मोहन से महात्मा

गांधीजी के जीवन दर्शन पर चित्र प्रदर्शनी

MOHAN SE MAHATMA

A pictorial exhibition on Gandhiji's life and philosophy

Prepared by

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Gandhi Smriti and Darshan Samiti
Gandhi Smriti, 5, Tees January Marg, New Delhi

एक परिचय

महात्मा गांधी ने अपने जीवन के अंतिम 144 दिन गांधी स्मृति, तत्कालीन बिड़ला भवन में बिताए, जहां वे 30 जनवरी 1948 को हत्यारे की गोलियों का शिकार हुए। यह स्थल स्वतंत्रता पूर्व भारत की ऐतिहासिक घटनाओं का साक्षी है। राष्ट्रपिता महात्मा गांधी के बलिदान स्थल पर एक स्तंभ स्थित है जो की भारत की स्वतंत्रता के लिए गांधी जी की पीड़ा और लंबे संघर्ष को याद दिलाते हुए उनकी शहादत का प्रतीक है। इस भवन में स्थित संग्रहालय में गांधी जी द्वारा बिताए गए दिनों से जुड़े हुए छायाचित्र, मूर्तियां, रंगचित्र, भित्तिचित्र, शिलालेख आदि प्रदर्शित हैं। गांधीजी की कुछ निजी वस्तुएं भी विशाल भवन के छोर पर स्थित कमरे में-जहां वे रहते थे, ध्यान पूर्वक संरक्षित की गईं हैं।

विस्तृत गांधी दर्शन परिसर महात्मा गांधी की जन्म शताब्दी के अवसर पर 1969 को अस्तित्व में आया। 1984 में गांधी स्मृति एवं गांधी दर्शन का विलय हुआ। विश्व में गांधीजी के जीवन और मूल्यों पर सबसे बड़ी प्रदर्शनी होने के अलावा यह परिसर गांधीजी के शाश्वत संदेश को विभिन्न कार्यक्रमों के द्वारा कार्यान्वित करते हुए एक 'व्याख्या केंद्र' की तरह समाज के सभी वर्गों में गांधी जी के जीवन दर्शन का प्रचार प्रसार करता है।

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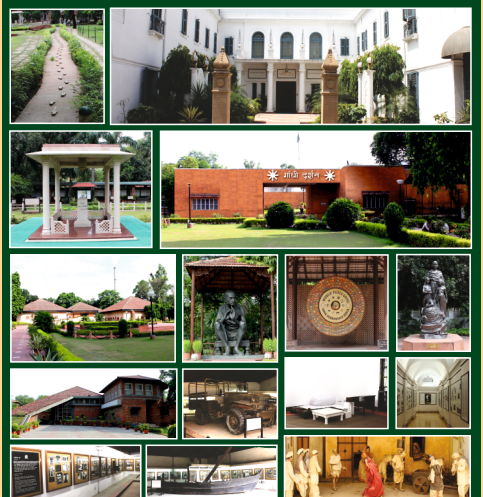


AN INTRODUCTION

Gandhi Smriti, erstwhile Birla House, where Mahatma Gandhi spent last 144 days of his life and fell victim to assassins bullets on January 30, 1948 treasures the memories of various historical events of the pre-independent India. A Martyr's Column stands at the spot where the Father of the Nation was assassinated, commemorating the Martyrdom of Mahatma Gandhi as the embodiment of all the sufferings and sacrifices that characterized the long struggle for India's freedom. On display in the museum are photographs, sculptures, paintings, frescoes, inscriptions on rocks and relics pertaining to the years Mahatma Gandhi spent here, etc. The meagre personal effects of Gandhiji too are carefully preserved in the room he lived in, in the corner of the palatial building.

Sprawling Gandhi Darshan came in to existence in 1969 to mark the birth centenary of Mahatma Gandhi and later in 1984, it was merged with Gandhi Smriti. Besides housing one of the largest exhibition on the life and works of Mahatma Gandhi in the world, it functions as an 'Interpretation Centre' where the eternal message of Gandhiji is implemented through various programmes.

BIRTH AND PARENTAGE

Porbandar city

मोहनदास करमचंद गांधी का जन्म गुजरात के पोरबंदर शहर में हुआ। पोरबंदर भारत के पश्चिमी छोर पर अरब सागर से घिरा हुआ एक महत्वपूर्ण तटवर्ती शहर है। सदियों तक यह एक महत्वपूर्ण व्यापारिक शहर माना जाता रहा था।

Kirti Mandir, The house of Mohandas

Gandhiji's Room

Mohandas at age of 7.

