Arranged Child Marriage
5. 1884- Mohandas Gandhi Enters Rebellious Adolescent Phase, Engaging in Activities
6. 1885- Mohandas Gandhi's Father Dies at 63
7. Sep 4 1888- Mohandas Gandhi Travels to London to Train as a Barrister
8. Jun 12 1891- Mohandas Gandhi Returns to India from London After Passing the Bar
9. Apr 1893- Mohandes Gandhi Travels to South Africa to Work Under a Year-Long Contract with Dada Abdulla & Co., an Indian Firm
10. May 1893- Mahatma Gandhi is Ejected from a South African Train, Motivating Him to Fight for Indian Rights in the British Colony. Pietermaritzburg is also famous for an incident early in the life of Mahatma Gandhi.
11. Aug 22 1894- Mohandas Gandhi Founds the Natal Indian Congress
12. Jan 10 1897- Mohandas Gandhi is Nearly Lynched by White Settlers in Durban upon Returning from a Brief Trip to Fetch his Family in India
13. 1899- Gandhi Organizes an Indian Ambulance Corps of 1100 Men During His Service in the Boer War
14. Nov 1904- Gandhi Founds the Phoenix Settlement
15. 1906- Asiatic Law Amendment Ordinance Requires Asians in Transvaal to Carry Fingerprinted Identification
16. 1906- Gandhi Organizes Stretcher-Bearer Corps that Serves During the Zulu Uprising
17. Sep 11 1906- Gandhi Introduces Non-Violent Protest Philosophy of Satyagraha

18. Jan 10 1908- Gandhi is Arrested for the First Time, for Refusing to Carry an Obligatory ID Card in South Africa
19. May 30 1910- Gandhi Establishes the Tolstoy Farm, which Serves as a Base of Operations for His Activities in South Africa
20. Nov 6 1913- Gandhi Begins “Great March” to Gain Indian Rights in South Africa. Led at 6.30.a.m. the “great march”, consisting of 2,037 men, 127 women and 57 children from Charlestown;
21. Jun 1914- Gandhi Suspends South African Struggle After Winning Passage of the Indian Relief Act
22. Jan 9 1915- Gandhi Receives Hero’s Welcome Upon Returning to India from South Africa
23. Apr 1917- Gandhi Goes to Champaran to Investigate Conditions of Local Farmers. Bhumihaar Brahmins in Champaran had earlier revolted against the conditions of indigo cultivation in 1914 (at Pipra) and 1916 (Turkaulia).
24. Jun 17 1917- Gandhi Establishes Sabarmati Ashram. Sabarmati Ashram (also known as Gandhi Ashram, Harijan Ashram, or Satyagraha Ashram) is located in the Ahmedabad suburbs
25. Jan 1918- Gandhi Begins Advocating on Behalf of Farmers in Kheda Subject to Oppressive Taxation During a Famine
26. Mar 1919- British Government Passes the Rowlatt Act in Colonial India, Indefinitely Extending the Use of ‘Emergency Measures’
27. Apr 13 1919- Jallianwalla Bagh Massacre
28. Sep 1920- The Gandhi Era of the Indian Independence Movement Begins with the Non-Cooperation Movement
29. Dec 1921- Gandhi is Given Exclusive Authority Over the Indian National Congress
30. Feb 1922- Nationalist Mob Sets Fire to a Police Station in Chauri Chaura Incident, Prompting Mahatma Gandhi to Call Off the Non-Cooperation Movement. On February 4, 1922, around 2,000 protesters gathered for picketing of the liquor shop at the local market in Chauri Chaura.
31. Mar 10 1922- Gandhi is Arrested by the British Government on Charges of Inciting Violence at Chauri Chaura

32. Feb 1924- Gandhi is Released from Prison After Serving Only Two Years of a Six-Year Sentence Following Surgery for Appendicitis
33. Sep 1924- Gandhi Begins Twenty-One Day Fast in an Attempt to Reconcile Hindus and Muslims
34. Sep 1925- Gandhi Founds the All-India Spinners' Association
35. 1927- Gandhi's 'The Story of My Experiments with Truth' is Published
36. Dec 31 1929- Indian National Congress Raises the Tricolor Flag of India. In December 1928, Congress held in Calcutta, Mohandas Gandhi proposed a resolution that called for the British to grant dominion status to India...
37. Jan 26 1930- Declaration of the Independence of India
38. Mar 12 1930- Mahatma Gandhi Embarks on the Salt Satyagraha
39. Apr 6 1930- Mahatma Gandhi Arrives at Dandi, Gujarat, Concluding the Salt March. On March 12, 1930, Gandhi and 78 male satyagrahis set out on foot for the coastal village of Dandi, Gujarat, 390 kilometres (240 mi)
40. Mar 5 1931- Lord Irwin, Viceroy of India, Signs the Gandhi-Irwin Pact
41. Aug 29 1931- Gandhi Sets Sail for England to Represent the Indian National Congress at the Second Round Table Conference
42. Dec 28 1931- Gandhi Arrives in Bombay After His Visit to Europe. While Gandhi was on the high seas, the arrests of Jawaharlal Nehru and Abdul Ghaffar Khan, two of his ablest lieutenants, had created a crisis.
43. Sep 1932- Gandhi Begins Six-Day Fast to Protest Separate Elections for Untouchables
44. Sep 17 1934- Gandhi Announces Retirement from Politics to Focus on Village Economics
45. Apr 30 1936- Gandhi Relocates Base of Operations to Sevagram, a Small Village Near Wardha in Central India
46. Mar 3 1939- Gandhi Announces Fast-Unto-Death in the Effort to Form a People's Council in Rajkot
47. Mar 27 1942- The Cripps' Mission

48. Aug 8 1942- The All India Congress Committee Launches the Quit India Movement
49. Aug 9 1942- Gandhi is Arrested, Along with the Entire Congress Working Committee. World War II broke out in 1939 when Nazi Germany invaded Poland. Initially, Gandhi had favored offering “non-violent moral support” to the British.
50. Aug 15 1942. Mahadev Desai, Gandhi’s Personal Secretary, Dies From Heart Failure
51. Feb 22 1944. Kasturba Gandhi Dies at Age 74. Kasturba suffered from chronic bronchitis. Stress from the Quit India Movement’s arrests and hard life at Sabarmati Ashram caused her to fall ill.
52. Mar 23 1946- The British Cabinet Mission Arrives in India
53. May 5 1946 to May 12 1946- The Simla Conference. In the summer of 1945, a conference was convened at Simla by the Viceroy, Lord Wavell, who had recently returned from England .
54. Aug 16 1946- Direct Action Day, Also Known as the “Great Calcutta Killing”
55. Sep 2 1946- Formation of the Interim Government of India
56. Jun 15 1947- United Kingdom Passes the Indian Independence Act 1947
57. Aug 15 1947- The Partition of India
58. Jan 12 1948- Mahatma Gandhi Announces Fast to End Hindu/Muslim Violence in Delhi
59. Jan 30 1948- Mohandas Karamchand Gandhi is Assassinated by Nathuram Godse
60. January 31 1948. cremated on the banks of Yamuna river.

NOTES

(WIKIPEDIA)

PREFACE (Through my looking glass)

1. **CROSSING SABARMATI RIVER!**- The **Sabarmati river** is one of the major west-flowing rivers in India. It originates in the Aravalli Range of the Udaipur District of Rajasthan and meets the Gulf of Cambay of Arabian Sea after travelling 371 km in a south-westerly direction across Rajasthan and Gujarat. 48 km of the river length is in Rajasthan, while 323 km is in Gujarat. Sabarmati, a maiden river (as it never meets the sea). The origin legend is that Shiva brought the goddess Ganga to Gujarat and that caused the Sabarmati to come into being. The ancient name of sabarmati river is Bhogwa. Ahmedabad and Gandhinagar, the commercial and political capitals of Gujarat respectively, were established on the banks of Sabarmati river. The legend is that Sultan Ahmed Shah of Gujarat, resting on the bank of Sabarmati, was inspired by the courage of a rabbit chasing a dog to the extent of establishing Ahmedabad in 1411. The soils of the Sabarmati area on the banks of the river are rich. During India's independence struggle, Mahatma Gandhi established Sabarmati Ashram as his home on the banks of this river.
2. **RELISHING A FEW JAMUN FRUITS NEAR THE FOOT PRINTS OF MAHATMA GANDHI!**- Sabarmati Ashram- On his return from South Africa, Gandhi's first Ashram in India was established in the Kochrab area of Ahmedabad on 25 May 1915. The Ashram was then shifted on 17 June 1917 to a piece of open land on the banks of the river Sabarmati. Reasons for this shift included: he wanted to do some experiments in living eg farming, animal husbandry, cow breeding, Khadi and related constructive activities, for which he was in search of this kind of barren land; mythologically, it was the ashram site of Dadhichi Rishi who had donated his bones for a righteous war; it is between a jail and a crematorium as he believed that a satyagrahi has to invariably go to either place. The Sabarmati Ashram (also known as Harijan Ashram) was home to Mohandas Gandhi from 1917 until 1930 and served as one of the main centres of the Indian freedom struggle. Originally called the Satyagraha Ashram, reflecting the movement

toward passive resistance launched by the Mahatma, the Ashram became home to the ideology that set India free. Sabarmati Ashram named for the river on which it sits, was created with a dual mission. To serve as an institution that would carry on a search for truth and a platform to bring together a group of workers committed to non-violence who would help secure freedom for India.

While at the Ashram, Gandhi formed a school that focused on manual labour, agriculture, and literacy to advance his efforts for self-sufficiency. It was also from here on the 12 March 1930 that Gandhi launched the famous Dandi march 241 miles from the Ashram (with 78 companions) in protest of the British Salt Law, which taxed Indian salt in an effort to promote sales of British salt in India. This mass awakening filled the British jails with 60 000 freedom fighters. Later the government seized their property, Gandhi, in sympathy with them, responded by asking the Government to forfeit the Ashram. Then Government, however, did not oblige. He had by now already decided on 22 July 1933 to disband the Ashram, which later became asserted place after the detention of many freedom fighters, and then some local citizens decided to preserve it. On 12 March 1930 he vowed that he would not return to the Ashram until India won independence. Although this was won on 15 August 1947, when India was declared a free nation, Gandhi was assassinated in January 1948 and never returned.

3. PRISONER NUMBER – 6357- Gandhiji was arrested at the Satyagraha Ashram, Sabarmati, Ahmedabad on Friday the 10th March, 1922 for certain articles published in his young India. On the 11th noon Gandhiji and Shri Shankarlal Banker, the publisher, were placed before Mr. Brown, Assistant Magistrate, the Court being held in the Divisional Commissioner's Office at Shahibagh. The prosecution was conducted by Rao Bahadur Girdharlal, Public Prosecutor. The Superintendent of Police, Ahmedabad, the first witness, produced the Bombay Government's authority to lodge a complaint for four articles published in Young India, dated the 15th June 1921, entitled "Disaffection a Virtue"; dated the 29th September, "Tampering with Loyalty"; dated the 15th December, "The Puzzle and Its Solution" and dated the 23rd February 1922, "Shaking the Manes". He stated that the warrant was issued on the

6th instant by the District Magistrate, Ahmedabad and the case was transferred to the file of Mr. Brown. Meanwhile warrants were also issued to the Superintendents of Police of Surat and Ajmer as Mr. Gandhi was expected to be at those places. The original signed articles and issues of the paper in which these appeared were also produced as evidence. Mr. Gharda, Registrar, Appellate Side, Bombay High Court. Second witness, produced correspondence between Mr. Gandhi as the Editor of Young India and, Mr. Kennedy, District Judge, Ahmedabad. Mr. Chatfield, Magistrate of Ahmedabad was next witness. He testified to the security deposited by Mr. Gandhi and the declaration of Mr. S. Banker as printer of Young India. Two formal police witnesses were then produced. The Accused Mr. Gandhi and Mr. Banker declined to cross-examine the witnesses and thereafter made the following statement.

