



CELEBRATING 150 YEARS OF GANDHI

THE MAKING OF
MAHATMA

DR. LANKA SIVA RAMA PRASAD



Dr Lanka Siva Rama Prasad

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Head of the Department
Cardiothoracic & Vascular Surgery
Prathima Institute of Medical Sciences
Nagunur Road, Karimnagar - 505 417, Telangana.

Published by:
Dr. Lanka Siva Rama Prasad
Srijana Lokam / Writer's Corner,
Prasanthi Hospital
Sivanagar, WARANGAL-506 002,
Telangana, INDIA

Mobile : 8897849442
Email: lankasrprasad@gmail.com
www.anuvaadham.com

Design by Apoorva Lanka

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By Dr. Lanka Siva Rama Prasad



This is to express our heartfelt gratitude to **Sri Boinapally Srinivasa Rao**
Chairman- Prathima Group of Industries

A visionary and a legend.
For his constant support and encouragement in bringing out this book THE MAKING OF MAHATMA. on the occasion of
150th Birth Anniversary Celebrations of the Father of our Nation- MAHATMA GANDHI

MAHASIVARATHRI, 4 MARCH 2019

PROLOGUE

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 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. Politicians still showed sham sorrow for his martyrdom. However, his economics was totally 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 Siva rama prasad is so gifted as a poet, being a surgeon, that he could be a Prolific writer. I happen to have 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, Jallianwalla 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 preserve able. 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 beloved soul"

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

"They will live forever as Mahatma's and great souls in the world garden."

"History tells that mahatma's 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)

- Dr. G. R. Krishna

he opened the gates of common goodness, as 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 into a great flood and future"

"The cloud of partition was hovering wearily in the Indian sky,

the country that shook an empire was bleeding in distress high".

"When British imperial resistance was crumbling in wear made hiatus,

Cripps sir Stanford offered India a full-fledged dominion Status"

"Mysterious are the bonds and ways of people in mutual interactions,

un relived hurt and lack of understanding propel them to contradictions"

"A spinner, weaver and former with his permanent address at yerrawada prison,

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 far 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 busting 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.

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God is Truth
The way to Truth
lies through ahimsa
(non-violence)
Sabarmati
13³/₁₂₇ MK Gandhi

"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 month -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 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, tried to cruise.

"Happiness is when what you think, what you say, and what you do are in harmony."

- Mahatma Gandhi.



THROUGH MY LOOKING GLASS - 1

CROSSING SABARMATI

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, 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 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



THROUGH MY LOOKING GLASS - 2

THE JAMUN 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 shades of those witness trees i saw the shadows of the past in lingering trips,
His tears, smiles, visions, hardships n 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.'- 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 their 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

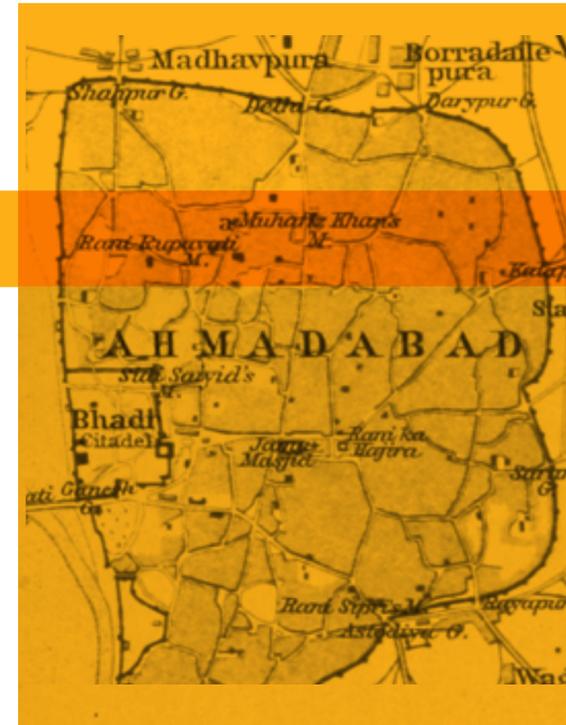
IN A SIX HUNDRED YEAR OLD CITY

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 umpteen gates n streets you see wherever,
On the western side all new look that does contrast the past with present fervor.
The Manchester of India has the proud legacy of Freedom of India flavor.

Dadhichi sage who 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.

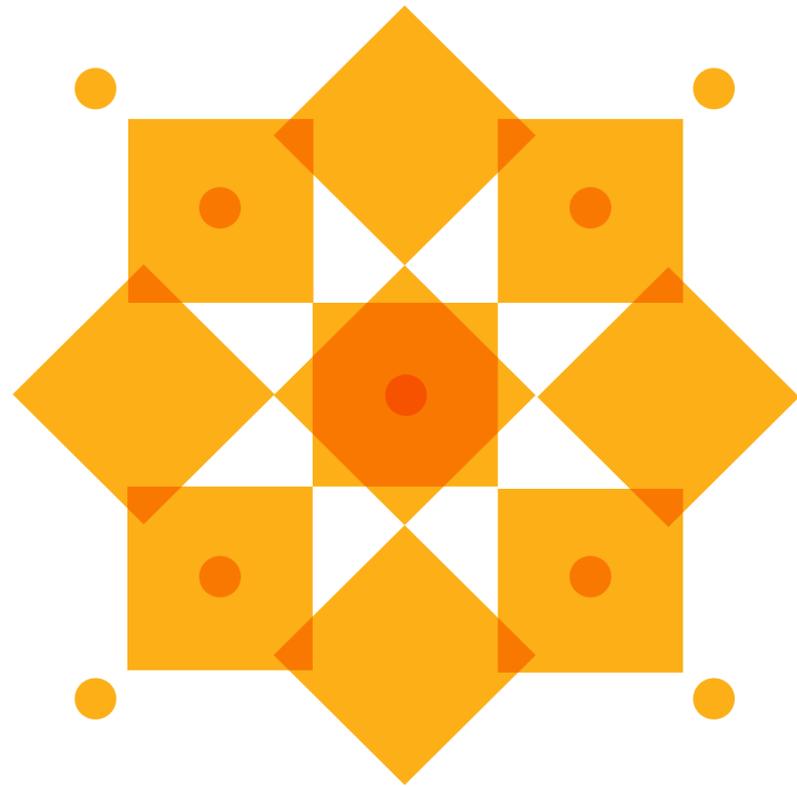
A barrister was thrown out of the train at Pietermaritzburg station in an apartheid nation,
His sartorial change from the imperial suit and boot to the loin cloth of deep deliberation,
An inner temple lawyer becoming a seditious fakir and conducts civil disobedience,
His weapons of nonviolence and truth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

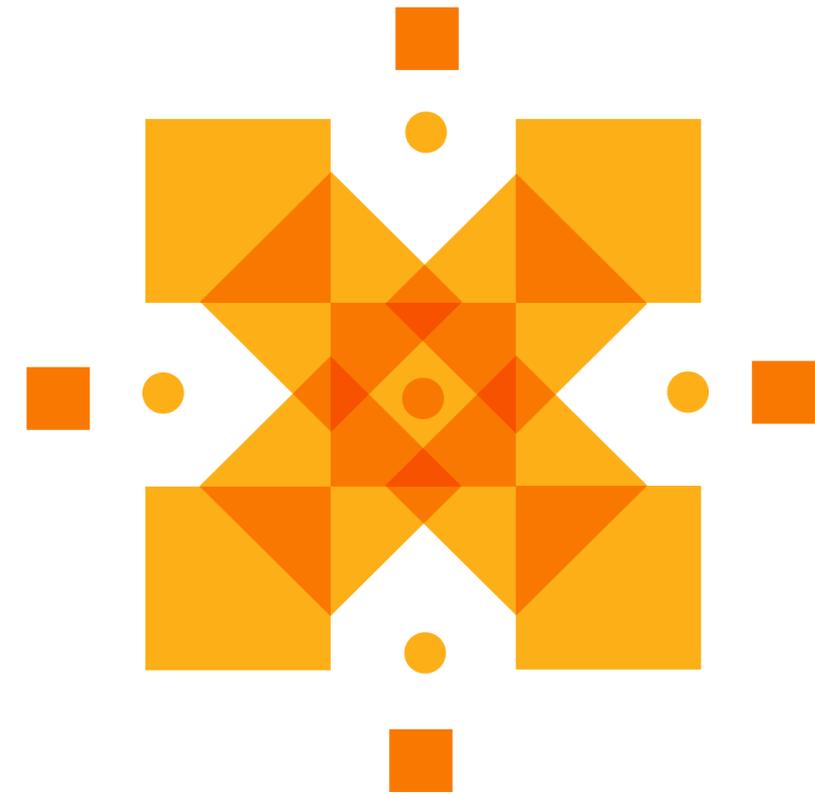
One Friday a bullet shot the head of a man who preserved the union and proclaimed emancipation,
Another Friday three bullets pierced the heart of Truth, nonviolence and a great soul of a nation.