Mohandas Karamchand Gandhi was born on October 2, 1869 at Porbandar, Gujarat. Mohandas was the youngest of the three sons of Putlibai and Karamchand Gandhi. His mother's pious nature and father's incorruptibility left indelible imprint on young Mohandas's mind. Another powerful influence on Gandhi's early life was seeing King Harishchandra in the play, suffer for, but finally triumph in his adherence to Truth. The boy Gandhi aspired to do no less. His nurse Rambha implanted the belief in the saving power of *Ramanama* in young Mohandas's mind.

Putlibai

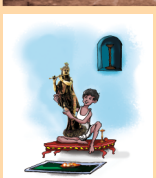
Karamchand Gandhi

Traits inherited from the parents defined Gandhiji's journey from **Mohan to Mahatma.**

Two dramas of Indian mythology-Sharvan Kumar and Harishchandra- which he saw in his childhood left an indelible impression on his mind, and he not only took the stories to be literally true but considered their morals to be of eternal value. Ever since the day he saw them, he started acting on their teachings.

The Primary School, Rajkot

Mohandas went to an elementary school in Porbandar, where he found it difficult to learn the multiplication tables. "My intellect must have been sluggish and my memory raw," he recalled with candour many years later.



ज़रा सा बड़ा होते ही मोनिया(गांधीजी के बचपन का नाम) घर से बाहर भागने लगा। घर में बैठना उसको तनिक भी नहीं भाता। भूख लगने पर घर आता। खा-पीकर तुरंत खेलने चला जाता। पिताजी रहते तो घर में वह थोड़ा शांत बैठता। पर जैसे ही पिताजी बाहर जाते घर की चीज़ों को उलट-पुलट करने लग जाता। ठाकुर की मूर्ति को चौकी से उतारकर खुद चौकी पर बैठ जाता।

FORMATIVE YEARS

While his school record gave no indication of his future greatness, there was one incident which was significant. A British school inspector came to examine the boys and set a spelling test. Mohandas made a mistake which the class teacher noticed. The latter motioned to him to copy the correct spelling from his neighbour's slate. Mohandas refused to take the hint and was later chided for his "stupidity".

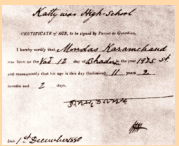
Alfred High School, Rajkot

Karamchand's House, Rajkot

Young Kasturbai at the age of 16.

It was in his family life that he learnt the lesson of Satyagraha.

"I learnt the lesson of non-violence (Satyagraha) from my wife. I tried to bend her to my will. Her determined resistance to my will on the one hand, and her quiet submission to the suffering my stupidity involved on the other, ultimately made me ashamed of myself and cured me of my stupidity in thinking that I was born to rule over her; and in the end she became my teacher in non-violence. And what I did In South Africa was but an extension of the rule of Satyagraha she unwittingly practiced in her own person."


Gandhiji's certificate of age signed by his father

Mohandas with Friend

तेरह वर्ष की आयु में मोहनदास का विवाह कस्तूरबा से हुआ, जो लगभग उनकी समवयस्क थी। वह पोरबंदर के एक व्यापारी गोकुलदास माकनजी की पुत्री थी। महीनों चले उस समारोह में भाग लेने के लिए मोहनदास को कुछ महीने स्कूल छोड़ना पड़ा। बाल विवाह में बंधी इस जोड़ी ने तुरंत ही अपना दांपत्य जीवन शुरु किया।

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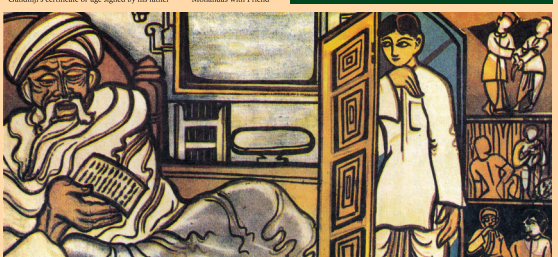
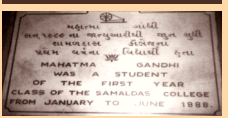
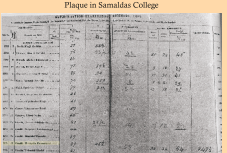
1. **Mohandas with his brother, Laxmidas**
2. **Raliatbehn (Gandhiji's Sister)**
3. **Dr. Dorabji Edulji Gimi (School Principal)**


पत्र द्वारा पिता से क्षमा याचना करते हुए



Plaque in Samaldas College



BARRISTER GANDHI

On the advice of the friend and adviser of the Gandhi family, Mavji Dave, his brother Lakshmidas agreed to send the young Mohan to England, to qualify as a Barrister At Law. Putlibai let Gandhi go abroad only after he vowed to lead a chaste and simple life. For a while Gandhi was tempted to ape English dress and manners. But soon he returned to simplicity. A vegetarian by tradition, he soon became one by conviction, joining and working actively for the London Vegetarian Society. Gandhi, barely eighteen years old now, arrived at the truth that "the real seat of taste was not the tongue, but the mind"—a remarkable discovery for a youth of his age. He came into contact with the "pillars of vegetarianism", and this was the starting point of his life-long interest in dietetics.