4. **IN A SIX HUNDRED YEAR OLD CITY.- Ahmedabad** (**Amdavad** in Gujarati, is the largest city and former capital of the Indian state of Gujarat. It is the administrative headquarter of the Ahmedabad district and the seat of the Gujarat High Court. Ahmedabad's population of 5,633,927 (as per 2011 population census) makes it the fifth most populous city in India, and the encompassing urban agglomeration population estimated at 6,357,693 is the seventh most populous in India. Ahmedabad is located on the banks of the Sabarmati River, 30 km (19 mi) from the state capital Gandhinagar, which is its twin city. The area around Ahmedabad has been inhabited since the 11th century, when it was known as *Ashaval*. At that time, Karna, the Chaulukya ruler of Anhilwara (modern Patan), waged a successful war against the Bhil king of Ashaval, and established a city called *Karnavati* on the banks of the Sabarmati. Solanki rule lasted until the 13th century, when Gujarat came under the control of the Vaghela dynasty of Dholka. Gujarat subsequently came under the control of the Delhi Sultanate in the 14th century. However, by the earlier 15th century, the local governor Zafar Khan Muzaffar established his independence from the Delhi Sultanate and crowned himself Sultan of Gujarat as Muzaffar Shah I, thereby founding the Muzaffarid dynasty. This area finally came under the control of his grandson Sultan Ahmed Shah in 1411 A.D. who while at the banks of Sabarmati liked the forested area for a new capital

city and laid the foundation of a new walled city near Karnavati and named it Ahmedabad after the four saints in the area by the name Ahmed. According to other sources, he named it after himself. Ahmed Shah I laid the foundation of the city on 26 February 1411 (at 1.20 pm, Thursday, the second day of Dhu al-Qi'dah, Hijri year 813) at Manek Burj. He chose it as the new capital on 4 March 1411

5. WHAT WE LEARN FROM THOSE OBSCENE APES AND NAKED FAKIRS. ...Abraham Lincoln- Gandhi- **Abraham Lincoln** (February 12, 1809 – April 15, 1865) was an American lawyer and politician who served as the 16th president of the United States from 1861 until his assassination in April 1865. Lincoln led the nation through the Civil War, its bloodiest war and its greatest moral, constitutional, and political crisis. In doing so, he preserved the Union, abolished slavery, strengthened the federal government, and modernized the economy. **Mohandas Karamchand Gandhi** (; 2 October 1869 – 30 January 1948) was an Indian activist who was the leader of the Indian independence movement against British rule. Employing nonviolent civil disobedience, Gandhi led India to independence and inspired movements for civil rights and freedom across the world. The honorific **Mahâtmâ** (Sanskrit: “high-souled”, “venerable”) – applied to him first in 1914 in South Africa– is now used worldwide. In India, he is also called **Bapu** (Gujarati: endearment for *father* - *papa*) and **Gandhi ji**, and known as the Father of the Nation.

THE MAKING OF MAHATMA

1. THREE BULLETS AND A BODY!- Mahatma Gandhi was assassinated on 30 January 1948 in the compound of Birla House (now Gandhi Smriti), a large mansion. His assassin was Nathuram Vinayak Godse, a freedom fighter, advocate of Indian nationalism, a member of the political party the Hindu Mahasabha, and a past member of the Rashtriya Swayamsevak Sangh (RSS), which he left in 1940 to form an armed organization. Godse had planned the assassination. Gandhi had just walked up the low steps to the raised lawn behind Birla House where he conducted his multi-faith prayer meetings every evening. Godse stepped out from the crowd flanking the path leading to the dais and into Gandhi's path, firing three bullets at point-blank range. Gandhi instantly fell to the ground.

Gandhi was carried back to his room in Birla House from where a representative emerged some time later to announce that he had died

2. THE WATCH THAT STOPPED AT 5.17 P.M.- The pistol shots had deafened her, wrote Manuben, the smoke was very thick, and the incident complete within 3 to 4 minutes. A crowd of people rushed towards them, according to Manuben. The watch she was carrying showed 5:17 p.m. and blood was everywhere on their white clothes. Manuben estimated that it took about ten minutes to carry Gandhi back into the house, and no doctor was available in the meanwhile. They only had a first aid box, but there was no medicine in it for treating Gandhi's wounds.' According to Manubenthe first bullet from the assassin's seven-bore automatic hit the belly 3.5 inches to the right of the middle and 2.5 inches above the navel; the second hit the belly 1 inch away from middle, and the third 4 inches away to the right''.Gandhi had suffered profuse blood loss. Everyone was crying loudly. In the house, Bhai Saheb had phoned the hospital many times, but was unable to reach any help. He then went to Willingdon Hospital in person, but came back disappointed. Manuben and others read *Gita* as Gandhi's body lay in the room. Col. Bhargava arrived, and he pronounced Gandhi dead
3. MARCH TO APRIL!- The **Salt March**, also known as the **Dandi March** and the **Dandi Satyagraha**, was an act of nonviolent civil disobedience in colonial India led by Mohandas Karamchand Gandhi to produce salt from the seawater in the coastal village of Dandi (now in Gujarat), as was the practice of the local populace until British officials introduced taxation on salt production, deemed their sea-salt reclamation activities illegal, and then repeatedly used force to stop it. The 24-day march lasted from 12 March 1930 to 6 April 1930 as a direct action campaign of tax resistance and nonviolent protest against the British salt monopoly. It gained worldwide attention which gave impetus to the Indian independence movement and started the nationwide Civil Disobedience Movement. Mahatma Gandhi started this march with 78 of his trusted volunteers. Walking ten miles a day for 24 days, the march spanned over 240 miles. The march was the most significant organised challenge to British authority since the Non-cooperation

movement of 1920–22, and directly followed the Purna Swaraj declaration of sovereignty and self-rule by the Indian National Congress on 26 January 1930

4. **ROUND TABLE WITH SQUARE FACES!**- The three **Round Table Conferences** of 1930–32 were a series of conferences organized by the British Government and Indian national congress was participant to discuss constitutional reforms in India. These started in November 1930 and ended in December 1932. They were conducted as per the recommendation of Jinnah to Viceroy Lord Irwin and Prime Minister Ramsay MacDonald, and by the report submitted by the Simon Commission in May 1930. Demands for swaraj, or self-rule, in India had been growing increasingly strong. Mahatma Gandhi, Sir Tej Bahadur Sapru, Srinivasa, Sir Muhammad Zafrulla Khan and Mirabeen are key participants from India. By the 1930s, many British politicians believed that India needed to move towards dominion status. However, there were significant disagreements between the Indian and the British political parties that the Conferences would not resolve. The key topic was about constitution and India which was mainly discussed in that conference. The Congress had boycotted the first conference was requested to come to a settlement by Sapru, M. R. Jayakar and V. S. Srinivasa Sastri. A settlement between Mahatma Gandhi and Viceroy Lord Irwin known as the Gandhi–Irwin Pact was reached and Gandhi was appointed as the sole representative of the Congress to the second Round Table Conference. Although MacDonald was still Prime Minister of Britain, he was by this time heading a coalition Government (the “National Government”) with a Conservative majority. It was held in London in September 1931. The discussion led to the passing of the Government Of India act of 1935.
5. **THE ROUND SPECTACLES**- The 20th century’s most famous apostle of non-violence himself met a violent end. Mohandas Mahatma (‘the great soul’) Gandhi, who had taken a leading role in spearheading the campaign for independence from Britain, hailed the partition of the sub-continent into the separate independent states of India and Pakistan in August 1947 as ‘the noblest act of the British nation’. He was, though, horrified by the violence that broke out between Hindus, Muslims and Sikhs; and the eviction

of thousands from their homes in the run-up to Independence Day, August 15th, 1947, and undertook a fast to the death, a tactic he had employed before, to shame those who provoked and took part in the strife. Messages of support came from around the world, including Pakistan, where Jinnah's new government commended his concern for peace and harmony. There were Hindus, however, who thought that Gandhi's insistence on non-violence and non-retaliation prevented them from defending themselves against attack. Ominous cries of 'Let Gandhi die!' were heard in Delhi, where Gandhi was occupying a mansion called Birla Lodge. On 13 January, beginning what would prove to be his last fast, the Mahatma said: 'Death for me would be a glorious deliverance rather than that I should be a helpless witness of the destruction of India, Hinduism, Sikhism and Islam', and explained that his dream was for the Hindus, Sikhs, Parsis, Christians and Muslims of all India to live together in amity. On the 20th a group of Hindu fanatics, who detested Gandhi's calls for tolerance and peace, set off a bomb some yards from him, which did no harm. It was not the first attempt on Gandhi's life, but he said: 'If I am to die by the bullet of a madman, I must do so smiling. There must be no anger within me. God must be in my heart and on my lips. 'On the 29th one of the fanatics, a man in his thirties named Nathuram Godse, returned to Delhi, armed with a Beretta automatic pistol. About five o'clock in the afternoon of the next day, the 78-year-old Gandhi, frail from fasting, was being helped across the gardens of Birla House by his greatnieces on his way to a prayer meeting when Nathuram Godse emerged from the admiring crowd, bowed to him and shot him three times at point-blank range in the stomach and chest. Gandhi raised his hands in front of his face in the conventional Hindu gesture of greeting, almost as if he was welcoming his murderer, and slumped to the ground, mortally wounded. Some said that he cried out, 'Ram, Ram' ('God, God'), though others did not hear him say anything. In the confusion there was no attempt to call a doctor or get the dying man to hospital and he died within half an hour. Nathuram Godse tried but failed to shoot himself and was seized and hustled away while the shocked, hysterical crowd cried out, 'Kill him, kill him!' and threatened to lynch him. He was tried for murder in May and hanged in November the following year.