(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



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.

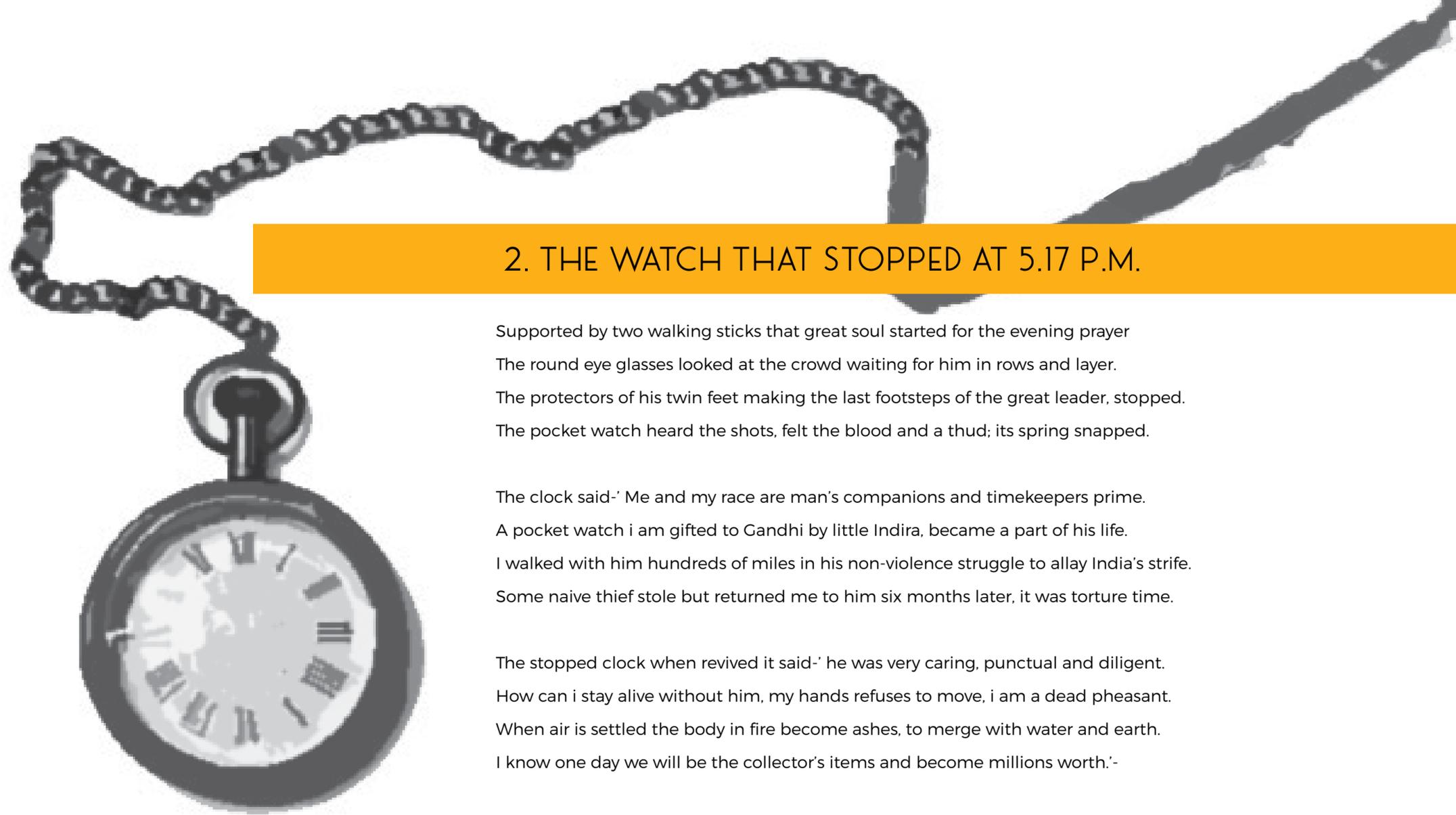
They say the last vibrations from its pale lips pronounced hey ram, hey ram.

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 5.17 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 naive 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,
Kalekar a close associate of Gandhi gave me to the leader of 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 he was not there in them.
In the second meeting he came like the un- 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.- a great enemy
He is. 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, i was disappointed 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 Mirabehn 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,
Patel left and the great soul is late for his prayer, 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, 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!)

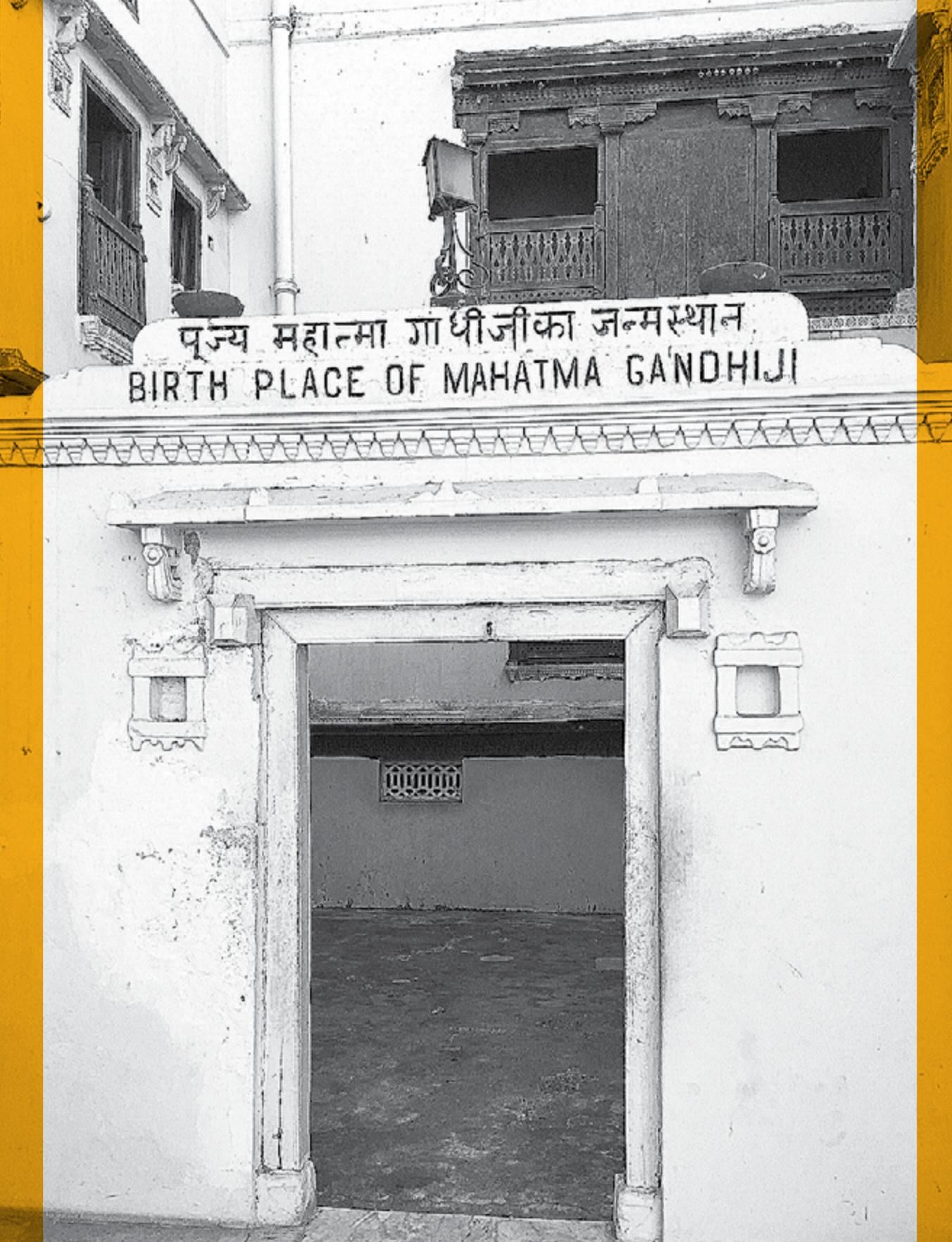
The 20th century's most famous apostle of non-violence himself met a violent end. Mohandas Mahatma ('the great soul') Gandhi, who had taken a leading role in spearheading the campaign for independence from Britain, hailed the partition of the sub-continent into the separate independent states of India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

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.