Family friend Mavji Dave

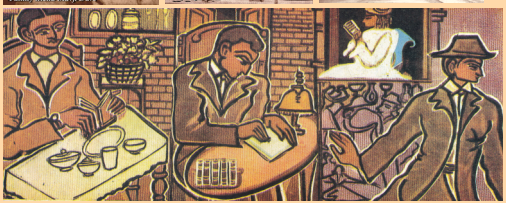
Northumberland Avenue

Palace of Westminster, London

32, Bayswater

London Victoria Station

Mohandas with members of the Vegetarian Society in England



The Inner Temple

Barrister Certificate

Tryambakrai Mazumdar

Dr. Pranjivan Mehta

लंदन प्रवास के दौरान ही गांधीजी की अंवक राय मजूमदार जो जुनागढ़ के एक वकील थे, तथा डॉ. प्राण जीवन मेहता, जो स्वयं भी एक काठियावाड़ी थे, वही धनिष्ठ मित्रता स्थापित हो गई जो आगे चलकर उनके लिए आशीर्वाद स्वरुप बनी। डॉ. मेहता ने उनके लिए एक अंग्रेज विधवा के यहाँ, जो कभी भारत में रह चुकी थी, निवास की व्यवस्था की. उस घर का पता था - 20, बरोन कोर्ट रोड, पश्चिम केन्सिंग्टन।

20, Baron's Road, West Kensington

" I passed my examinations, was called to the Bar on the 10th of June 1891, and enrolled in the High Court on the 11th. On the 12th I sailed for home. But notwithstanding my study... I did not feel myself qualified to practice law"

As a student in London

Gandhi Smriti and Darshan Samiti, New Delhi

TRYST WITH APARTHEID

जब मोहनदास करमचंद गांधी राजकोट के अपने पारिवारिक मित्र दादा अब्दुल्ला शेठ के निमंत्रण पर सुदूर दक्षिण अफ्रीका के डरबन शहर के लिए रवाना हुए तो उनका ध्येय केवल जीविकोपार्जन था। परन्तु मई 1893 में वे जिस दक्षिण अफ्रीका में पहुंचे वह हर तरह रंगभेद, धर्म और व्यवसाय के आधार पर एक विभाजित समाज था। यहाँ भारतीयों को 'कुली' या 'सामी' कहकर सम्बोधित किया जाता था।

South Africa in 1900

In his Autobiography Gandhiji has mentioned the incident that took place in South Africa during a train journey when he was humiliated, assaulted and forced out of the train compartment on the winter night of 7th June 1893 at Pietermaritzburg Railway Station – as the turning point of his life. His fault; he had refused to move from a 'whites-only' compartment.

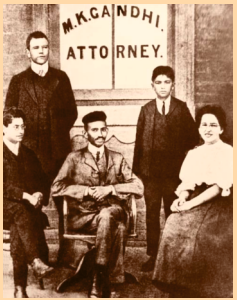
Grand National Hotel, Johannesburg, where Gandhi was refused accommodation

At the same railway station, a hundred years later a grandson received the conferment of Freedom of the city of Pietermaritzburg on Mahatma Gandhi from the President Nelson Mandela, the great symbol of struggle against Apartheid. In his acceptance speech Shri Gopal Krishan Gandhi while paying tributes to Mahatma Gandhi said,

"Here in Pietermaritzburg today, here at this railway station the question may well be asked : Who was the man that was flung out; who was it that fell? Again, who was it that rose from his humiliation – somewhere here-on two very different feet? The question may be answered thus; When Gandhi was evicted from the train, an Indian visiting South Africa fell; but when Gandhi rose an India and South Africa rose …Gandhi fell with a railway ticket no one honoured; he rose with a testament none could ignore; he fell as a passenger but rose as a patriot; fell as a barrister but rose as a revolutionary; his legal brief became a political cause; his sense of human decency transformed itself into a passion for human justice. The personal died with him that moment and turned public; 'mine' became 'thine'. Mohandas Gandhi was not flung here, he was launched."