6. **PORBANDAR- SUDAMPURI-** Onshore explorations in and around Porbandar brought to light the remains of a late Harappan settlement dating back to the 16th-14th centuries BCE. There is evidence to suggest that the Harappan legacy of maritime activity continued till the late Harappan period on the Saurashtra coast. The discovery of ancient jetties along the Porbandar creek signifies the importance of Porbandar as an active center of maritime activities in the past. Indian mythology views Porbandar as the birthplace of Sudama, the friend Krishna. For this reason, it is also referred to as Sudaamapuri or Sudamapuri. Mohandas Karamchand Gandhi was born on 2 October 1869 into a Gujarati Hindu Modh Baniya family in Porbandar (also known as *Sudamapuri*), a coastal town on the Kathiawar Peninsula and then part of the small princely state of Porbandar in the Kathiawar Agency of the Indian Empire. His father, Karamchand Uttamchand Gandhi (1822–1885), served as the *diwan* (chief minister) of Porbandar state. At age 9, Gandhi entered the local school in Rajkot, near his home. There he studied the rudiments of arithmetic, history, the Gujarati language and geography. At age 11, he joined the High School in Rajkot. He was an average student, won some prizes, but was a shy and tongue tied student, with no interest in games; his only companions were books and school lessons.. While at high school, Gandhi's elder brother introduced him to a Muslim friend named Sheikh Mehtab. Mehtab was older in age, taller and encouraged the strictly vegetarian boy to eat meat to gain height. He also took Mohandas to a brothel one day, though Mohandas "was struck blind and dumb in this den of vice," rebuffed the prostitutes' advances and was promptly sent out of the brothel. The experience caused Mohandas mental anguish, and he abandoned the company of Mehtab.. In May 1883, the 13-year-old Mohandas was married to 14-year-old Kasturbai Makhanji Kapadia (her first name was usually shortened to "Kasturba", and affectionately to "Ba") in an arranged marriage, according to the custom of the region at that time.
7. **SEVEN SINS-** In late 1885, Gandhi's father Karamchand died. Gandhi, then 16 years old, and his wife of age 17 had their first baby, who survived only a few days. The two deaths anguished Gandhi. The Gandhi couple had four more children, all sons: Harilal, born in 1888; Manilal, born in 1892; Ramdas, born

in 1897; and Devdas, born in 1900. In November 1887, the 18-year-old Gandhi graduated from high school in Ahmedabad. In January 1888, he enrolled at Samaldas College in Bhavnagar State, then the sole degree-granting institution of higher education in the region. But he dropped out and returned to his family in Porbandar.

Gandhi's peccadilloes and idiosyncrasies drove quite a few people up the wall. He was considered by many to be a "difficult person," as he insisted that those around him and the people of India follow him in his peculiar "ascetic" ways. Alas, very few people knew about his dangerous experiments to test his willpower and ability to withstand sexual temptation. One of those "experiments" included sleeping naked with his teenage grand-nieces, Manu and Abha.

8. **A SHIPLOAD OF VOWS!**- On 10 August 1888, Gandhi aged 18, left Porbandar for Mumbai, then known as Bombay. Upon arrival, he stayed with the local Modh Bania community while waiting for the ship travel arrangements. The head of the community knew Gandhi's father. After learning Gandhi's plans, he and other elders warned Gandhi that England would tempt him to compromise his religion, and eat and drink in Western ways. Gandhi informed them of his promise to his mother and her blessings. The local chief disregarded it, and excommunicated him an outcast. But Gandhi ignored this, and on 4 September, he sailed from Bombay to London. His brother saw him off. Gandhi attended University College, London which is a constituent college of University of London.
9. **WHITE FLANNEL SUIT IN WHITE LAND**- His attire when he landed in London.
10. **THE ENGLISH MIRROR!**- His time in London was influenced by the vow he had made to his mother. He tried to adopt "English" customs, including taking dancing lessons. However, he could not appreciate the bland vegetarian food offered by his landlady and was frequently hungry until he found one of London's few vegetarian restaurants. Influenced by Henry Salt's writing, he joined the Vegetarian Society, was elected to its executive committee, and started a local Bayswater chapter. Some of the vegetarians he met were members of the Theosophical Society, which had been

founded in 1875 to further universal brotherhood, and which was devoted to the study of Buddhist and Hindu literature. They encouraged Gandhi to join them in reading the *Bhagavad Gita* both in translation as well as in the original.

11. THE LOST JEWELS OF RAJKOT- Gandhi, at age 22, was called to the bar in June 1891 and then left London for India, where he learned that his mother had died while he was in London and that his family had kept the news from him. His attempts at establishing a law practice in Bombay failed because he was psychologically unable to cross-examine witnesses. He returned to Rajkot to make a modest living drafting petitions for litigants, but he was forced to stop when he ran afoul of a British office, when he was pleading help to release his brother in the lost jewels of Rajkot case. In 1893, a Muslim merchant in Kathiawar named Dada Abdullah contacted Gandhi. Abdullah owned a large successful shipping business in South Africa. His distant cousin in Johannesburg needed a lawyer, and they preferred someone with Kathiawari heritage. Gandhi inquired about his pay for the work. They offered a total salary of £105 plus travel expenses. He accepted it, knowing that it would be at least one-year commitment in the Colony of Natal, South Africa, also a part of the British Empire.
12. ‘WHENCE THIS DEVIL IN YOU, MY BOY? BE OFF, QUICK!- In April 1893, Gandhi aged 23, set sail for South Africa to be the lawyer for Abdullah’s cousin. on the way he visited a pleasure house at Zanzibar and the experience is described in his autobiography. He spent 21 years in South Africa, where he developed his political views, ethics and politics.
13. SAMI! O SAMI! YOU SAMMI?- There in South Africa Indians were called Sami, swami, Sammy- of South Indian common name. He was not allowed to sit with European passengers in the stagecoach and told to sit on the floor near the driver, then beaten when he refused; elsewhere he was kicked into a gutter for daring to walk near a house, in another instance thrown off a train at Pietermaritzburg after refusing to leave the first-class. He sat in the train station, shivering all night and pondering if he should return to India or protest for his rights. He chose to protest and was allowed to board the train the next day. In another incident, the magistrate of a Durban court ordered Gandhi to remove his turban,

which he refused to do. Indians were not allowed to walk on public footpaths in South Africa. Gandhi was kicked by a police officer out of the footpath onto the street without warning.

14. **THE CONTRAST OF WHITE AND BLACK!**- Immediately upon arriving in South Africa, Gandhi faced discrimination because of his skin colour and heritage, like all people of colour.
15. **BLACK TURBAN AT WHITE DURBAN!**- When Gandhi arrived in South Africa, according to Herman, he thought of himself as “a Briton first, and an Indian second”. However, the prejudice against him and his fellow Indians from British people that Gandhi experienced and observed deeply bothered him. He found it humiliating, struggling to understand how some people can feel honour or superiority or pleasure in such inhumane practices. Gandhi began to question his people’s standing in the British Empire.
16. **THE GREEN PAMPHLET OF GRIEVANCES!**- The Green Pamphlet was authored and printed in India by **Mohandas K. Gandhi** in 1896 during a short visit from Natal, South Africa. The pamphlet, printed with a green cover, was formally *The Grievances of the British Indians in South Africa: An Appeal to the Indian Public*. Reuters of London reported to Natal the following exaggeration of the pamphlet’s contents”A pamphlet published in India declares that the Indians in Natal are robbed and assaulted and treated like beasts and are unable to obtain redress. The Times of India advocates an inquiry into these allegations.
17. **ON THE SOUR APPLE TREE....Hang Gandhi!** it was the cry of the agitators.. Upon returning to South Africa, Gandhi was attacked by white workmen several times and narrowly escaped a lynching. Refusing to prosecute his attackers, Gandhi wrote to the Attorney-General, “I do not hold assailants to blame. They were given to understand that I had made exaggerated statements in India about the whites in Natal and calumniated them. The leaders and you, if you will permit me to say so, are to blame. You could have guided the people properly but you also believed Reuters and assumed that I must have indulged in exaggeration.”
18. **. I WILL NOT STAND THIS NONSENSE IN MY HOUSE!**- I, Kastur, the beloved wife of the great barrister Mohandas, have to

lower myself to this level and pick up the pot of this lowly beast!" I kept grumbling loudly.

"Wait!" I was taken aback to see Mohandas. "What did you just say, Kastur? Lowering yourself, are you? I will not stand this nonsense in my house!" Mohandas' sharp voice rang out, piercing me like an arrow. "If you want to do this task of emptying chamber pots, do so with grace and I must see a smile on your face," he said. "Or else, get out."

My patience snapped.- "Keep your damn house to yourself and let me go! I do not want to live with you and your wretched ideals. Let me go!" I shouted back. Mohandas grabbed my hand. His fingers tightened against my glass bangles that broke, digging into my wrist, forming red welts from which blood oozed out. "What are you doing? Have you no shame?" I pulled my hands back and cried. "Have all your senses deserted you? Is this what you have brought me to South Africa for? And now you want to throw me out? But where can I go? I have no one here to turn to. Who is there to protect me from your cruelty?" I screamed loudly.

By then, Mohandas had dragged me by my arm, and taken me right outside the gate of Beach Grove Villa.

"Behave yourself!" I hollered. "I'm not here to take your beatings, Mohandas. You are a cruel beast! God, how I hate you! Shut the gates and let's go in before we become a spectacle for the entire neighborhood."

19. **PERSONA NON GRATA RISES IN PHOENIX-** Gandhi focused his attention on Indians while in South Africa. He was not interested in politics. This changed after he was discriminated against and bullied, such as by being thrown out of a train coach because of his skin colour by a white train official. After several such incidents with Whites in South Africa, Gandhi's thinking and focus changed, and he felt he must resist this and fight for rights. He entered politics by forming the Natal Indian Congress. According to Ashwin Desai and Goolam Vahed, Gandhi's views on racism are contentious, and in some cases, distressing to those who admire him. Gandhi suffered persecution from the beginning in South Africa. Like with other coloured people, white officials denied him his rights, and the press and those in the streets bullied and called him a "parasite",

“semi-barbarous”, “canker”, “squalid coolie”, “yellow man”, and other epithets. People would spit on him as an expression of racial hate. While in South Africa, Gandhi focused on racial persecution of Indians, but ignored those of Africans. In some cases, state Desai and Vahed, his behaviour was one of being a willing part of racial stereotyping and African exploitation. During a speech in September 1896, Gandhi complained that the whites in the British colony of South Africa were degrading Indian Hindus and Muslims to “a level of Kaffir”. Scholars cite it as an example of evidence that Gandhi at that time thought of Indians and black South Africans differently. As another example given by Herman, Gandhi, at age 24, prepared a legal brief for the Natal Assembly in 1895, seeking voting rights for Indians. Gandhi cited race history and European Orientalists’ opinions that “Anglo-Saxons and Indians are sprung from the same Aryan stock or rather the Indo-European peoples”, and argued that Indians should not be grouped with the African

20. THE FIRST OBSTACLE TO THE INDIAN OPINION!- it is the saga of printing machine stopping and working by itself.
21. HIS MAJESTY’S HOTEL- he used to call prisons as His Majesty’s hotel.
22. THE PICKETS AND THE WICKETS- The anger of the Indians about his U turn
23. WHAT IS TRUTH? - **Harilal Mohandas Gandhi** (23 August 1888 – 18 June 1948) was the eldest son of Mohandas Karamchand Gandhi. He had three younger brothers Manilal Gandhi, Ramdas Gandhi and Devdas Gandhi. Harilal was born on 23 August 1888 not long before his father left for England for higher studies. He too wanted to go to England for higher studies and hoped to become a barrister as his father had once been. His father firmly opposed this, believing that a Western-style education would not be helpful in the struggle against British rule over India. Eventually rebelling against his father’s decision, in 1911 Harilal renounced all family ties. Harilal was married to Gulab Gandhi and they had five children, two daughters, Rani and Manu, and three sons, Kantilal, Rasiklal and Shantilal. Rasiklal and Shantilal died at an early age. He had four grandchildren (Anushrya, Prabodh, Neelam and Navmalika.) via Rani, two (Shanti and Pradeep) via Kanti, and

one (Urmi) via Manu. He became detached from his children after Gulab's death in a flu epidemic. Neelam Parikh, the daughter of Ranibehn, the eldest of Harilal's children, wrote a biography of him, entitled *Gandhiji's Lost Jewel: Harilal Gandhi*. He appeared at his father's funeral in such derelict condition that few recognized him. He died of tuberculosis on 18 June 1948 in a municipal hospital (now known as Sewri TB Hospital) in Bombay, Union of India, five months after his father was assassinated. In May 1936, at the age of 48, Harilal publicly converted to Islam and named himself Abdulla Gandhi. However, later in 1936, on his mother Kasturba Gandhi's request he converted back to Hinduism through the Arya Samaj and adopted a new name, Hiralal.