पूज्य महात्मा गांधीजीका जन्मस्थान
BIRTH PLACE OF MAHATMA GANDHIJI

6. SUDAMAPURI. PAORUTIPORT 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 Diwan, 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 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 enrich 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 dread.

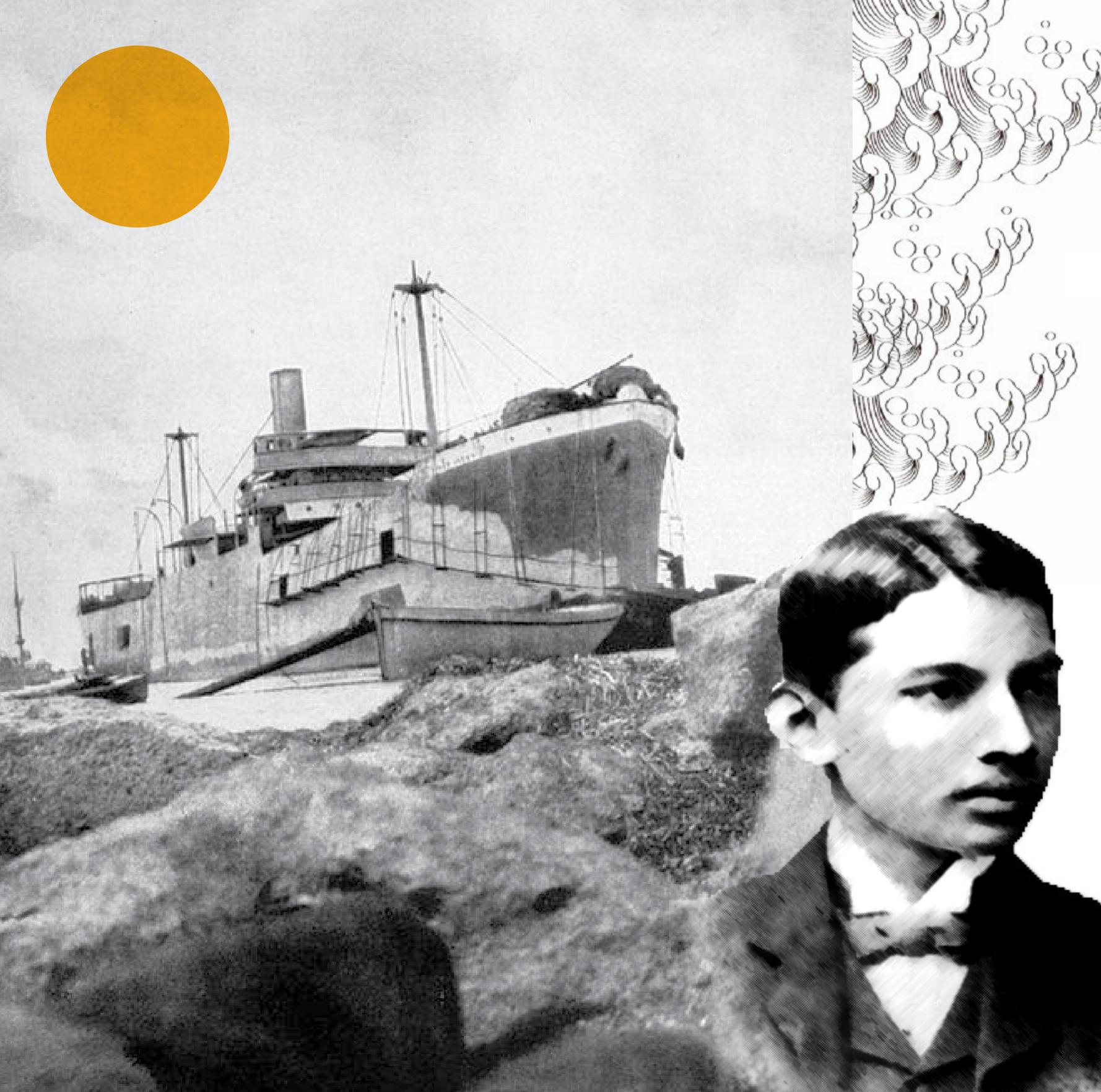
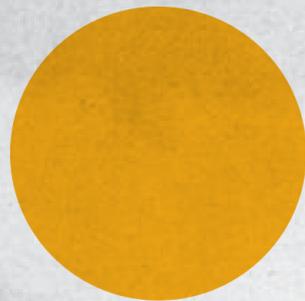
(We thought we won the war but we soon realized

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.[33]

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.





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,
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.
Neither he touched meat and wine nor did he smoke as though it is blasphemy.

Is the heat from outside n inside troubling him with a pinch of sugar and salt?
Even a pimp's persistence at Brindisi port did not made a dent in 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 Diwan 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 a great roar?

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 the 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 looks.

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. 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.





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 Diwan-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 his whim.

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 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.

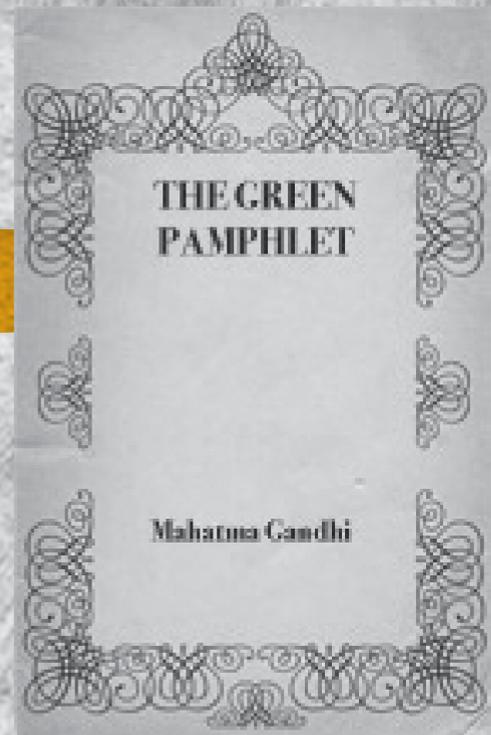
Turban to top hat, hat to turban, turban to hat, i suited him well in his changing visage

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 n 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 him 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.

Left - Gandhi and fellow protestors outside prison, South Africa, 1908

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 thing 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 Madrasi 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





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 her 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 treats,
He caught her by the hand and dragged her to the gate to push her into the street!

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 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 Founds 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 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 dawn presto, i moved with a squeal.

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 Maganlai 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.

To appeal to the British Government his team reached London in chill.,
There he met sympathizers and politicians like 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 he requested for maximum punishment,
He was ready for his stay in prison- His Majesty's Hotel- with commitment!





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 he 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. 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.

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 pleasure list.

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 adamantine chains of family ties ruin or help my 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,

The transformation of a patriotic lawyer into the most defiant prisoner!



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



Curzon Wyllie



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 into the bullets raining round,
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 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 NON-VIOLENCE

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

How long ideals like truth, non-violence and passive resistance can they work?
When famines and religious big divides engulfing the people in their vicious track,
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.
They arrested Savarkar and his colleagues and deported him 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 were 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!)