Gandhi Smriti and Darshan Samiti, New Delhi

LAWYER GANDHI

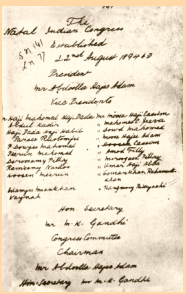


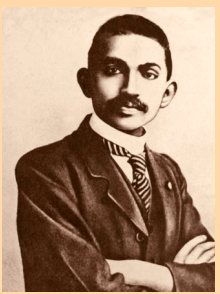
दक्षिण अफ्रीका में युवा गांधी एक सफल वकील के रुप में उभरे। उन्होंने यहां पर एक नित फलती-फूलती वकालत की कम्पनी भी स्थापित की। किन्तु जैसे जैसे उनका राजनैतिक एवं सार्वजनिक जीवन फैलता गया वकालत सिमटती चली गयी।

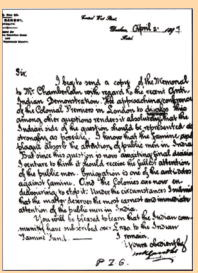
एक समय था कि पूरे जोहान्सबर्ग में मात्र गांधीजी ही एक सफल भारतीय वकील थे, और उनकी सेवाएं सबको अपेक्षित थीं। कितने ही बड़े भारतीय व्यापारी उनके मुवक्किल थे। परन्तु उन्होंने समाज के गरीब वर्ग या भारतीय मजदूरों की कभी उपेक्षा नहीं की। सरकार द्वारा कई भारत विरोधी अध्यादेश जारी करने के चलते उनके पास बहुत सारे लोग अपना केस लेकर आते। उनकी एक अच्छी आमदनी देने वाली वकालत चल रही थी। अपने शिखर पर गांधीजी सालाना 5000 पाउण्ड से भी अधिक धन अर्जित कर रहे थे।

Founders of the Natal Indian Congress, 1894

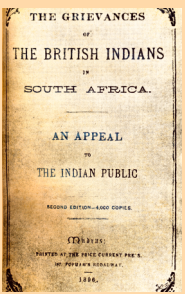
I had gone to South Africa for gaining my own livelihood but found myself in search of God and striving for self-realization… I saw that South Africa was no country for a self-respecting Indian, and my mind became more and more occupied with the question as to how this state of things might be improved .







Letter to friends in India intimating the plight of Indians in South Africa, 1897

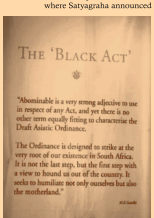


BIRTH OF SATYAGRAHA

It was in the year 1906, on 11th September to be precise, he opened the path of emancipation for the suffering humanity with his firm adherence to Truth and Non-violence. Mohandas Karamchand Gandhi described this path as Satyagraha.

The Empire Theatre in Johannesburg, South Africa.....
where Satyagraha announced its arival on 11 September 1906

The genesis of the Birth of Satyagraha can be traced to the Ordinance which was published in Transvaal Government Gazzette of 22 August 1906 and which the Apartheid regime in South Africa sought to impose upon the Indian immigrants. The proposed Ordinance required all Indian men and women, and children over eight, to register with the Authorities, submit to finger-printing and accept a certificate which they were to carry with them at all times. An Indian who failed to register and give the fingerprints was liable to lose the right of residence and could be imprisoned, fined, or deported from Transvaal. If apprehended on the street or anywhere without certificate could likewise be imprisoned, fined or deported, even though he owned valuable property or engaged in important commercial transactions.

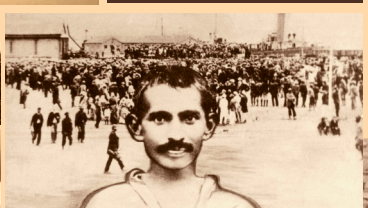


THE 'BLACK ACT'

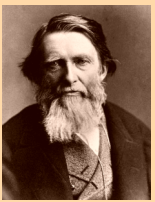
"Abominable is a very strong adjective to use in respect of any Act, and yet there is no other term equally fitting to characterise the Draft Asiatic Ordinance.

The Ordinance is designed to strike at the very root of our existence in South Africa. It is not the last step, but the first step with a view to hound us out of the country. It seeks to humiliate not only ourselves but also the motherland."

M.K.Gandhi



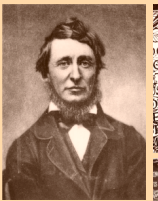
SARVODAYA AND SATYAGRAHA



John Ruskin

Tolstoy

Raichand



Thoreau

Three 'moderns', as Gandhi used to say, 'left a deep impression on his life and captivated him; Raichandbhai by his living contact, Tolstoy by his book, The Kingdom of God is Within You and Ruskin by his Unto this Last. Gandhi, upon his return to India, while struggling to set up his legal practice in Bombay met Raichand, the Gujarati poet and philosopher, with whom he soon established a very close friendship. Raichand maintained his hold on Gandhi up to the end. From Africa Gandhi used to seek and obtain Raichand's advice by correspondence. Besides he was influence by Thoreau also. Gandhi therefore had the benefit of receiving guidance from philosophers from three different countries of the world. The contact with the philosophy with these thinkers strengthened Gandhiji's convictions by giving an authoritative sanction to his beliefs.