24. **THE GUN, THE GUNMAN AND THE HAND- *Shaheed Madan Lal Dhingra*** (18 February 1883 – 17 August 1909) was an Indian revolutionary independence activist. While studying in England, he assassinated Sir William Hutt Curzon Wyllie, a British official, cited as one of the first acts of revolution in the Indian independence movement in the 20th century. Dhingra arrived in London a year after the foundation of Shyamaji Krishnavarma's India House in 1905. This organization was a meeting place for Indian revolutionaries located in Highgate. Dhingra came into contact with noted Indian independence and political activists Vinayak Damodar Savarkar and Shyamaji Krishna Varma, who were impressed by his perseverance and intense patriotism which turned his focus to the freedom struggle. Savarkar believed in revolution by any means and inspired Dhingra's admiration in the cult of assassination. He allegedly gave Dhingra arms training. Later, Dhingra became distant from India House and was known to frequent a shooting range on Tottenham Court Road. He joined, and had a membership in, a secretive society, the *Abhinav Bharat Mandal* founded by Savarkar and his brother Ganesh. During this period, Savarkar, Dhingra, and other student activists were enraged by the Partition of Bengal (1905). Dhingra was disowned for his political activities by his father Gitta Mall, who was the Chief Medical Officer in Amritsar, who went so far as to publish his decision in newspaper advertisements.
25. **THE VIOLENCE IN NON-VIOLENCE....**Savarkar published *The Indian War of Independence* about the Indian rebellion of 1857 that

was banned by British authorities. He was arrested in 1910 for his connections with the revolutionary group India House. Following a failed attempt to escape while being transported from Marseilles, Savarkar was sentenced to two life terms of imprisonment totaling fifty years and was moved to the Cellular Jail in the Andaman and Nicobar Islands, but released in 1921 after several mercy petitions to the Britishers. While in prison, Savarkar wrote the work describing *Hindutva*, espousing what it means to be a Hindu, and Hindu pride, in which he defined as all the people descended of Hindu culture as being part of Hindutva, including Buddhists, Jains and Sikhs. In 1921, under restrictions after signing a plea for clemency, he was released on the condition that he renounce revolutionary activities. Travelling widely, Savarkar became a forceful orator and writer, advocating Hindu political and social unity. Serving as the president of the Hindu Mahasabha, Savarkar endorsed the idea of India as a *Hindu Rashtra* and opposed the *Quit India* struggle in 1942, calling it a “Quit India but keep your army” movement. He became a fierce critic of the Indian National Congress and its acceptance of India’s partition. He was accused of the assassination of Mahatma Gandhi but acquitted by the court.

26. INDIAN HOME RULE- HIND SWARAJ- Mohandas Gandhi wrote this book in his native language, Gujarati, while traveling from London to South Africa on board SS *Kildonan Castle* between November 13 and November 22, 1909. In the book Gandhi gives a diagnosis for the problems of humanity in modern times, the causes, and his remedy. The Gujarati edition was banned by the British on its publication in India. Gandhi then translated it into English. The English edition was not banned by the British, who concluded that the book would have little impact on the English-speaking Indians’ subservience to the British and British ideas. It has also been translated to French
27. TOLSTOY FARM- The Tolstoy Farm was the second of its kind of experiments established by Gandhi. He attributes the success of the final phase of the satyagraha campaign in South Africa between 1908 and 1914 to the “spiritual purification and penance” afforded by the Tolstoy Farm. He devotes a considerable number of pages in Satyagraha in South Africa to the discussion of the day-to-day activities on the farm as the experiment appeared important to him,

even though it had not enjoyed much “limelight”. He wrote: “*I have serious doubts as to whether the struggle could have been prosecuted for eight years, whether we could have secured larger funds, and whether the thousands of men who participated in the last phase of the struggle would have borne their share of it, if there had been no Tolstoy Farm.*” The site is located in a south western corner of the Johannesburg municipal area, approximately 35 km from Johannesburg, 17 km from Soweto, 7 km from Lenasia and 2 kilometres from the Lawley Station. It is located on the site of privately-owned Corobrik brick factory. However, the company has recognised Tolstoy Farm’s strategic and historic importance and has granted permission for its usage as a heritage site.

28. THE DISTANT YET THE NEAREST VOICE!- Leo Tolstoy- Considered one of the world’s greatest novelists, Leo Nikolaevich Tolstoy is famous especially for the 19th century classics *War and Peace* (1865-69) and *Anna Karenina* (1877-78). Although he was born into nobility, Leo Tolstoy spent much of his life as a champion of Russia’s peasant class, notably in the field of education. He began his literary career in the 1850s, publishing a trilogy about his own life: *Childhood* (*Detstvo*, 1852), *Boyhood* (*Otrochestvo*, 1854) and *Youth* (*Yunost’*, 1857). Tolstoy served in the Russian army during the Crimean War, and his book *Sevastopol Sketches* (*Sevastopol’skie Rasskazy*, 1855-56) was well-received in literary circles and praised for its realistic depiction of war. After traveling throughout Europe, Leo Tolstoy returned to the family estate and devoted himself to raising a family and writing his great psychological novels *War and Peace* and *Anna Karenina*. From the 1880s until his death, he devoted himself to more spiritual and philosophical matters, writing several essays on ethics and morals and coming to terms with his own Christian conversion (described in 1879’s *Confessions*). Leo Tolstoy’s other works include the novella *The Death of Ivan Ilyich* (1884) and the novel *Resurrection* (1899-1900).
29. THE PRODIGAL SON- About Harilal
30. YOU WILL ALWAYS HAVE YOUR WAY!- Gokhale became a member of the Indian National Congress in 1889, as a protégé of social reformer Mahadev Govind Ranade. Along with other contemporary leaders like Bal Gangadhar Tilak, Dadabhai

Naoroji, Bipin Chandra Pal, Lala Lajpat Rai and Annie Besant, Gokhale fought for decades to obtain greater political representation and power over public affairs for common Indians. He was moderate in his views and attitudes, and sought to petition the British authorities by cultivating a process of dialogue and discussion which would yield greater British respect for Indian rights. Gokhale was famously a mentor to Mahatma Gandhi in latter's formative years. In 1912, Gokhale visited South Africa at Gandhi's invitation. As a young barrister, Gandhi returned from his struggles against the Empire in South Africa and received personal guidance from Gokhale, including a knowledge and understanding of India and the issues confronting common Indians. By 1920, Gandhi emerged as the leader of the Indian Independence Movement. In his autobiography, Gandhi calls Gokhale his mentor and guide. Gandhi also recognised Gokhale as an admirable leader and master politician, describing him as *pure as crystal, gentle as a lamb, brave as a lion and chivalrous to a fault and the most perfect man in the political field*. Despite his deep respect for Gokhale, however, Gandhi would reject Gokhale's faith in western institutions as a means of achieving political reform and ultimately chose not to become a member of Gokhale's Servants of India Society

31. **WITH MINERS MINOR ARMY A MAJOR TRIUMPH- Thursday, 6 November 1913-** On his journey to South Africa in 1893, Mohandas Gandhi had first -hand experience of the discrimination faced by people of colour. His response to this was the establishment of the Natal Indian Congress (NIC) in 1894. Within three years of his arrival in South Africa, Gandhi had become a political leader, providing hope to many Indians who had no political rights under the dispensation of the time. In 1903, he founded a newspaper, the Indian Opinion, in which his ideas on passive resistance or Satyagraha were spread. Some years later, an act was introduced in which all Indians in the Transvaal were required to carry a pass. Under Gandhi's leadership, 3000 Indians protested against the law by refusing to register for their passes. This became known as the 1906 Satyagraha Campaign. By 1913, a tax had been imposed on all former indentured labourers, known as the Indian Relief Bill. In protest of this, Gandhi launched a passive resistance campaign, gaining the support of thousands of

mine workers. While leading a march on 6 November 1913, which included 127 women, 57 children and 2037 men, Gandhi was arrested. He was released on bail, rejoined the march and was re-arrested. The Indian Relief Bill was finally scrapped. Gandhi returned to India, and through his consistent passive opposition to British rule, led his country to independence. His philosophy on passive resistance was drawn on significantly during the fight against apartheid. The Defiance Campaign in 1952 can be seen as an example of this.

32. AM I THE MURDERER?- Introspection of Gandhi
33. **THE SAINT HAS LEFT OUR SHORES - Jan Christian Smuts** (24 May 1870 – 11 September 1950) was a South African statesman, military leader, and philosopher. In addition to holding various cabinet posts, he served as prime minister of the Union of South Africa from 1919 until 1924 and from 1939 until 1948. Although Smuts had originally advocated racial segregation and opposed the enfranchisement of black Africans, his views changed and he backed the Fagan Commission's findings that complete segregation was impossible. Smuts subsequently lost the 1948 election to hard-line Afrikaners who created apartheid. He continued to work for reconciliation and emphasized the British Commonwealth's positive role until his death in 1950. He led a Boer Commando in the Second Boer War for the Transvaal. During the First World War, he led the armies of South Africa against Germany, capturing German South-West Africa and commanding the British Army in East Africa. From 1917 to 1919, he was also one of the members of the British Imperial War Cabinet and he was instrumental in the founding of what became the Royal Air Force (RAF). He became a field marshal in the British Army in 1941, and served in the Imperial War Cabinet under Winston Churchill. He was the only person to sign both of the peace treaties ending the First and Second World Wars. A statue of him stands in London's Parliament Square. As Colonial Secretary, he opposed a movement for equal rights for South Asian workers, led by Mohandas Karamchand Gandhi.
34. **THE GREAT GANDHI- Shantiniketan or Santiniketan** is a small town near Bolpur in the Birbhum district of West Bengal, India, approximately 180 km north of Kolkata (formerly Calcutta). It was

established by Maharshi Devendranath Tagore, and expanded by his son Rabindranath Tagore whose vision became what is now a university town, Visva-Bharati University.

Rabindranath Tagore (7 May 1861 – 7 August 1941), sobriquet **Gurudev**, was a Bengalipolymath from the Indian subcontinent, a poet, musician and artist. He reshaped Bengali literature and music, as well as Indian art with Contextual Modernism in the late 19th and early 20th centuries. Author of *Gitanjali* and its “profoundly sensitive, fresh and beautiful verse”, he became in 1913 the first non-European to win the Nobel Prize in Literature. Tagore’s poetic songs were viewed as spiritual and mercurial; however, his “elegant prose and magical poetry” remain largely unknown outside Bengal. He is sometimes referred to as “the Bard of Bengal.”