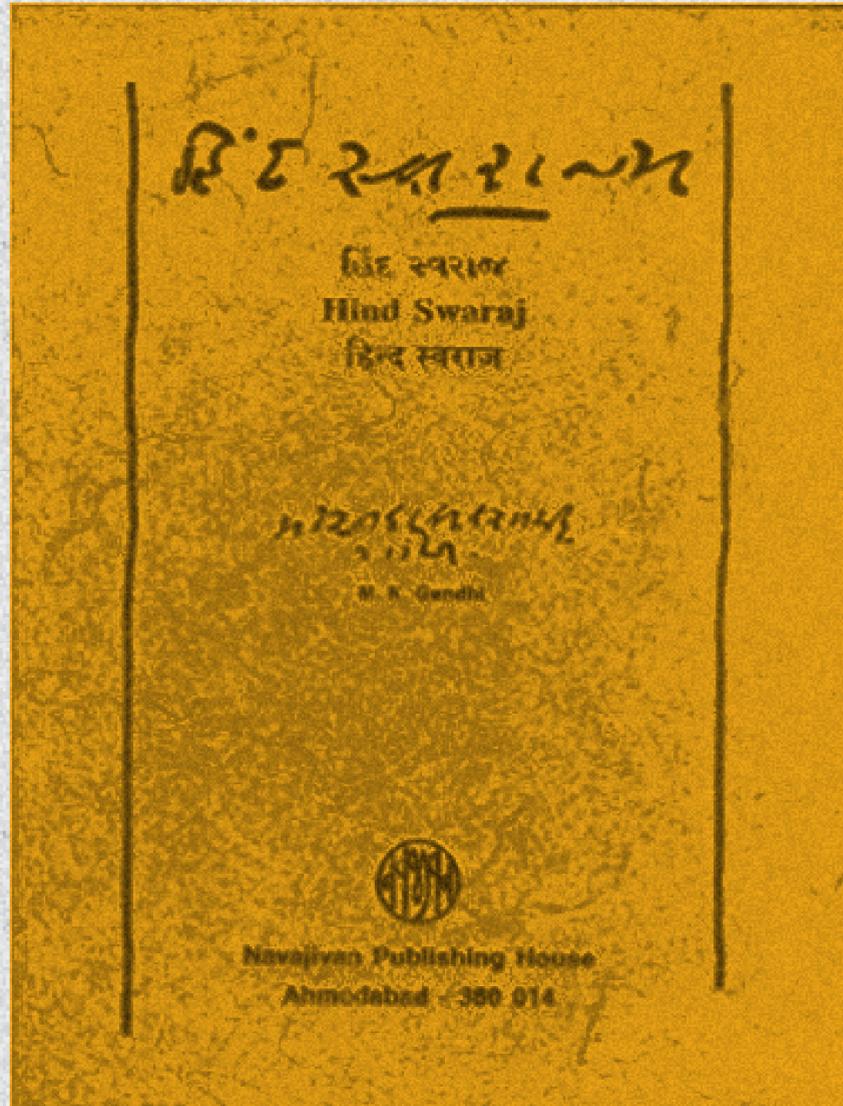
Vinayak Damodar Savarkar (28 May 1883 – 26 February 1966) was a leading Indian freedom fighter, barrister and writer. Savarkar coined the term Hindutva (Hinduness) to create a collective "Hindu" identity as an essence of Bharat (India). Savarkar was also a pragmatic practioner of Hindu Philosophy. He 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.



A group photo of people accused in the Mahatma Gandhi's murder case. Standing: Shankar Kistaiya, Gopal Godse, Madanlal Pahwa, Digambar Badge. Sitting: Narayan Apte, Vinayak D. Savarkar, Nathuram Godse, Vishnu Karkare

INDIAN HOME RULE



Being a Translation of "HIND SWARAJ" (Indian Home Rule), published in the Gujarati columns of INDIAN OPINION,

26. INDIAN HOME RULE- HIND SWARAJ

On the journey back to Cape Town i saw his mind working 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,
They take away the farmers and artisans produce at 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

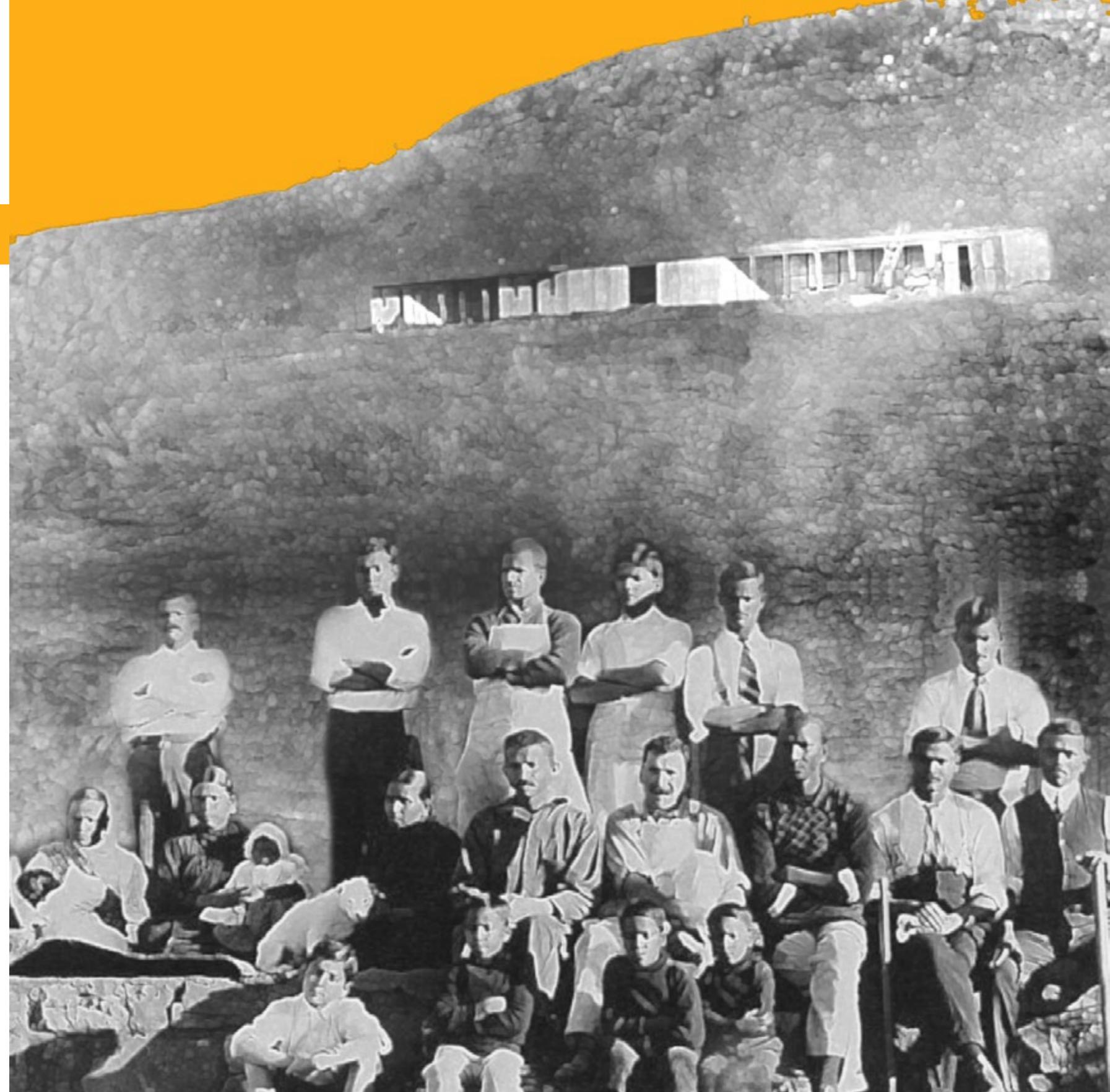
When Ratan Jamshed Tata earmarked rupees twenty five thousand,
The Satyagraha movement gained the financial strength and farmland,
Gokhale's word made Maharajahs including Nizam to help them stand firm,
Hermann Kallenbach's thousand acre Lawley land became me, the Tolstoy farm.

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 was- simple earth, dross and objectionable-in its lair,
To make Satyagrahis into saints he devised many 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.





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 practices 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's 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!

M. K. GANDHI,
Attorney,
2-24 Court Chambers,
Corner Ross & Anderson Streets,
TELEPHONE No. 401. P.O. Box 4005.
Telegrams: "GANDHI" A.S.C. Code Box Eastern 1000.

Handwritten: Monday 4th April, 1910.
Handwritten: Transvaal
Handwritten: L. Tolstoy?

Count Leo Tolstoy,
Yasnaya Polyana,
Russia.

Dear Sir,
You will recollect my having carried on correspondence with you whilst I was temporarily in London. As a humble follower of yours, I send you herewith a booklet which I have written. It is my own translation of a Gujarati writing. Curiously enough the original writing has been confiscated by the Government of India. I, therefore, hastened the above publication of the translation. I am most anxious not to worry you, but, if your health permits it and if you can find the time to go through the booklet, needless to say I shall value very highly your criticism of the writing. I am sending also a few copies of your letter to a Hindoo, which you authorized me to publish. It has been translated in one of the Indian languages also.

I am,
Your obedient servant,
Handwritten: M.K.G.