Gandhiji with kallen Bach and other settlers at Tolstoy Farm

Farm Settlement

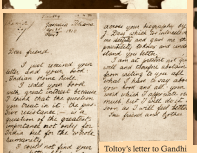
Phoenix Settlement: Inspired by John Ruskin's Unto This Last

Kasturba Gandhi with her sons
Harilal, Manilal, Ramdas and Devdas

For Mahatma Gandhi Satyagraha and Sarvodaya were the two sides of the same coin and rightly regarded as the most significant and revolutionary contributions to contemporary political and socio-economic thought.

Gandhi's dream of developing a community of Satyagrahis living a simple life, in rural surroundings took shape on a farm near Johannesburg named after Tolstoy.

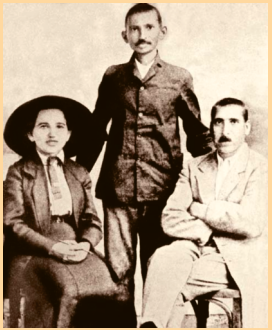
Every little experiment—from dietetics to the discipline of the inmates, to meet their economic, educational, moral and spiritual problems was conducted on the farm.



Tolstoy's letter to Gandhi

Gandhi Smriti and Darshan Samiti, New Delhi

GANDHIJI IN SOUTH AFRICA



With his secretary and Kallenbach

Although Gandhiji opposed the racial policies of the ruling authority in South Africa, his passion for serving humanity prompted him to form a body of Indian volunteers during the Boer War in 1899 and the Zulu Rebellion in 1906. His work during the conflict won British admiration and as a result Indians believed-mistakenly, as it turned out-they would be rewarded with greater political rights once the war ended.

Gandhiji with the Indian Ambulance Corps during the Boer War, 1899.

At Johannesburg, 1907

With C.F. Andrews and W.W. Pearson

In the uniform of a Sergeant-Major of the Stretcher-bearer Corps during the Zulu Rebellion.

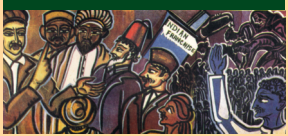
Gandhiji with the Stretcher-bearer Corps during the Zulu Rebellion.

He was decorated for his services during the two campaigns

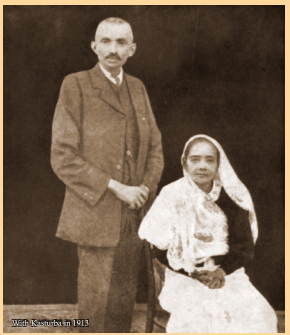
Gandhi Smriti and Darshan Samiti, New Delhi

ADIEU ! SOUTH AFRICA

He had gone to South Africa with the intention of staying there for a year but stayed there for almost twenty years. The twenty-one years Gandhi spent in South Arica saw the emergence of Gandhi as a fighter for justice and a crusader against discrimination. During this period he discovered and developed the unique tool of Satyagraha



Policeman confronting Gandhi as he leads the striking Indian mine workers from Newcastle to Transvaal, 6 November 1913. Hundreds of strikers were injured and some killed when Gandhi attempted to lead them in a march. Gandhi was arrested and jailed along with several thousand strikers.



With Kasturba in 1913

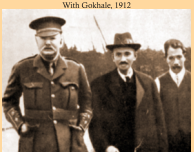
With other settlers in the last phase of the struggle in South Africa.

Farewell meeting at Verulam, Natal, 12 July 1914.

Farewell meeting at Verulam, Natal, 12 July 1914.

With Gokhale, 1912

Farewell, South Africa



With a British Army Officer in London, 1914. Gandhiji returned to India from South Africa via London

AND THEN GANDHI CAME...

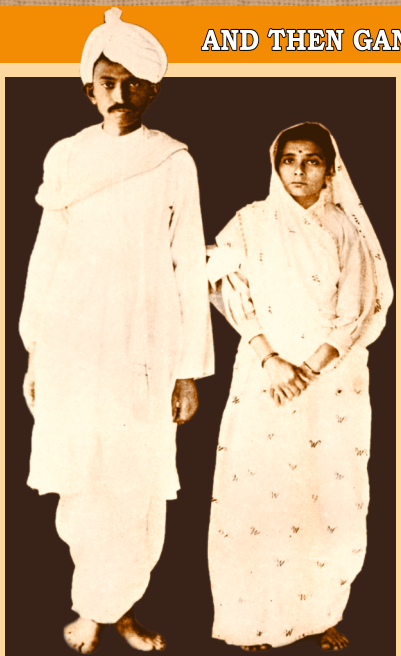
And then Gandhi came. He was like a powerful current of fresh air that made us stretch ourselves and take deep breaths; like a beam of light that pierced the darkness and removed the scales from our eyes; like a whirlwind that upset many things, but most of all working of people's minds. He did not descend from the top; he seemed to emerge from the millions of India, speaking their language, and incessantly drawing attention to them and their appalling condition...

So, suddenly, as it were, that black pall of fear was lifted from the people's shoulders, not wholly of course, but to an amazing degree...