Sarojini Naidu - Chattopadhyay; 13 February 1879 – 2 March 1949) was an Indian independence activist and poet. She was born in a Bengali Hindu family at Hyderabad and was educated in Chennai, London, and Cambridge. She married Dr. Govindarajulu Naidu and settled down in Hyderabad. She took part in the National Movement, became a follower of Mahatma Gandhi and fought for the attainment of Swaraj. She became the President of Indian National Congress and later she was appointed to the Governor of the United Provinces, now Uttar Pradesh. Known as the ‘Nightingale of India’. she was also a noted poet. Her poetry includes children’s poems, nature poems, patriotic poems and poems of love and death. She also wrote poetry in praise of Muslim figures like Imam Hussain.

35. IN THE NAKEDNESS OF HIS WORKING...**Annie Besant, - Wood** (1 October 1847 – 20 September 1933), was a British socialist, theosophist, women’s rights activist, writer, orator, and supporter of both Irish and Indian self-rule. In 1867, Annie, at age 20, married Frank Besant, a clergyman, and they had two children. However, Annie’s increasingly anti-religious views led to their legal separation in 1873. She then became a prominent speaker for the National Secular Society (NSS), as well as a writer, and a close friend of Charles Bradlaugh. In 1877 they were prosecuted for publishing a book by birth control campaigner Charles Knowlton. The scandal made them famous, and Bradlaugh

was subsequently elected M.P. for Northampton in 1880. In 1890 Besant met Helena Blavatsky, and over the next few years her interest in theosophy grew, whilst her interest in secular matters waned. She became a member of the Theosophical Society and a prominent lecturer on the subject. As part of her theosophy-related work, she travelled to India. In 1898 she helped establish the Central Hindu College, and in 1922 she helped establish the Hyderabad (Sind) National Collegiate Board in Mumbai, India. In 1902, she established the first overseas Lodge of the International Order of Co-Freemasonry, *Le Droit Humain*. Over the next few years she established lodges in many parts of the British Empire. In 1907 she became president of the Theosophical Society, whose international headquarters were, by then, located in Adyar, Madras, (Chennai). She also became involved in politics in India, joining the Indian National Congress. When World War I broke out in 1914, she helped launch the Home Rule League to campaign for democracy in India, and dominion status within the British Empire. This led to her election as president of the India National Congress, in late 1917. In the late 1920s, Besant travelled to the United States with her protégé and adopted son Jiddu Krishnamurti, who she claimed was the new Messiah and incarnation of Buddha. Krishnamurti rejected these claims in 1929. After the war, she continued to campaign for Indian independence and for the causes of theosophy, until her death in 1933. She started the central Hindu school in Benares as a chief means of achieving her objective

36. UNDER THE BABUL TREE- The Kheda Satyagraha of 1918, in the Kheda district of Gujarat, India during the period of the British Raj, was a Satyagraha movement organized by Mohandas Gandhi. It was a major revolt in the Indian independence movement. It was the third Satyagraha movement after Champaran Satyagraha and Ahmedabad mill strike, Gandhi organized this movement to support peasants of the Kheda district. People of Kheda were unable to pay the high taxes levied by the British due to crop failure and a plague epidemic.
37. JUSTICE ROWLATT ACT- The **Anarchical and Revolutionary Crimes Act of 1919**, popularly known as the **Rowlatt Act** or **Black Act**, was a legislative act passed by the Imperial Legislative Council in Delhi on 10 March 1919, indefinitely extending the

emergency measures of preventive indefinite detention, incarceration without trial and judicial review enacted in the Defence of India Act 1915 during the First World War. It was enacted in light of a perceived threat from revolutionary nationalist organisations of re-engaging in similar conspiracies as during the war which the Government felt the lapse of the DIRA regulations would enable.

Mahatma Gandhi, among other Indian leaders, was extremely critical of the Act and argued that not everyone should be punished in response to isolated political crimes. The Act angered many Indian leaders and the public, which caused the government to implement repressive measures. Gandhi and others thought that constitutional opposition to the measure was fruitless, so on 6 April, a hartal was organised where Indians would suspend all business and would fast, pray and hold public meetings against the 'Black Act' as a sign of their opposition and civil disobedience would be offered against the law. This event was known as the Rowlatt Satyagraha. However, the success of the hartal in Delhi, on 30 March, was overshadowed by tensions running high, which resulted in rioting in the Punjab and other provinces. Deciding that Indians were not ready to make a stand consistent with the principle of nonviolence, an integral part of satyagraha, Gandhi suspended the resistance. The Rowlatt Act came into effect in March 1919. In the Punjab the protest movement was very strong, and on 10 April two leaders of the congress, Dr. Satya Pal and Dr. Saifuddin Kitchlew, were arrested and taken secretly to Dharamsala. The army was called into Punjab, and on 13 April people from neighbouring villages gathered for Baisakhi Day celebrations and to protest against deportation of two important Indian leaders in Amritsar, which led to the infamous Jallianwala Bagh massacre of 1919. Accepting the report of the Repressive Laws Committee, the Government of India repealed the Rowlatt Act, the Press Act, and twenty-two other laws in March 1922. The government passed the rotary of the accordance with the recommendation of this committee

38. **GENERAL REGINALD DYER AND AMRITSAR**— The **Jallianwala Bagh massacre**, also known as the **Amritsar massacre**, took place on 13 April 1919 when troops of the British

Indian Army under the command of Colonel Reginald Dyer fired rifles into a crowd of Indians, who had gathered in Jallianwala Bagh, Amritsar, Punjab. The Rowlatt Act, 1919 had been implemented and it was not informed to the civilians. The civilians had assembled for a festival known as Baisakhi. Baisakhi marks the Sikh new year and commemorates the formation of Khalsa panth of warriors under Guru Gobind Singh in 1699. It is additionally a spring harvest festival for the Sikhs. It is also stated that it marks peaceful protest to condemn the arrest and deportation of two national leaders, Satya Pal and Saifuddin Kitchlew. Raja Ram has argued, however, that the Proclamation was ineffective, the crowd formed in deliberate defiance and the event signals a beginning of Indian nationalism. The Jallianwalla Bagh is a public garden of 6 to 7 acres (2.8 ha), walled on all sides, with five entrances. On Sunday, 13 April 1919, Dyer was convinced of a major insurrection and he banned all meetings; however this notice was not widely disseminated. That was the day of Baisakhi, the main Sikh festival, and many villagers had gathered in the Bagh. On hearing that a meeting had assembled at Jallianwala Bagh, Dyer went with Sikh, Gurkha, Baluchi, Rajput troops from 2-9th Gurkhas, the 54th Sikhs and the 59th Sind Rifles¹ they entered the garden, blocking the main entrance after them, took up position on a raised bank, and on Dyer's orders fired on the crowd for about ten minutes, directing their bullets largely towards the few open gates through which people were trying to flee, until the ammunition supply was almost exhausted. Dyer stated that approximately 1,650 rounds had been fired, a number apparently derived by counting empty cartridge cases picked up by the troops. Official British Indian sources gave a figure of 379 identified dead, with approximately 1,100 wounded. This figure was given by Dyer himself in the letter he wrote to the British parliament. The casualty number estimated by the Indian National Congress was more than 1,500 injured, with approximately 1,000 dead. This "brutality stunned the entire nation", resulting in a "wrenching loss of faith" of the general public in the intentions of the UK. The ineffective inquiry and the initial accolades for Dyer by the House of Lords fuelled widespread anger, later leading to the Non-cooperation Movement of 1920–22.

39. THE OLD WAYS ARE THE BEST!- Movements led by Gandhi1.. Champaran Movement (1917), 2. Kheda Movement (1918) 3. Khilafat Movement (1919) 4. Non-Cooperation Movement (1920) 5. Quit India Movement (1942) 6. Civil Disobedience Movement: Dandi March and Gandhi-Irwin Pact
40. SPIN AND WEAVE, SPIN AND WEAVE- The **Chauri Chaura incident** occurred at Chauri Chaura in the Gorakhpur district of the United Province, (modern Uttar Pradesh) in British India on 5 February 1922, when a large group of protesters, participating in the Non-cooperation movement, clashed with police, who opened fire. In retaliation the demonstrators attacked and set fire to a police station, killing all of its occupants. The incident led to the deaths of three civilians and 22 or 23 policemen. Mahatma Gandhi, who was strictly against violence, halted the non co-operation movement on the national level on 12 February 1922, as a direct result of this incident. In his autobiography, Jawaharlal Nehru describes this decision as a set back and extremely demoralizing for workers of Congress who were in jail when Gandhi took this decision. Bhagat Singh protested at the taking back of the non-cooperation movement.
41. A PUZZLE AND ITS SOLUTION- When Mahatma Gandhi entered the Central Hall of the Government Circuit House at Ahmedabad on the March 18, 1922 to face a trial on a charge of sedition under section 124A of the Indian Penal Code about two hundred spectators inside the improvised courtroom stood up as a mark of respect to the frail figure in loincloth.

The spectators included Kasturaba, Sarojini Naidu, Pandit Malaviya, N.C. Kelkar, Smt. J.B. Petit and Ansuyaben Sarabhai. Sarojini Naidu has described how the entire court rose in an act of spontaneous homage to a “frail, serene, indomitable figure in a coarse and scanty loin cloth,” who joked in a characteristic manner looking at them saying, “This is like family gathering and not a law court.”

Gandhi’s trial came in the wake of the mounting political unrest in the country following his call for non cooperation with the government and boycott on the Aug. 1, 1920. The immediate cause, however, was the publication in *Young India* of three articles

criticizing severely the repressive measure adopted by the government to put down the struggle. The articles in question were branded as seditious and calculated to cause disaffection against the existing government.

It was a “momentous and historic” trial. The issue raised by Gandhi was not one arising ostensibly out of a breach of Section 124A, but the perennial one of “Law versus Conscience.” The trial was endowed with classic grandeur enveloped with a Socratic passion for truth emanating from Gandhi’s lips.

There was not the slightest difficulty in establishing the guilt of disaffection, the accused having pleaded guilty with alacrity; but in doing so the illustrious accused performed the phenomenal trick of indicting his accusers, the British Government.

How Gandhi did it is one of the wonders of history, and it demonstrates the triumph of soul force over brute force. Gandhi termed Section 124A as the “Prince among the political sections of the Indian Penal Code designed to suppress the liberty of the citizen” and bluntly reminded the government that “affection cannot be manufactured or regulated by law.

Gandhi pointed out that he had no disaffection towards any particular person or administrator, but he emphasized, “I hold it to be a virtue to be disaffected towards a government which in its totality has done more harm to India than any previous system.”