Handwritten: (Konink) W102/

Handwritten: Jasnaia Poliana.
Apr 25
May 8. 1910.

Dear friend,

I just received your letter and your book: "Indian Home Rule."

I read your book with great interest because I think that the question you treat in it: the passive resistance (—) is a question of the greatest importance, not only for India but for the whole

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 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 Culab 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.

31. WITH MINERS MINOR ARMY A MAJOR TRIUMPH

When the local government paid deaf ears to his latest firm appeal,
He 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 to 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. 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 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.

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 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.

Jan 9 1915- Gandhi Receives Hero's Welcome Upon Returning to India from South Africa.





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 ipolymath 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.

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.

RajkumarShukla, 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 he 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 swam 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.

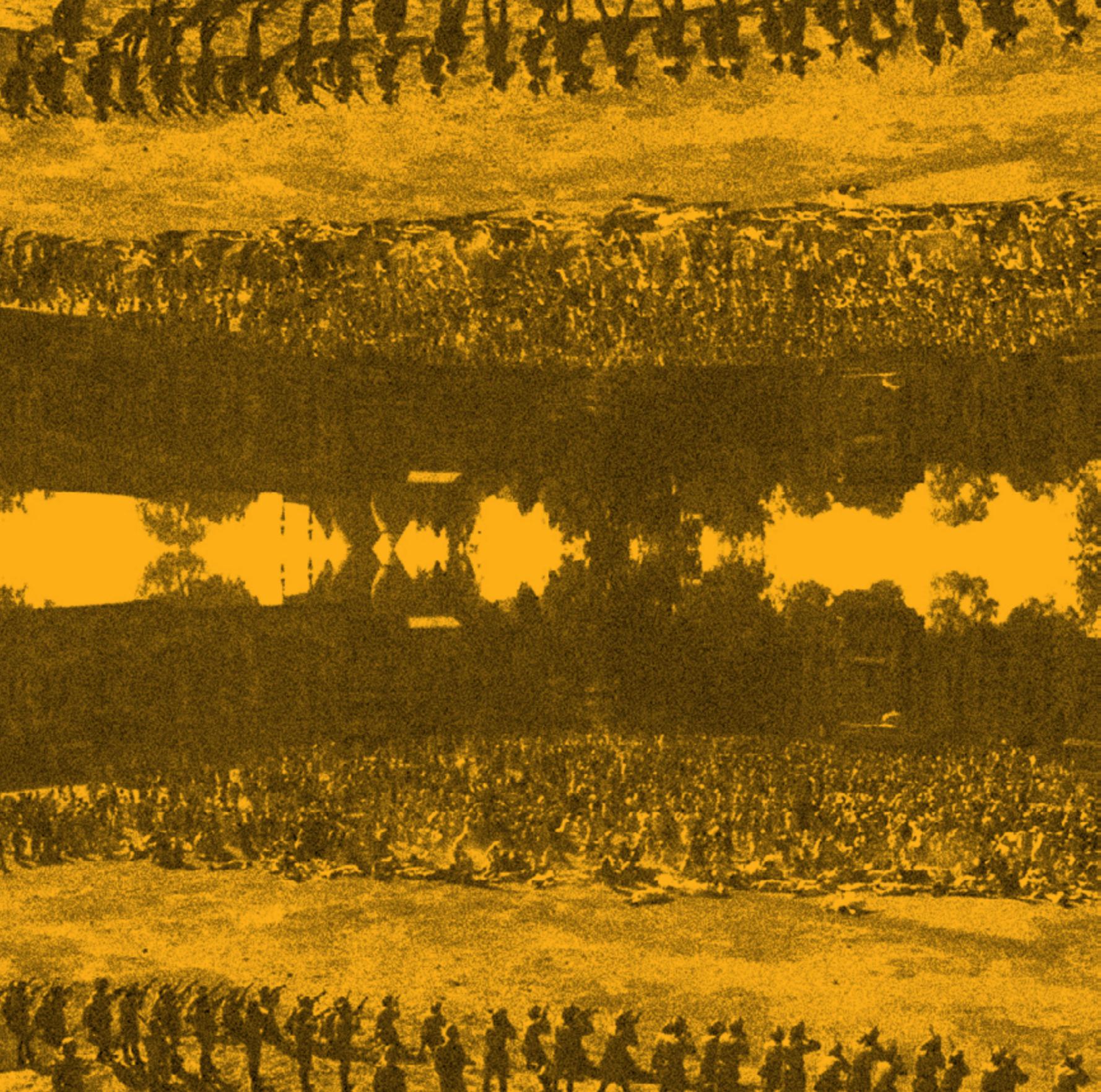
A Himalayan blunder'- he admitted but the whole country was seething in pain!



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!

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

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 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 white, green and red 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 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

Young India

Wednesday, 8th October 1919.

TO THE SUBSCRIBERS AND THE READERS.

(By M. K. Gandhi.)

"Young India" from this week enters upon a new stage. It became a bi-weekly when Mr. Horniman was deported and the Chronicle was strangled. Ever since the "Chronicle's" re-birth, the syndicate and I have been considering the advisability of reverting to the weekly issue. The conversion of "Nava Jivan" into a weekly and its coming under my charge has hastened the decision. The burden of conducting a bi-weekly and a weekly is too great a strain on me and a weekly "Young India" will now serve almost as well as a bi-weekly. An endeavour will be made to give as much matter as was given in the bi-weekly. The annual subscription will now be Rs. 4 instead of Rs. 8, and the price of a single copy will be one anna instead of two without postage. Subscribers may either have the balance due to this change returned to them or the amount may be credited to the next year's account. Those subscribers who may be dissatisfied with the change can have the proportionate payment refunded to them on application.

The headquarters of "Young India" have been transferred to Ahmedabad for better management, and in order to enable me to devote some time to the Satyagrah Ashram which owing to my continued absence from it was being somewhat neglected by me. Moreover it was obviously uneconomical in every respect to edit two papers at two different places.

more than 1200 subscribers, "Nava Jivan" has 12000. The number would leap to 20000 if we would but get printers to print that number. It shows that a vernacular newspaper is a felt want. I am proud to think that I have numerous readers among farmers and workers. They make India. Their poverty is India's curse and crime. Their prosperity alone can make India a country fit to live in. They represent nearly 80 p. c. of India's population. The English journals touch but the fringe of the ocean of India's population.

Whilst therefore I hold it to be the duty of every English-knowing Indian to translate the best of the English thought in the vernaculars for the benefit of the masses, I recognise that for a few years to come i.e. until we have accepted Hindustani as the common medium among the cultured classes and until Hindustani becomes compulsory in our schools as a second language, educated India, especially in the Madras Presidency must be addressed in English.

But I will not be party to editing a newspaper that does not pay its way. "Young India" cannot pay its way unless it has at least 2500 paying subscribers. I must appeal to my Tamil friends to see to it that the requisite number of subscribers is found, if they wish to see "Young India" continued.

The more so now, because the proprietors of "Young India" have decided to give up all advertisements. I know that they have not been entirely if at all converted to my view that a newspaper ought to be conducted without advertisements. But they are willing to let me make the experiment. I invite those who wish to see "Young India" free from the curse of advertisements to help me to make the venture a success. The Gujarati "Nava Jivan" has already demonstrated the possibility of conducting a



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 jailors 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 Shradhanand and went;

Many things happened in that period. Disowning of his prodigal son for his sin,
Madeline Slade became Mirabeht, 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 Finds 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 appease;
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,[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-

After Irwin- Gandhi pact of no win fact, the round table conference was around, Sarojini Naidu, Pandit Malaviya, Mahadev Desai, Pyarelal, Madeleine Slade 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 in 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,
For 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 visitors 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?'