There was that psychological reaction also, a feeling of shame at our long submission to an alien rule that had degraded and humiliated us, and a desire to submit no longer whatever the consequences might be.

Jawaharlal Nehru

Reception at Karachi



With Kasturba upon their return to India

जैतपुर में हुए गांधीजी महात्मा

At the end of his year's wanderings, Gandhi settled down on the bank of the river Sabarmati, on the outskirts of Ahmedabad, where he founded an ashram in May 1915. He called it the Satyagraha Ashram. The inmates, about twenty-five men and women, took the vows of truth, ahimsa, celibacy, non-stealing, non-possession and control of the palate, and dedicated themselves to the service of the people. An outbreak of plague in that same year eventually forced them to abandon Kochrab and move to a site about seven kilometers away on the banks of the Sabarmati river.

Kochrab

Sabarmati

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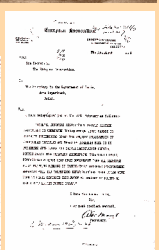
CHAMPARAN SATYAGRAHA

नील का दाग़

मुझे यह स्वीकार करना चाहिए कि वहां जाने से पहले मैं चम्पारण का नाम तक नहीं जानता था। नील की गोटियां मैंने देखी थीं, पर वे चम्पारण में बनती हैं और उनके कारण हजारों किसानों को कष्ट भोगना पड़ता है, इसकी मुझे कोई जानकारी नहीं थी। जब मैं लखनऊ कांग्रेस में गया, तो वहां राजकुमार शुक्ल नामक चम्पारण के एक किसान थे। वहां इस किसान ने मेरा पीछा पकड़ा। 'वकील बाबू आपको सब हाल बताएंगे'-वाक्य वे कहते जाते थे और मुझे चम्पारण आने का निमंत्रण देते जाते थे।

"What I did was a very ordinary thing. I declared that the British could not order me about in my own country."



Hazarimal's Dharamshala where Gandhiji camped and conducted the Champaran Campaign in 1917

In Champaran, where the great sages in older times used to do penance, through washing away the stain of Indigo, Gandhi realized the mission of his life and forged a weapon by which India could be made free.

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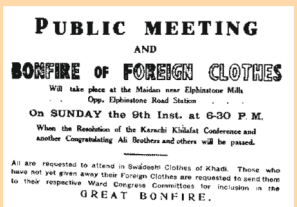
BEGINNING OF GANDHIAN ERA IN INDIAN POLITICS

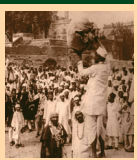
On April 18, 1917, Gandhiji launched the first Satyagraha in India in Champaran, Bihar on behalf of the peasants and in 1918 he took up the cause of the textile mill workers of Ahmedabad where for the first time he used 'fast' as a moral force to rouse the conscience of the mill owners. This was followed by Kheda Satyagraha for oppressed peasants of the region.

MASSACRE OF JALLIAWALA BAGH



PUBLIC MEETING
AND
BONFIRE OF FOREIGN CLOTHES
Will take place at the Maidan near Elphinstone Mills
Opp. Elphinstone Road Station
On SUNDAY the 9th Inst. at 6-30 P.M.
When the Resolution of the Karachi Khilafat Conference and another Congratulating Ali Brothers and others will be passed.

All are requested to attend in Swadeshi Clothes of Khadi. Those who have not yet given away their Foreign Clothes are requested to send them to their respective Ward Congress Committees for inclusion in the
GREAT BONFIRE.



On his release on February 5, 1924, Gandhiji was pained to find the Hindus and Muslims drifting apart. Hindu Muslim unity means Swaraj, hence he went on a 21 day fast for self purification. The same year he was elected president of the Indian National Congress. The year 1926 was declared as the "year of political silence" by Gandhiji.

भारत उस समय गम्भीर अत्याचार तथा शोषण के दौर से गुज़र रहा था। पंजाब में "रोलेट एक्ट" तथा मार्शल लॉ के कारण देशवासी घोर अपमान के दौर से गुज़र रहे थे। जलियांवाला बाग़ हत्याकाण्ड की बर्बरता से तो पूरी दुनिया सिहर उठी थी। यही दौर था जब महात्मा गांधी "साम्राज्य के वफ़ादार नागरिक से बाग़ी" बन गए। उन्होंने असहयोग आंदोलन छेड़ दिया जिसके दो उद्देश्य थे –एक –पंजाब की दुर्दशा को सुधारना और ख़िलाफत आंदोलन के लिए स्वदेशी, चरखा, साम्प्रदायिक एकता, अस्पृश्यता निवारण तथा स्त्री सशक्तिकारण के लिए कार्य करना। फरवरी १९२२ में चौरी-चौरा काण्ड से व्यथित होकर उन्होंने जन आंदोलन स्थगित कर दिया। १० मार्च, १९२२ को उन्हें ब्रिटिश सरकार के विरुद्ध राजद्रोह के आरोप में गिरफ्तार कर ६ वर्ष की सज़ा सुना दी गई।

And the year 1928 was marked by the reverberation of 'Simon go back' which became in the words of Bapu epitaph on British Rule". The year 1929 proved crucial and decisive. The goal of the national struggle was spelt out in unequivocal terms. For the first time-complete independence Purna Swaraj was declared on 26th January on the banks of Ravi river.