42. YERAVADA JAIL AND APPENDIX FILE- Yerwada Central Jail was built in 1871 by the British, when it was outside the city limits of Pune. Under British rule, the jail housed many Indian freedom fighters including Mahatma Gandhi, Jawaharlal Nehru, Netaji Subhas Bose, Joachim Alva and Bal Gangadhar Tilak. In 1924, Vinayak Damodar Savarkar was also kept in the jail. Mahatma Gandhi spent several years in Yerwada Jail during India’s freedom struggle, notably in 1932 and later in 1942 during the Quit India movement, along with many other freedom fighters. During his 1932 imprisonment, which started after his arrest in January 1932, Gandhi went on an indefinite fast to protest against the Communal Award for depressed classes on 20 September 1932. He discontinued his fast after signing an agreement called the Poona Pact, with the leader of depressed classes, Dr. Ambedkar in the

jail on 24 September 1932. Gandhi was released from the jail in May 1933

43. A PINCH OF SALT- **Salt March**, also called **Dandi March** or **Salt Satyagraha**, major nonviolent protest action in India led by Mohandas (Mahatma) Gandhi in March–April 1930. The march was the first act in an even-larger campaign of civil disobedience (*satyagraha*) Gandhi waged against British rule in India that extended into early 1931 and garnered Gandhi widespread support among the Indian populace and considerable worldwide attention. Salt production and distribution in India had long been a lucrative monopoly of the British. Through a series of laws, the Indian populace was prohibited from producing or selling salt independently, and instead Indians were required to buy expensive, heavily taxed salt that often was imported. This affected the great majority of Indians, who were poor and could not afford to buy it. Indian protests against the salt tax began in the 19th century and remained a major contentious issue throughout the period of British rule of the subcontinent. In early 1930 Gandhi decided to mount a highly visible demonstration against the increasingly repressive salt tax by marching through what is now the western Indian state of Gujarat from his ashram (religious retreat) at Sabermati (near Ahmadabad) to the town of Dandi (near Surat) on the Arabian Sea coast. He set out on foot on March 12, accompanied by several dozen followers. After each day's march the group stopped in a different village along the route, where increasingly larger crowds would gather to hear Gandhi rail against the unfairness of the tax on poor people. Hundreds more would join the core group of followers as they made their way to the sea until on April 5 the entourage reached Dandi after a journey of some 240 miles (385 km). On the morning of April 6, Gandhi and his followers picked up handfuls of salt along the shore, thus technically “producing” salt and breaking the law. No arrests were made that day, and Gandhi continued his *satyagraha* against the salt tax for the next two months, exhorting other Indians to break the salt laws by committing acts of civil disobedience. Thousands were arrested and imprisoned, including Jawaharlal Nehru in April and Gandhi himself in early May after he informed Lord Irwin (the viceroy of India) of his intention to march on the nearby Dharasana saltworks. News of Gandhi's detention spurred tens of thousands more to join

the *satyagraha*. The march on the saltworks went ahead as planned on May 21, led by the poet Sarojini Naidu, and many of the some 2,500 peaceful marchers were attacked and beaten by police. By the end of the year, some 60,000 people were in jail.

44. **CHURCHILL'S CHILLS-** They were born worlds apart: Winston Churchill to Britain's most glamorous aristocratic family, Mohandas Gandhi to a pious middle-class household in a provincial town in India. Yet Arthur Herman reveals how their lives and careers became intertwined as the twentieth century unfolded. Both men would go on to lead their nations through harrowing trials and two world wars—and become locked in a fierce contest of wills that would decide the fates of countries, continents, and ultimately an empire. Here is a sweeping epic with a fascinating supporting cast, and a brilliant narrative parable of two men whose great successes were always haunted by personal failure and whose final moments of triumph were overshadowed by the loss of what they held most dear. **Sir Winston Leonard Spencer-Churchill** (30 November 1874 – 24 January 1965) was a British politician, statesman, army officer, and writer, who was Prime Minister of the United Kingdom from 1940 to 1945 and again from 1951 to 1955. As Prime Minister, Churchill led Britain to victory in the Second World War. Churchill represented five constituencies during his career as Member of Parliament (MP). Ideologically an economic liberal and British imperialist, he began and ended his parliamentary career as a member of the Conservative Party, which he led from 1940 to 1955, but for twenty years from 1904 he was a prominent member of the Liberal Party. Widely considered one of the 20th century's most significant figures, Churchill remains popular in the UK and Western world, where he is seen as a victorious wartime leader who played an important role in defending liberal democracy from the spread of fascism. Also praised as a social reformer and writer, among his many awards was the Nobel Prize in Literature. However, his imperialist views and comments on race,^[1] as well as his sanctioning of human rights abuses in the suppression of anti-imperialist movements seeking independence from the British Empire, have generated considerable controversy
45. **ROUND TABLE CONFERENCE-** During the Conference, Gandhi could not reach agreement with the Muslims on Muslim

representation and safeguards. At the end of the conference Ramsay MacDonald undertook to produce a Communal Award for minority representation, with the provision that any free agreement between the parties could be substituted for his award'. Gandhi took particular exception to the treatment of untouchables as a minority separate from the rest of the Hindu community. He clashed with the leader of depressed classes, Dr.B. R. Ambedkar, over this issue: the two resolved the situation with the Poona Pact of 1932.

46. THE EUROPE EXPERIENCE!- When Mahatma Gandhi set sail for London on August 29, 1931 to attend the Roundtable Conference on the future of colonial India, he was probably the most famous person in the world. *Time* magazine had named him 1930's "Man of the Year". Gandhi was a star of the newsreels, and films of his salt *satyagraha* protesting a British-imposed tax in the spring of 1930 had made him an international media sensation. At the end of the Roundtable meeting in London, Gandhi made a short tour of the European continent before sailing back to India. His arrival in Europe was eagerly awaited. Italian educator Maria Montessori wrote: "Everybody knows him, even the smallest child, in every corner of Europe. Everyone, when he sees his picture, exclaims in his own language: That is Gandhi!" The continent's leading progressive intellectuals, Christian social activists, and anti-war pacifists saw a potential savior in the man Nobel laureate Romain Rolland had dubbed the "Indian Christ." Most of the Europeans who took care of Gandhi in Europe were women. Many were close to or members of the Women's International League for Peace and Freedom. Agatha Harrison was one, deeply involved both with WILPF and with India's independence movement. A friend of Gandhi's host in London, Muriel Lester, and a Quaker, Agatha Harrison worked with C.F. Andrews, the Christian activist, to prepare Gandhi's visit to London for the 1931 Roundtable Conference. Muriel Lester had other friends in the Women's International League. Her Parisian friend Louise Guieyesse – responsible for getting Gandhi to make a stop in Paris at the outset of his European tour – was the president of the French section of the League. After Gandhi's visit, she founded the Association des Amis de Gandhi and the revue *Les Nouvelles de l'Inde*. Camille Drevet, International Secretary of WILPF, arranged Gandhi's lecture in Geneva and wrote a number of books about Gandhi after he left

Europe. Finally, there was Madeleine Rolland, Romain Rolland's sister and a member of WILPF, who traveled to Marseille in her brother's stead to welcome Gandhi to Europe when he landed there on his way to London. In late 1931, Europe was on the brink of disaster. A worldwide depression following the 1929 stock market crash had sent currencies plummeting and tens of thousands of unemployed workers into the streets. Political extremism was on the rise, with communist and fascist parties quickly filling the void created by weak governments. Adolf Hitler's progress in Germany was making daily headlines. A new world war seemed inevitable. But these WILPF activists believed that perhaps there was still hope: if Gandhi and his mass movement of non-violent resistance could take on the mighty British Empire, his tactics might yet be able to defuse the crisis in Europe. And if Europe could be redeemed, the world might follow. Alas, neither Gandhi nor WILPF would save Europe from the horrors that awaited it in 1931. Nor would Gandhi save India from terrible slaughter during Partition when the new nation of Pakistan was cleaved away in 1947. A world more materialistic and militaristic than ever emerged from the bloodbath of World War II. India would strive to take its place among the great powers of that world. Gandhi was assassinated on January 30, 1948 by a Hindu nationalist who saw the Mahatma not as India's savior but as a dangerous hindrance to the new nation's future. By then, Gandhi had already been marginalized from the corridors of new power in Delhi. In Europe, and across the Atlantic in America, Gandhi was all but forgotten until the 1960s when Martin Luther King Jr. and the American Civil Rights Movement, and Europe's own student revolt, once again gave nonviolent civil disobedience currency.-(Mira Kamdar)

47. FAST! FAST! FAST! FAST UNTO DEATH!- I DO NOT want to be reborn. But if I have to be reborn, I should be born an untouchable, so that I may share their sorrows, sufferings, and the affronts leveled at them, in order that I may endeavour to free myself and them from that miserable condition. I, therefore, prayed that, if I should be born again, I should do so not as a Brahmin, Kshatriya, Vaishya or Shudra, but as an Atishudra. As a result of the Second Round Table Conference, in September 1931, the then Prime Minister of Britain Ramsay MacDonald gave his 'award', known as the Communal Award. It provided separate representation for

the Forward Caste, Scheduled Caste, Muslims, Buddhists, Sikhs, Indian Christians, Anglo-Indians, Europeans and Scheduled Castes. The Scheduled Castes were assigned a number of seats to be filled by election from special constituencies in which scheduled castes could vote.

The Award was not controversial but it made to be controversial by the upper caste lobby and opposed by Gandhi, who was in Yerwada jail, and fasted in protest against it. Gandhi feared that it would disintegrate Hindu society. However, the Communal Award was supported by many among the minority communities, most notably the leader of the Scheduled Castes, Dr. B. R. Ambedkar. According to Ambedkar, Gandhi was ready to award separate electorates to Muslims and Sikhs. But Gandhi was reluctant to give separate electorates to scheduled castes. He was afraid of division inside Congress and Hindu society due to separate scheduled caste representations. But Ambedkar insisted for separate electorate for scheduled caste. After lengthy negotiations, Gandhi reached an agreement with Ambedkar to have a single Hindu electorate, with scheduled castes having seats reserved within it. This is called the Poona Pact. Electorates for other religions like Muslims, Buddhists, Sikhs, Indian Christians, Anglo-Indians, Europeans remained separate. Akali Dal, the representative body of the Sikhs, was also highly critical of the Award since only 19% was reserved to the Sikhs in Punjab, as opposed to the 51% reservation for the Muslims and 30% for the Hindus.

48. **ANOTHER FAST - ANOTHER FAST DECLARATION!- *Harijan*** (was a term popularized by Indian political leader Mohandas Gandhi for referring communities traditionally considered so called “Untouchable”. The term was later considered derogatory and patronising, hence the term Harijan is no longer used by people belonging to the castes that were kept backward in medieval and modern India. They are now called Dalits, though even this term is banned in some states of India such as Kerala. The term Harijan is regarded as condescending by many, with some Dalit activists calling it insulting. As a result, the Government of India and several state governments forbid or discourage its use for official purposes. Though Gandhi popularized the term harijan, which literally meant children of god, some contested that as per certain religious texts,

brahmins are said to be children of God. The term may have been suggested to Gandhi based on the term used in the works by the Gujarati Bhakti era poet-saint Narsi Mehta. It has been claimed that in Narsi's work, the term refers to the children of Devadasis. however the claim cannot be verified. According to other source the medieval devotional poet Gangasati used the term to refer to herself during the Bhakti movement, a period in India that gave greater status and voice to women while challenging the legitimacy of caste. Gangasati lived around the 12th-14th centuries and wrote in the Gujarati language.

Gandhi started publishing a weekly journal called “Harijan” on 11 February 1933 from Yerwada Jail during British rule. He created three publications: *Harijan* in English (from 1933 to 1948), *Harijan Bandu* in Gujarati, and *Harijan Sevak* in Hindi. These newspapers found Gandhi concentrating on social and economic problems, much as his earlier English newspaper, *Young India*, had done from 1919 to 1932.