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;

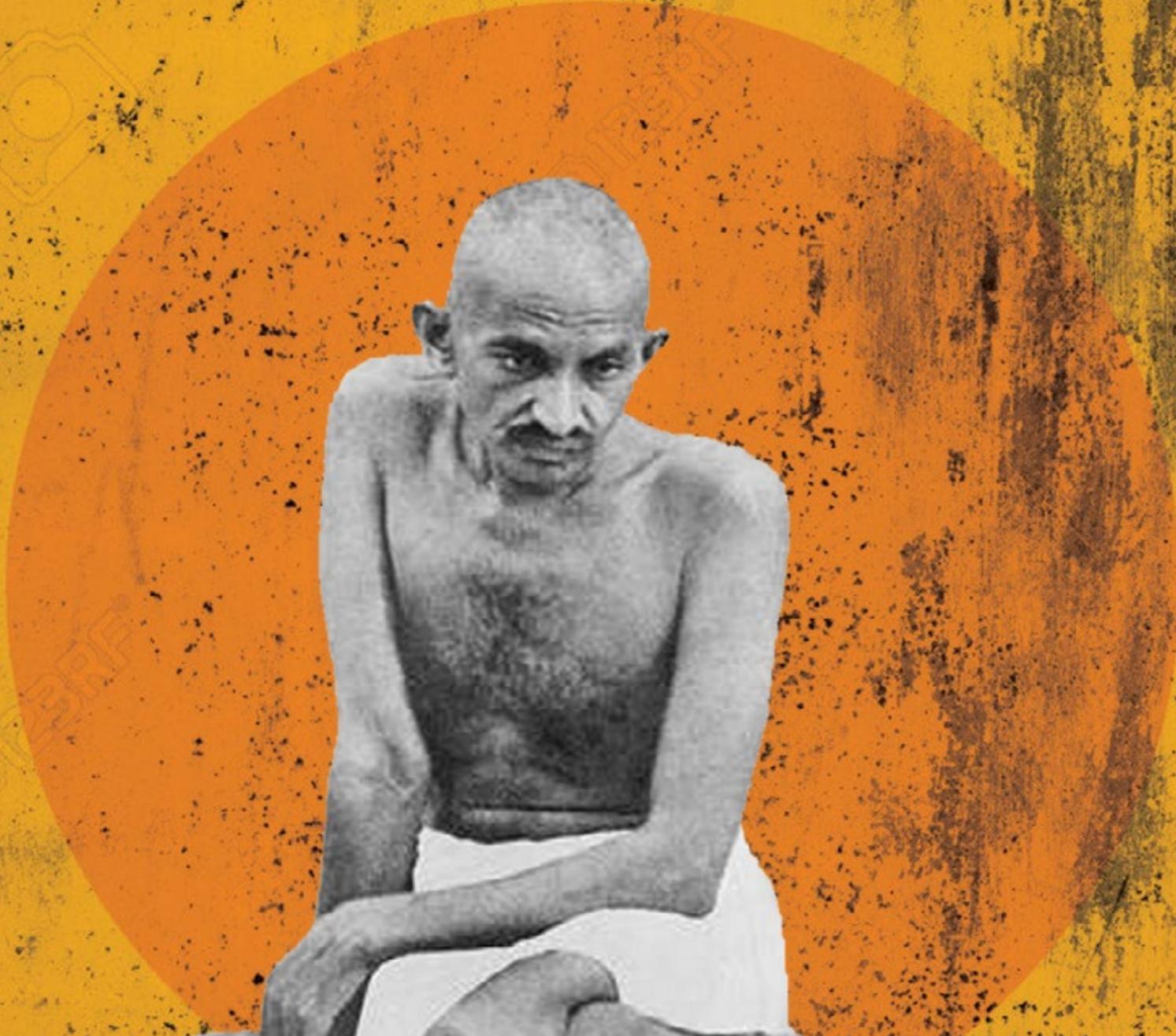
Prime Minister Ramsay MacDonald came with communal award,
To give Depressed Classes a separate electorate that hit Gandhi hard,
He decided to go on fast unto death considering it as the blow to religion,
Dr. Ambedkar wanted compensation: Gandhi offered his life for reparation;

With the cabinet agreement document in his hand he broke the six day fast,
A flame that swept across India allowed untouchables 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 Yeravada 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 AND 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 days 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 in 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 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 at Seagon,
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!

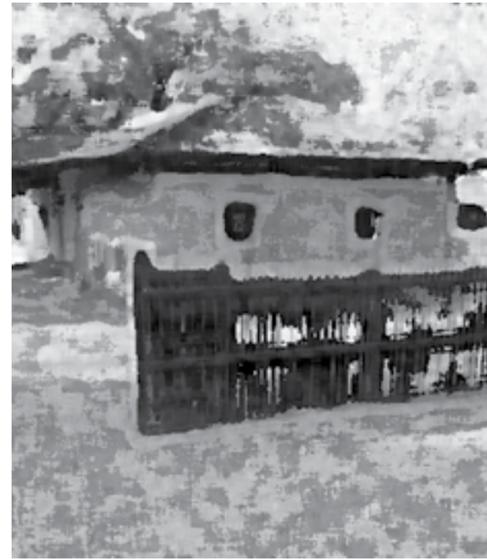
Satyagraha (satya: "truth", graha: "insistence" or "holding firmly to") or holding onto truth[1] or truth force – is a particular form of nonviolent resistance or civil resistance. Someone who practices satyagraha is a satyagrahi. The term satyagraha was coined and developed by Mahatma Gandhi (1869–1948).[2] 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



As at Wardha
C.P.
India.
23.7.39.

Dear friend,

Friends have been urging me to write to you for the sake of humanity. But I have resisted their request, because of the feeling that any letter from me would be an impertinence. Something tells me that I must not calculate and that I must make my appeal for whatever it may be worth.

It is quite clear that you are today the one person in the world who can prevent a war which may reduce humanity to the savage state. Must you pay that price for an object however worthy it may appear to you to be? Will you listen to the appeal of one who has deliberately shunned the method of war not without considerable success? Any way I anticipate your forgiveness, if I have erred in writing to you.

Herr Hitler
Berlin
Germany.

I remain,
Your sincere friend
M.K. Gandhi



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,
Would they have attained the same glory if they have died out side of prison?'

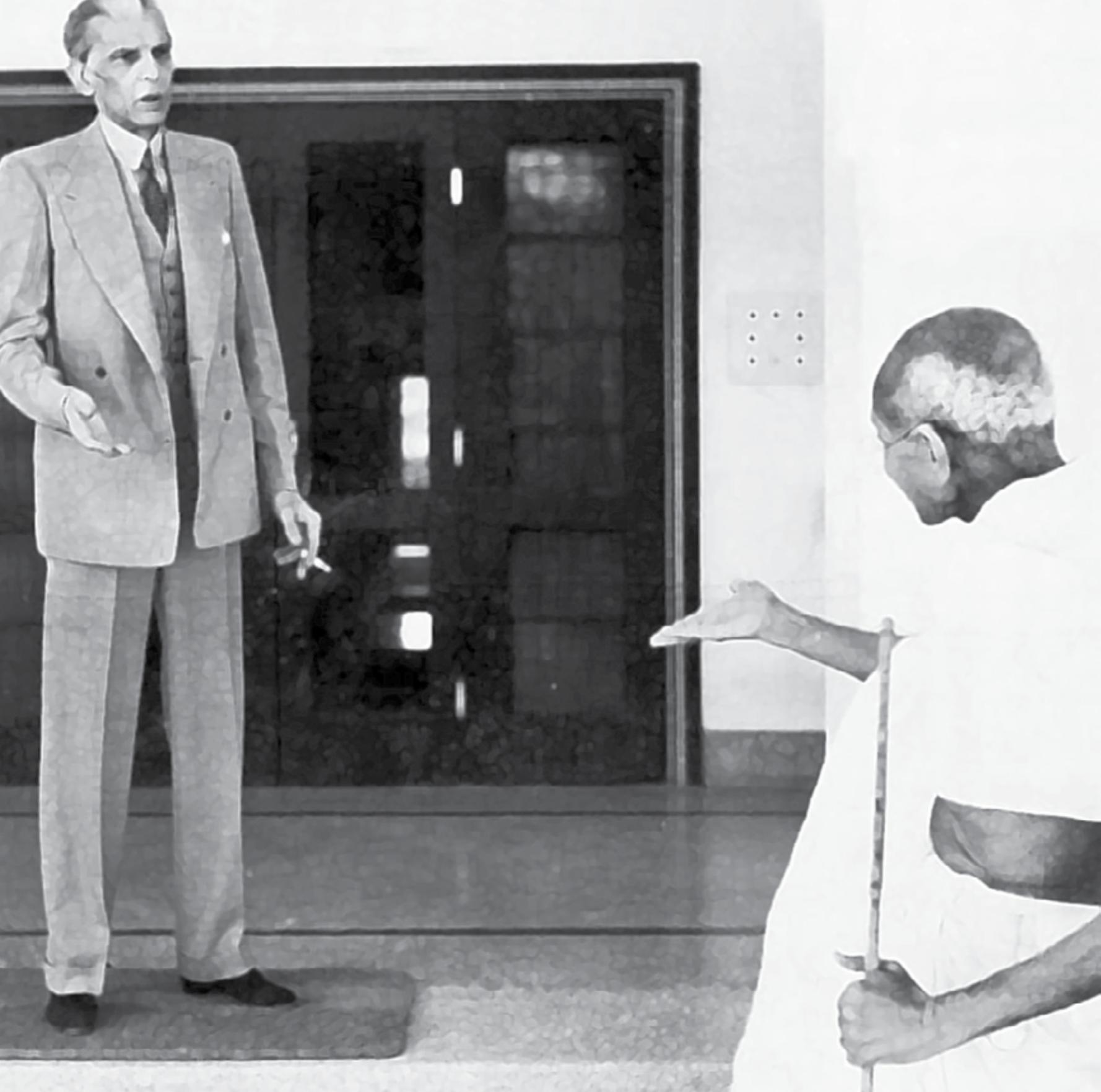
The Aga Khan Palace was built by Sultan Muhammed Shah Aga Khan III in Pune, India. Built in 1892, it is one of important landmarks in Indian history. The palace was an act of charity by the Sultan who wanted to help the poor in the neighboring areas of Pune, who were drastically hit by famine. Aga Khan 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 silences 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, In Noakhali in the hate demon hissed sigh!