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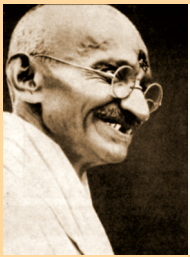
SALT SATYAGRAHA 1930



I want world sympathy in this battle of Right against Might.
Sandi MK Gandhi
5.4.'30

Gandhiji resumed the leadership of the national movement after a brief retirement from active politics. with the adoption of the pledge of Poorna Swaraj on January 26, 1930, and the announcement of the civil disobedience movement by breaking the Salt Act on 12 March 1930.

On 12 March, 1930 at 6.30 p.m. in the morning Mahatma Gandhi set out with seventy-nine volunteers, drawn from different parts of India and faiths and included scholars, newspaper editors, weavers and untouchables.

None of the seventy-nine volunteers who set out with Gandhiji on the Salt March were women. But during the Satyagraha that followed, unprecedented number of women throughout India including Kasturba joined the struggle upon Mahatma Gandhi's encouragement.

From the Himalayan Peaks to the southernmost tip of Kanyakumari there was only one chant – break the salt law.

Gandhi with Sarojini Naidu at Dandi, April 5, 1930

SALT MARCH 1930

SATYAGRAHIS WHO ACCOMPANIED GANDHI ON THE DANDI MARCH

Gujarat (31)
1. Chhaganlal Joshi
2. Jayanti Parekh
3. Rasik Desai
4. Vitthal
5. Harakhji
6. Tansukh Bhatt
7. Kanti Gandhi
8. Chhotubhai Patel
9. Vaijibhai Desai
10. Pannalal Jhaveri
11. Abbas
12. Punjabhai Shah
13. Somabhai
14. Hasmukhram
15. Ramjibhai Vanakar
16. Dinkarrao
17. Bhanushankar
18. Ravjibhai Patel
19. Shivabhai
20. Shankarbhai
21. Jashbhai
22. Haridas Varjivandas Gandhi
23. Chimanlal
24. Ramaniklal Modi

25. Haridas Majumdar
26. Ambalal Patel
27. Madhavlal
28. Manilal Gandhi
29. Lalji
30. Ratanji
31. Puratan Buch

Maarashtra (13)
32. Pandit Khare
33. Ganpatrao Godse
34. Bal Kalelkar
35. Dwarkanath
36. Gajanan
37. Govind Harkare
38. Pandurang
39. Vinayakrao Apte
40. Keshav Chitre
41. Vishnu Pant
42. Haribhau Mohani
43. Vishnu Sharma
44. Chintamani Shastri

U.P. (8)
45. Ramdihalray
46. Munshilal
47. Sumangal Prakash
48. Jayanti Prasad
49. Hari Prasad
50. Jyotiramji
51. Bhairv Datta
52. Sunrendraji

Cutch (6)
53. Prathviraj Asar
54. Madhavjibhai
55. Naranjibhai
56. Maganbhai Vora
57. Dungarsibha
58. Jethalal