Seven Social Sins is a list that was first uttered in a sermon delivered in Westminster Abbey on March 20, 1925 by an Anglican priest named Frederick Lewis Donaldson. He originally referred to it as the “7 Deadly Social Evils” It is a common misconception that Mohandas Karamchand Gandhi was the origin of this list as he published the same list in his weekly newspaper *Young India* on October 22, 1925 Later he gave this same list to his grandson, Arun Gandhi, written on a piece of paper on their final day together shortly before his assassination. The Seven Sins are:

1. Wealth without work.
 2. Pleasure without conscience.
 3. Knowledge without character.
 4. Commerce without morality.
 5. Science without humanity.
 6. Religion without sacrifice.
 7. Politics without principle.
49. **MARGARET SANGER – HARILAL’S ANGER-** **Margaret Higgins Sanger** (born **Margaret Louise Higgins**, September 14, 1879 – September 6, 1966, also known as **Margaret Sanger Slee**)

was an American birth control activist, sex educator, writer, and nurse. Sanger popularized the term “birth control”, opened the first birth control clinic in the United States, and established organizations that evolved into the Planned Parenthood Federation of America.

50. IS SATYAGRAHA A TRUTH FORCE OR PASSIVE RESISTANCE? - **Satyagraha** (satya: “truth”, graha: “insistence” or “holding firmly to”) or holding onto truth or truth force – is a particular form of nonviolent resistance or civil resistance. Someone who practices satyagraha is a **satyagrahi**. The term *satyagraha* was coined and developed by Mahatma Gandhi (1869–1948). He deployed satyagraha in the Indian independence movement and also during his earlier struggles in South Africa for Indian rights. Satyagraha theory influenced Martin Luther King Jr.’s and James Bevel’s campaigns during the Civil Rights Movement in the United States, and many other social justice and similar movements
51. TWO DEATHS AND A RELEASE- The **Aga Khan Palace** was built by Sultan Muhammed Shah Aga Khan III in Pune, India. Built in 1892, it is one of important landmarks in Indian history. The palace was an act of charity by the Sultan who wanted to help the poor in the neighbouring areas of Pune, who were drastically hit by famine. Aga Khan Palace is a majestic building. The palace is closely linked to the Indian freedom movement as it served as a prison for Mahatma Gandhi, his wife Kasturba Gandhi, his secretary Mahadev Desai and Sarojini Naidu. It is also the place where Kasturba Gandhi and Mahadev Desai died. In 2003, Archaeological Survey of India (ASI) declared the place as a monument of national importance
52. THE GREAT SOUL VERSUS THE GREAT LEADER- **Muhammad Ali Jinnah** (25 December 1876 – 11 September 1948) was a lawyer, politician, and the founder of Pakistan. Jinnah served as the leader of the All-India Muslim League from 1913 until Pakistan’s independence on 14 August 1947, and then as Pakistan’s first Governor-General until his death. He is revered in Pakistan as *Quaid-i-Azam* (“Great Leader”) and *Baba-i-Qaum* - ”Father of the Nation”). His birthday is considered a national holiday in Pakistan.

Mohandas Karamchand Gandhi (2 October 1869 – 30 January 1948) was an Indian activist who was the leader of the Indian independence movement against British rule. Employing nonviolent civil disobedience, Gandhi led India to independence and inspired movements for civil rights and freedom across the world. The honorific **Mahâtmâ** (Sanskrit: “high-souled”, “venerable”) – applied to him first in 1914 in South Africa – is now used worldwide. In India, he is also called **Bapu** (Gujarati: endearment for *father*, *papa*) and **Gandhi ji**, and known as the Father of the Nation.

53. IN THE LANES OF TERROR- Netaji **Subhas Chandra Bose** (23 January 1897 – 18 August 1945) was an Indian nationalist whose defiant patriotism made him a hero in India, but whose attempt during World War II to rid India of British rule with the help of Nazi Germany and Imperial Japan left an ambivalent legacy. The honorific **Netaji** (Hindustani: “Respected Leader”), the name granted to him in the early 1940s by the Indian soldiers of the *Indische Legion* and by the German and Indian officials in the Special Bureau for India in Berlin, was later used throughout India .
54. INDEPENDENCE DEPENDENCE- The Indian Independence Bill, which carves the independent nations of India and Pakistan out of the former Mogul Empire, comes into force at the stroke of midnight. The long-awaited agreement ended 200 years of British rule and was hailed by Indian independence leader Mohandas Gandhi as the “noblest act of the British nation.” However, religious strife between Hindus and Muslims, which had delayed Britain’s granting of Indian independence after World War II, soon marred Gandhi’s exhilaration. In the northern province of Punjab, which was sharply divided between Hindu-dominated India and Muslim-dominated Pakistan, hundreds of people were killed in the first few days after independence. The Indian independence movement first gained momentum at the beginning of the 20th century, and after World War I Gandhi organized the first of his many effective passive-resistance campaigns in protest of Britain’s oppressive rule in India. In the 1930s, the British government made some concessions to the Indian nationalists, but during

World War II discontent with British rule had grown to such a degree that Britain feared losing India to the Axis. Gandhi and other nationalist leaders rejected as empty the British promises of Indian self-government after the war and organized the nonviolent “Quit India” campaign to hasten the British departure. British colonial authorities responded by jailing Gandhi and hundreds of others. Anti-British demonstrations accelerated after the war, and in 1947 the Indian National Congress reluctantly accepted the creation of Pakistan to appease the Muslim League and conclude the independence negotiations. On August 15, 1947, the Indian Independence Bill took effect, inaugurating a period of religious turmoil in India and Pakistan that would result in the deaths of hundreds of thousands, including Gandhi, who was assassinated by a Hindu fanatic in January 1948 during a prayer vigil to an area of Muslim-Hindu violence.

55. THE LAST FAST AND THE TEST- *Gandhi Smriti* formerly known as Birla House or *Birla Bhavan*, is a museum dedicated to Mahatma Gandhi, situated on Tees January Road, in New Delhi, India. It is the location where Mahatma Gandhi spent the last *144 days* of his life and was assassinated on January 30, 1948. It was originally the house of the Indian business tycoons, the Birla’s. It now houses the Eternal Gandhi Multimedia Museum established in 2005. It was acquired by the Government of India in 1971 and opened for the public on August 15, 1973, renamed the Gandhi Smriti (or Gandhi Remembrance). The museum in the building houses a number of articles associated with Gandhi’s life and death. Visitors can tour the building and grounds, viewing the preserved room where Gandhi lived and the place on the grounds where he was shot while holding his nightly public walk. The Martyr’s Column now marks the place where Gandhi, the “Father of the Nation” was assassinated. The Gandhi Smriti or Birla House is located at 5 Tees January Marg, a couple of kilometres from the Connaught Place, one of the CBDs of New Delhi. Outside the house stands a pillar that contains a swastika symbol. The pillar is known as, and is used as, an example of how context can change the ethical nature of information, and the interchangeability of symbols across societies. According to Lester and Koehler, Jr.

(2007), “for Hindus and Buddhists, the swastika symbol is a representation of good.” The same pillar also contains the Sanskrit symbol for the meditation sound, Om. Wallace C. Koehler, Jr. presents a photograph of the pillar on page 347 of the highly regarded information science text, *Fundamentals of Information Studies*, Second Edition, with June Lester.

56. GO ON, AND DO NOT REST!- Vaishnava song. Vallabhbhai Patel (31 October 1875 – 15 December 1950), popularly known as Sardar Patel, was an Indian politician. He served as the first Deputy Prime Minister of India. He was an Indian barrister and statesman, a senior leader of the Indian National Congress and a founding father of the Republic of India who played a leading role in the country’s struggle for independence and guided its integration into a united, independent nation. In India and elsewhere, he was often called *Sardar*, meaning “chief” in Hindi, Urdu, and Persian. He acted as *de facto* Commander-in-chief of the Indian army during the political integration of India and the Indo-Pakistani War of 1947. Patel was raised in the countryside of state of Gujarat. He was a successful lawyer. He subsequently organised peasants from Kheda, Borsad, and Bardoli in Gujarat in non-violent civil disobedience against the British Raj, becoming one of the most influential leaders in Gujarat. He was appointed as the 49th President of Indian National Congress, organising the party for elections in 1934 and 1937 while promoting the Quit India Movement. As the first Home Minister and Deputy Prime Minister of India, Patel organised relief efforts for refugees fleeing from Punjab and Delhi and worked to restore peace. He led the task of forging a united India, successfully integrating into the newly independent nation those British colonial provinces that had been “allocated” to India. Besides those provinces that had been under direct British rule, approximately 565 self-governing princely states had been released from British suzerainty by the Indian Independence Act of 1947. Threatening military force, Patel persuaded almost every princely state to accede to India. His commitment to national integration in the newly independent country was total and uncompromising, earning him the sobriquet “Iron Man of India”. He is also remembered as the “patron saint of India’s civil servants” for having

established the modern all-India services system. He is also called the “Unifier of India”. The Statue of Unity, the world’s tallest statue, was dedicated to him on 31 October 2018 which is approximately 182 metres in height.

Jawaharlal Nehru (14 November 1889 – 27 May 1964) was a freedom fighter, the first Prime Minister of India and a central figure in Indian politics before and after independence. He emerged as an eminent leader of the Indian independence movement under the tutelage of Mahatma Gandhi and served India as Prime Minister from its establishment as an independent nation in 1947 until his death in 1964. He is considered to be the architect of the modern Indian nation-state: a sovereign, socialist, secular, and democratic republic. He was also known as **Pandit Nehru** due to his roots with the Kashmiri Pandit community while Indian children knew him as *Chacha Nehru* (Hindi, lit., “Uncle Nehru”) The son of Motilal Nehru, a prominent lawyer and nationalist statesman and Swaroop Rani, Nehru was a graduate of Trinity College, Cambridge and the Inner Temple, where he trained to be a barrister. Upon his return to India, he enrolled at the Allahabad High Court and took an interest in national politics, which eventually replaced his legal practice. A committed nationalist since his teenage years, he became a rising figure in Indian politics during the upheavals of the 1910s. He became the prominent leader of the left-wing factions of the Indian National Congress during the 1920s, and eventually of the entire Congress, with the tacit approval of his mentor, Gandhi. As Congress President in 1929, Nehru called for complete independence from the British Raj and instigated the Congress’s decisive shift towards the left. Nehru and the Congress dominated Indian politics during the 1930s as the country moved towards independence. His idea of a secular nation-state was seemingly validated when the Congress, under his leadership, swept the 1937 provincial elections and formed the government in several provinces; on the other hand, the separatist Muslim League fared much poorer. But these achievements were severely compromised in the aftermath of the Quit India Movement in 1942, which saw the British effectively crush the Congress as a political organisation. Nehru, who had reluctantly heeded Gandhi’s call for immediate independence, for he had desired to support the Allied war effort

during World War II, came out of a lengthy prison term to a much altered political landscape. The Muslim League under his old Congress colleague and now opponent, Muhammad Ali Jinnah, had come to dominate Muslim politics in India. Negotiations between Congress and Muslim League for power sharing failed and gave way to the independence and bloody partition of India in 1947. Nehru was elected by the Congress to assume office as independent India's first Prime Minister, although the question of leadership had been settled as far back as 1941, when Gandhi acknowledged Nehru as his political heir and successor. As Prime Minister, he set out to realise his vision of India. The Constitution of India was enacted in 1950, after which he embarked on an ambitious program of economic, social and political reforms. Chiefly, he oversaw India's transition from a colony to a republic, while nurturing a plural, multi-party system. In foreign policy, he took a leading role in the Non-Aligned Movement while projecting India as a regional hegemon in South Asia. Under Nehru's leadership, the Congress emerged as a catch-all party, dominating national and state-level politics and winning consecutive elections in 1951, 1957, and 1962. He remained popular with the people of India in spite of political troubles in his final years and failure of leadership during the 1962 Sino-Indian War. In India, his birthday is celebrated as *Bal Diwas (Children's Day)*.