Muhammad Ali Jinnah (25 December 1876 - 11 September 1948) was a lawyer, politician, and the founder of Pakistan.[2] 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 endless 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 leaders were nearer to destroy,

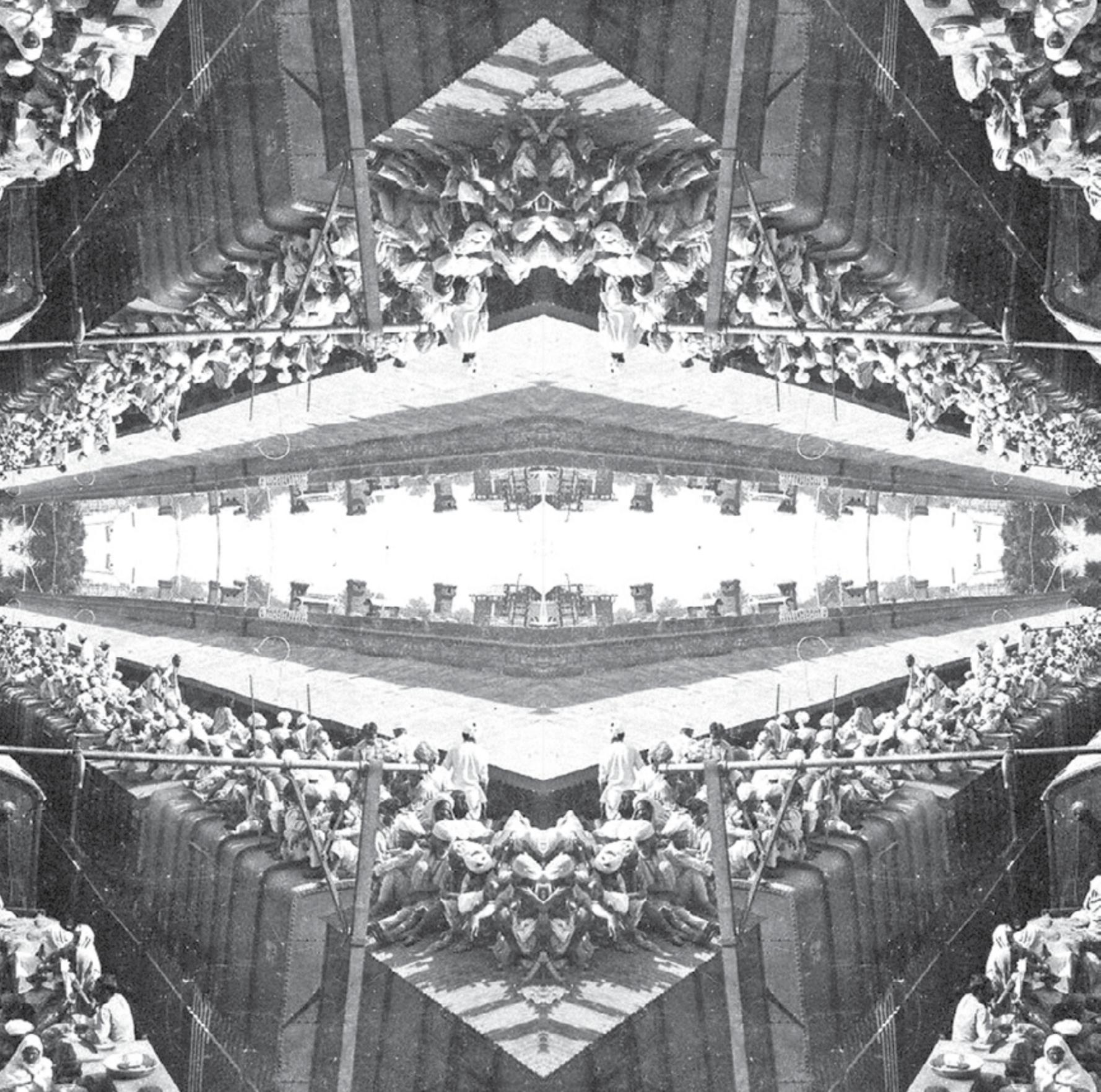
The cloud of partition was hovering menacingly in the Indian sky,
The country that shook an empire was bleeding in distrust high.

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 Chauddagram 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.

Shaheed 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 great 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 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,
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 an 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, 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,
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.

58. 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.



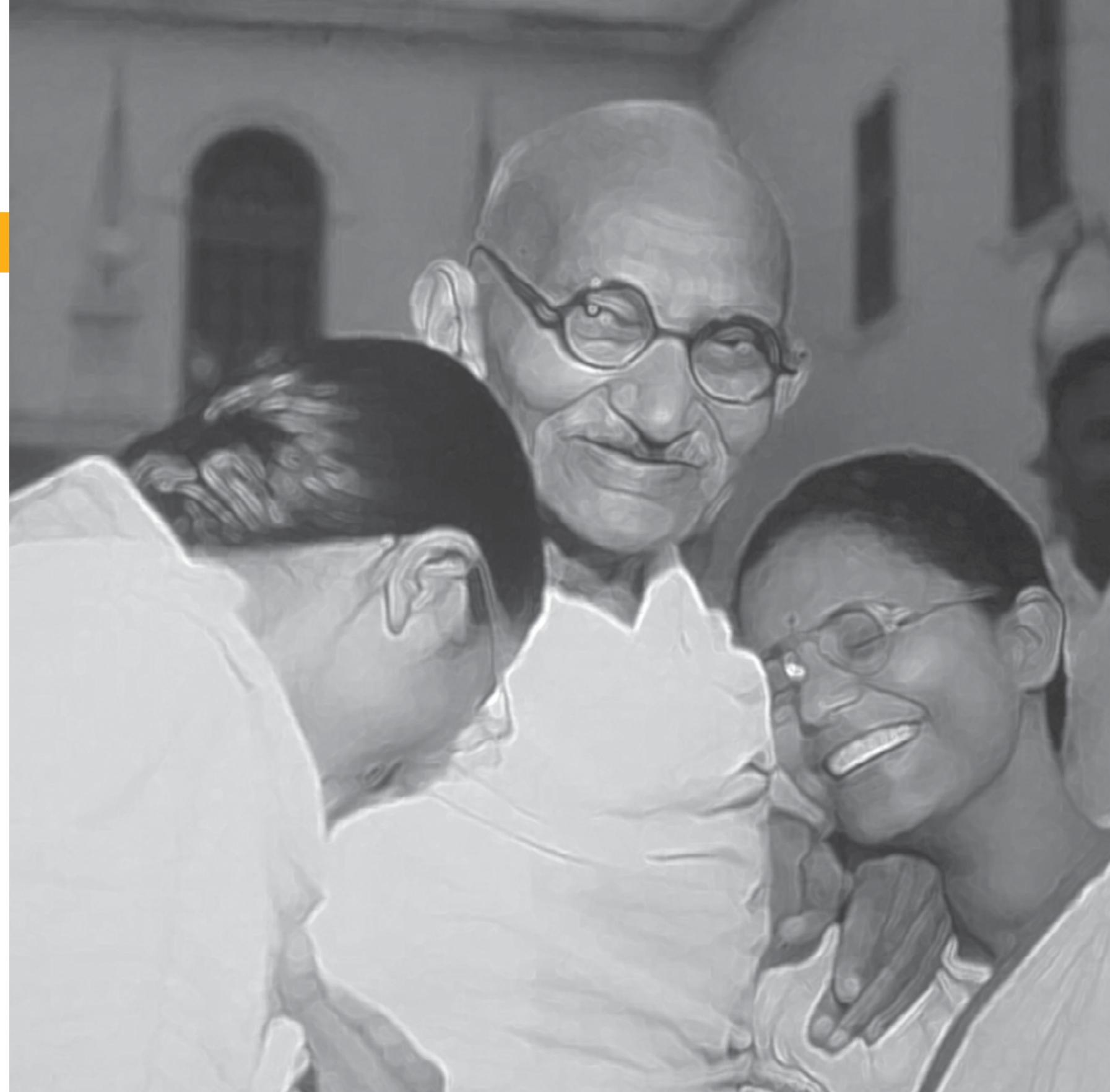
58. DO YOU THINK HE IS A GREAT SOUL?