57. WHAT IS ALL THIS SNIVELLING ABOUT?- India, with its rapid economic modernisation and urbanisation, has rejected Gandhi's economics but accepted much of his politics and continues to revere his memory. Reporter Jim Yardley notes that, "modern India is hardly a Gandhian nation, if it ever was one. His vision of a village-dominated economy was shunted aside during his lifetime as rural romanticism, and his call for a national ethos of personal austerity and nonviolence has proved antithetical to the goals of an aspiring economic and military power." By contrast Gandhi is "given full credit for India's political identity as a tolerant, secular democracy. Gandhi's birthday, 2 October, is a national holiday in India, Gandhi Jayanti. Gandhi's image also appears on paper currency of all denominations issued by Reserve Bank of India, except for the one rupee note. Gandhi's date of death, 30 January, is commemorated as a Martyrs' Day in India. There are

three temples in India dedicated to Gandhi. One is located at Sambalpur in Orissa and the second at Nidaghatta village near Kadir in Chikmagalur district of Karnataka and the third one at Chitaly in the district of Nalgonda, Telangana. The Gandhi Memorial in Kanyakumari resembles central Indian Hindu temples and the Tamukkam or Summer Palace in Madurai now houses the Mahatma Gandhi Museum

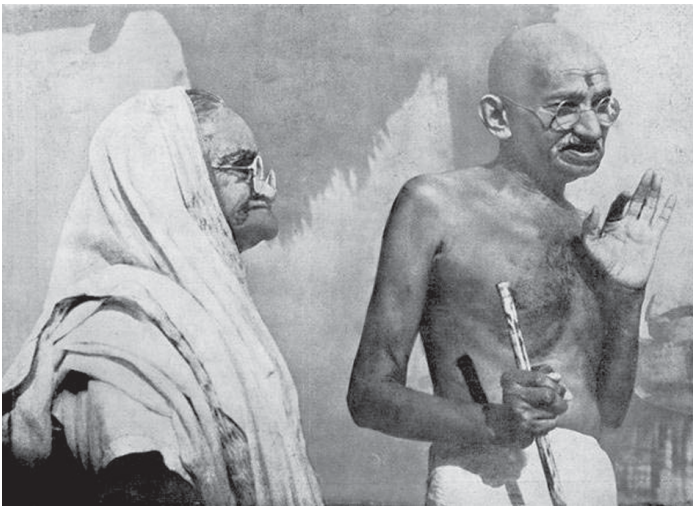
58. DO YOU THINK HE IS A GREAT SOUL?- Mahatma Gandhi had been enmeshed in controversies ever since he plunged into the racial politics of Natal until he was assassinated fifty-four years later. He had to contend with the suspicious eyes of the British, and also with discontent within the Congress Party. He infuriated orthodox Hindus for denouncing caste exclusiveness and untouchability and for advocating secular politics. He narrowly escaped a bomb attack in Poona in 1934, but fell victim to the bullets of a Poona Brahmin who accused him of betraying the Hindu cause fourteen years later. Curiously enough, for years protagonists of Pakistan had branded Gandhi as the leading enemy of Islam. This book chronicles the important events in the life of Gandhi. It looks at his views about India's caste system, racialism in South Africa, the Amritsar massacre of 1919, British imperialism, and religion and politics and man versus machine. It also tackles his role in ending the rule of the British empire, his relationship with the Raj, his role in the Partition of India, his reaction to the Partition massacres in August-September 1947, and his adherence to non-violence. (B.R.NANDA) He is also criticized for his attitude towards his son Harilal, Wife Kasturbai, and his perspective towards native Africans and Indian untouchables, his adherence to the caste system, his sexual experiments with his wife and grand nieces.
59. O MAN! O MAHATMA! - **Mahatma** is Sanskrit for "Great Soul" (*mahâ* (great) + *âtman* [soul]). It is similar in usage to the modern English term saint. This epithet is commonly applied to prominent people like Basaveshwara (1105-1167), Mohandas Karamchand Gandhi (1869-1948), Munshiram (later Swami Shraddhananda, 1856-1926), Laloo Shah (1772-1890), Ayyankali (1863-1941) and Jyotirao Phule (1827-1890). It has also been historically used for a class of Jain scholars. According to some authors Rabindranath Tagore is said to have used on March 6, 1915, this title for

Gandhi. Some claim that he was called Mahatma by the residents of Gurukul Kangadi in April 1915, and he in turn called the founder Munshiram a Mahatma (who later became Swami Shraddhananda). However, a document honoring him with the title “Mahatma” on Jan 21, 1915, in Jetpur, Gujarat, by Nautamlal Bhagvanji Mehta is preserved at the National Gandhi Museum in New Delhi, India. This document remains the earliest record of the title “Mahatma” being bestowed upon Gandhi. The use of the term Mahatma in Jainism to denote a class of lay priests, has been noted since the 17th century. A Mahatma is someone who practices Trikaranasuddhi.

60. THE MAKING OF MAHATMA!- Gandhi's existence from the beginning of the present century was subjected to a more rigorous public attention than any other known to us. Everything he said and did was recorded and made public immediately. His pulse beat and his bowel movements were precisely noted. He could not condone a sin without assuming its guilt. Once when he permitted a doctor to chloroform a hopelessly sick calf, the whole of India was in turmoil. When he was unable to sleep, millions did not sleep; when he fasted, millions fasted; his slow, gentle words were cut into wax and disseminated by radio to half a continent several times a day. He had the unparalleled misfortune to become a public saint in the twentieth century, canonized alive in the glare of flashlights and the gaze of cameras. Only the most resolute attention to his immediate tasks, toilsome and endless, enabled him to ignore the world's fantasies and keep on going. (Vincent Sheean) He had to cultivate, deliberately and with immense difficulty, a patience that was not originally in his nature, so as to endure the environment of his greatness. “The woes of Mahatmas,” he said wryly, “are known to Mahatmas alone.

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I. Poetry (Telugu)

1. Alchemy
2. Vaana Mabbula Kanthi Khadgam
3. Tea Kappulo Toofan
4. Tangeti Junnu
5. Karakatakam (Cancer)
6. Oka Sarassu – Aneka Hamsalu (Psychiatry)
7. Marana Saasanam
8. Sri Lalitha Sahasranama Stotram
9. Kuyyo – Morro Satakam
10. Bhairava Satakam

II. Poetry (English)

11. Shades
12. The Twilight Zone
13. My Poem is My Birth Certificate
14. The Pendulum Clock, The Gramophone,
The Typewriter and The Pen
15. The Vigilance Whistle!
16. How to Cook a Delicious Poem
17. Windows and Apples
18. The Guerdon of Poesy
19. The Haste Land
20. Bees Need No Invitation When Flowers Bloom...
21. The Poet that launched a thousand poems
22. Walking with My Moon
23. Reflections

III. Stories, Novels, Essays... (Telugu)

24. Katti Anchupai (Noir Stories)
25. Chupke – Chupke (Woman diseases)
26. Akshararchana
27. Deepa Nirvana Gandham (Death)
28. Swapna Sastram (Dreams-1)
29. Kalalu-Peeda Kalalu (Dreams-2)
30. Satyanveshanalo (Novel)
31. Sankya Sastram (Numerology)
32. Dr. Jayadev Cartoons (Cartoons)
33. Kathalu – kavitalu
34. Genome (Biotechnology Novel)

IV Stories, Novels, Essays (English)

35. In Search of Truth (Novel)
36. How to be happy (Philosophy)
37. Bouquet of Telugu Songs and Poems

V Translations (English to Telugu)

38. Iliad (Homer)
39. Odyssey (Homer)
40. Epic Cycle (Homer)
41. Three Greek Tragedies
42. The Poems of Sappho
43. Aeneid (Virgil)
44. Pilgrim's Progress (John Bunyan)
45. Paradise Lost (John Milton)
46. Paradise Regained (John Milton)
47. Divine Comedy (Dante)
48. Faust (Goethe)
49. World Famous Stories
50. Namdeo Dhasal Poetry
51. William Blake Poetry
52. Emily Dickinson Poetry – Part I
53. Emily Dickinson Poetry – Part II
54. Emily Dickinson Poetry – Part III
55. Emily Dickinson Poetry – Part IV
56. Emily Dickinson Poetry – Part V
57. Russian Poetry
58. Jalapatam (Eighteen English Poets)
59. Dabbu Manishi (Money Poetry)
60. Santi Yuddham (War-Peace)
61. Christu Adbhuta Geethalu
62. The Path of Christ

63. Silappadikaram
64. Manimekhala
65. Sangam Poetry
66. Conference of Birds (Attar)
67. Masnavi - Part 1
68. Masnavi - Part 2
69. Masnavi - Part 3
70. Masnavi - Part 4
71. Masnavi - Part 5
72. Masnavi - Part 6
73. Madhusala (Edward Fitzgerald)
74. Sougandhika (Master Poems in English-1)
75. Toorpu Padamara (Master Poems in English-2)
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77. Vallu Mugguru (Master Poems in English-4)
78. Alanati Kothagali (Master Poems in English-5)
79. Manchu Toofan (Master Poems in English-6)
80. Endaa – Vaana (Master Poems in English-7)
81. Pillanagrovi Pipupu (Master Poems in English-8)
82. Naalugu Dikkulu (Master Poems in English-9)
83. Allanta Doorana Aa Paata Vinavacche (Master Poems in English-10)
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91. Mexican Poetry
92. Inanna (Queen of Heaven and Earth)
93. Sataroop (A.K. Khanna)
94. Aamani (Master Poems in English-13)
95. Kotha Deepalu (Master Poems in English-14)

VI Translations (From Telugu, Hindi to English)

96. Bhagavatam (Potana)
97. Soundarya Lahari (Sankaracharya)
98. Modern Bhagavadgita
99. Samparayam (Suprasanna)
100. The Tree of Fire (Anumandla Bhoomaiah)
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102. We Need a Language (T.W. Sudhakar)
103. The Broken Grammer (T.W. Sudhakar)
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105. Fire and Ice (Rama Chandramouli)

106. The Tears of Bliss
107. This is no Streaking (Stories – K.K. Menon)
108. The Pool of Blood (Novel – Ampasayya Naveen)
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141. Nazi Naaman Poetry

THE MAKING OF MAHATMA



God is Truth
The way to Truth
lies through ahimsa
(non-violence),
satyameva
13 $\frac{3}{27}$ MK Gandhi

Dr. Lanka Siva Rama Prasad