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.





59. O MAN! O MAHATMA!

The adepts of Madame Helena Blavatsky of the Theosophical Society
Like Koot Homi 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 and great souls in this world garden.)

Mahatma is Sanskrit for "Great Soul" (mahā (great) + ātman [soul]). It is similar in usage to the modern English term saint.[1] 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
-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.





POST SCRIPT

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 fragile 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 is gone the room looked empty and was covered by tears veil.

WHAT THOSE THREE THINGS SAID THERE AFTER?

When I heard the bullet shots I was dumbstruck, my heart stopped,
Said the watch, my heart missed a beat at 5.12 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 guard.

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 of in terms of the highest poetry tale.

We 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!

WHAT IS THAT PEOPLE SAID THERE AFTER?

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, 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?

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 storm less 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 under dark cover,
When he was in bed with naked nubile nieces exuding warm weather;

We may concur with Churchill, Jinnah, Nehru, Patel and Ambedkar
We may agree or differ with Dhingra, 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?

WHAT THE BULLETS SAID THEREAFTER?

That angry bullet said i killed the best of the human creed.
The hate one said i finished the 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 saw 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.'

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. Bhumihar 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)

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 stateof 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,[4] and the encompassing urban agglomeration population estimated at 6,357,693 is the seventh most populous in India. 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 .[19] At that time, Karna, the Chaulukya ruler of Anhilwara (modern Patan), waged a successful war against the Bhil king of Ashaval,[20] and established a city called Karnavati on the banks of the Sabarmati.[21] 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.[22] 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.[23] According to other sources, he named it after himself.[24][25] Ahmed Shah I laid the foundation of the city on 26 February 1411[26] (at 1.20 pm, Thursday, the second day of Dhu al-Qi'dah, Hijri year 813[27]) 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.[1][2] 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 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.

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,[1] 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 MISSED A BEAT 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. ROUNDTABLEWITHSQUAREFACES.-ThethreeRoundTableConferences 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 Mirabehn 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 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 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[14] was born on 2 October 1869[1] 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.[33] 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.

7. In late 1885, Gandhi's father Karamchand died.[42] 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.[42] 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.[51] 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.[56][57] He sat in the train

station, shivering all night and pondering if he should return to India or protest

for his rights.[57] He chose to protest and was allowed to board the train the next

day.[58] In another incident, the magistrate of a Durban court ordered Gandhi

to remove his turban, which he refused to do.[59] 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.[72] 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.[73] 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".[74] Scholars

cite it as an example of evidence that Gandhi at that time thought of Indians

and black South Africans differently.[73] 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.[1] 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.[2] 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.[1] While studying in England, he assassinated Sir William Hutt Curzon Wylie,[2] 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.[3] Dhingra came into contact with noted Indian independence and political activists Vinayak Damodar Savarkar and Shyamji 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 Castlebetween 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.[1][13] 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. Gandi 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.[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. 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 Karam chand 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.[3][4] 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.[6] 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.[1] 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 Rifles. 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.[7] 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",[8] resulting in a "wrenching loss of faith" of the general public in the intentions of the UK.[9] 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 GandhiI.. 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.[1] 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. [5][6] In 1924, Vinayak Damodar Savarkar was also kept in the jail.[7] 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.[8] 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.[9].

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 and 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,[4] with some Dalit activists calling it insulting.[5] 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.[13] 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 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[1] 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).[2] 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.[2] 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.[2] 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.[2] Jinnah served as the leader of the All-India Muslim Leaguefrom 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")[4] – applied to him first in 1914 in South Africa[5] – is now used worldwide. In India, he is also called Bapu (Gujarati: endearment for father,[6] papa)[6][7] 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. Vallabhdbhai 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.[1] 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.[2] 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”.[3] 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”.[4] 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.[417] 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 Kadur in Chikmagalur district of Karnataka and the third one at Chityal in the district of Nalgonda, Telangana. The Gandhi Memorial in Kanyakumari 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 Kasturba, 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” (mahā (great) + ātman [soul]). It is similar in usage to the modern English term saint. [1] This epithet is commonly applied to prominent people like Basaveshwara[2] (1105-1167), Mohandas Karamchand Gandhi (1869-1948), Munshiram (later Swami Shradhdhananda, 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.[3] Some claim that he was called Mahatma by the residents of Gurukul Kangadi in April 1915,[4] and he in turn called the founder Munshiram a Mahatma (who later became Swami Shradhdhananda). 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.[5] 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. 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)

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.

ABOUT THE AUTHOR



Dr. Lanka Siva Rama Prasad
M.b.b.s; M.s. General Surgery
M.ch. Cardiothoracic Surgery
Fellow In Vascular Surgery

Post graduate Diplomate in Human Rights

Post graduate Diplomate in Television Production

Cell animation Specialist- Heart Animation Academy

Computer Animation Specialist- Pentafour- Chennai

Web Engineer and Web Designer- Web City- Hyderabad

Fellow of Indo-Asian poetry society and Academy

Address - 16-10-1294, Prasanthi Hospital, Under
Bridge Road, Siva Nagar, Warangal, Telangana
506002, India

Contact -

88978 49442 | 8328628381

lankasrprasad@gmail.com

www.anuvaadham.com

FACEBOOK PAGES

Wordsmith; All the world is a stage; The Regal world
of Scribes; Travelogue

Dr. LANKA SIVA RAMA PRASAD (Dr. LSr Prasad) is a Cardio Thoracic and Vascular Surgeon by profession, a popular author of 120 books, cartoonist, painter, critic, Editor and orator par excellence.

His knowledge in Telugu and English earned him name. He has translated Homer's Iliad, Odyssey first time in to Telugu Literature. In that series of Greek literature- Epic cycle and Greek Heroes came as the third book. His other notable translations in to Telugu are John Milton's Paradise Lost, Paradise Regained; John Bunyan's The Pilgrim's Progress; Virgil's Aeneid; Dante's Divine Comedy, Goethe's Faust. Rumi's Masnavi; Attar's – Birds conference; Omar Khayyam's- Rubaiyat. He was assigned the job of translating selected classic poems of Telugu literature by C.P. Brown's Academy which was published as Telugu songs and poems. Katthi anchu pai- is a collection of noir genre stories.

More than ten translations of contemporary poets, two novels, twenty short stories, hundreds of essays and prefaces, books on science and Medicine and dream analysis are available. Now his published books have crossed the prestigious hundred land-marks and reached 120. Most of his books are reference books in literature. His poems were translated into Greek, Spanish, Arabic, Hindi, Tamil, Kannada and many other languages. His works are available free at www.Anuvaadham.com

He is the recipient of T.S Eliot award (2017), Global poet Award-CANADA-WIN (2017), Life time achievement award-(2017), Kibatek medal- Turkey (2017), Poet Laureate Award-Delhi (2017), Sahiti Rajahamsa award- Vizag (2017), Poet Laureate-Kazakhstan (2017), Pentasi-B life time achievement award(2017), Naji Naman Award- Lebanon(2018), Kavya Siromani-2018 -(Mathura), The Poetry Crucible- 2018, Neruda Award- 2018 (Italy) and many more honors.

He was the host and sponsor of PENTASI-B INDIA WORLD POETREE FESTIVAL- October 2017- at HYDERABAD- INDIA, attended by more than 200 poets from all over the world.