Kerala (4)
59. Raghavanji
60. Titusji
61. Krishna Nair
62. Shankaran

Punjab (3)
63. Pyarelalji
64. Surajbhan
65. Premraji

Rajputana (3)
66. Sultansinh
67. Madan Mohan Chaturvedi
68. Narayan Dutta

Bombay (2)
69. Daudbhai
70. Harilal Mahimtura

Sind (1)
71. Anand T. Hingorani

Nepal (1)
72. Mahavir

Tamilnadu (1)
73. Tapan Nair

Andhra (1)
74. Subrahmanyan

Utkal (1)
75. Motibasdas

Karnataka (1)
76. Mahadev Martanda

Bihar (1)
77. Girivardhari Chaudhari

Bengal (1)
78. Durgesh Chandra Das

PLACES WHERE GANDHI AND THE STYAGRAHIS CAMPED ON THEIR WAY TO DANDI FROM AHMEDABAD

Date	Places	Distance travelled
March 12	Aslali	13 miles
March 13	Bareja, Navagam	9 miles
March 14	Vasana, Matar	10 miles
March 15	Dabhan, Nadiad	15 miles
March 16	Boriavi, Anand	11 miles
March 17	Day of Silence	
March 18	Napa, Borsad	11 miles
March 19	Ras, Kankapura	12 miles
March 20	Mahisagar, K. Kareli	11 miles
March 21	Gajera, Anakhi	11 miles
March 22	Jambusar, Amod	12 miles
March 23	Buva, Samani	12 miles
March 24	Day of Silence	
March 25	Tralsa, Derol	10 miles
March 26	Broach, Ankleshwar	13 miles
	(crossed the Narmada in a boat)	
March 27	Sajod, Mangrol	12 miles
March 28	Rayama, Umarachi	10 miles
	(crossed the river Kim)	
March 29	Erthan, Bhatgam	10 miles
March 30	Sandhier, Delad	10 miles
March 31	Day of the Silence	
April 1	Chhaprabhatha	11 miles
	(crossed the river Tapi)	
April 2	Dindoli, Vanz	12 miles
April 3	Dhaman, Navsari	13 miles
April 4	Vejalpur, Karadi	9 miles
April 5	Dandi	4 miles

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ATROCITIES DURING SALT SATYAGRAHA 1930

Government's crackdown began in earnest in May 1930

The mass raid of Dharasana salt depot, Gujarat, May 21, 1930. Webb Miller, an America reporter who observed the raid famously documented the courage of the volunteers, as well as the savage response by police: 'In eighteen years of reporting, I have never witnessed such harrowing scenes...so painful that I have to turn away momentarily. One surprising feature was the discipline of the volunteers...they were throughly imbued with Gandhi's nonviolent creed.'

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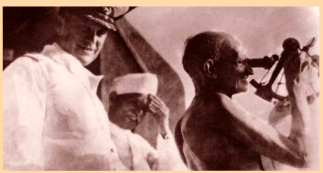
ROUND TABLE CONFERENCE

British Government announced a Round Table Conference in London to deliberate upon the constitutional problems concerning India's future status. Gandhiji boycotted the First Round Table but joined in the 'Second'. But as anticipated "returned empty handed", while in London he met amongst others, the renowned philosopher and author Romain Rolland. On his return, he once again resumed the Civil Disobedience Movement. He was arrested and sent to the Yervada Jail in Pune.

Although hardest hit by his boycott of foreign cloth, women workers revelled in Gandhi's company and showed great sympathy when told of the historic plight of workers in India.

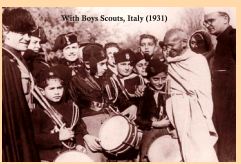
At the Second Round Table Conference, London, 1931

With Ba, Pt. Malviya & Sarojini Naidu, Victoria Dock, 1931



Visit to a Lancashire Cotton Mill

With Romain Rolland, Switzerland



With Boys Scouts, Italy (1931)

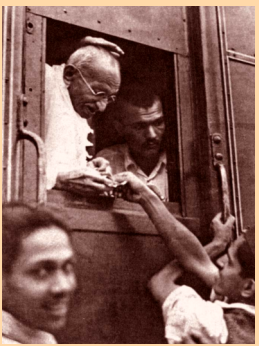
FOR HARIJANS

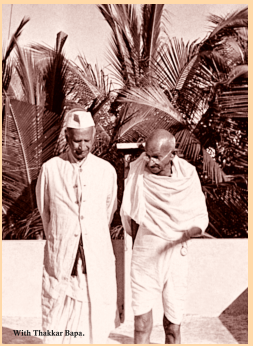
In 1932 the British government announced the "communal award" granting separate electorate to the depressed classes.

Gandhiji could never accept the vivisection of the Hindu society. He protested with the firmness of a Satyagrahi and said.

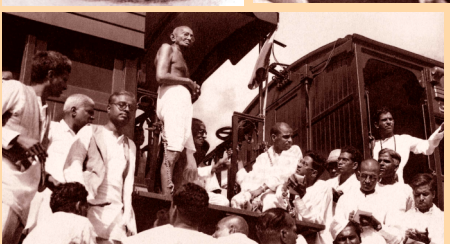
"I would far rather wish that Hinduism died than that untouchability lived…I would resist it with my life" and went on a fast unto death. Gandhiji had made each Hindu responsible for his life. On 15th September, in a statement widely disseminated, he said, 'No patched up agreement between Caste Hindus and Depressed Class leaders would be acceptable to him.

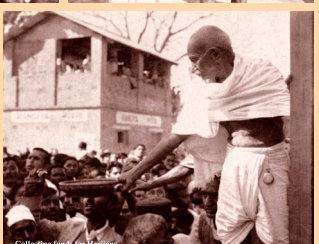
Gandhiji's fast touched India's heart and the proposal for "separate electorate" was rejected under the 'Yervada pact' signed and accepted by Dr. B.R. Ambedkar. Mahatma ended his 'epic fast' but continued with even greater dedication in his mission of eradication of untouchability. In February 1933, while still in the prison, Gandhiji started the Harijan Sevak Sangh committed to help Harijans. On his release in 1933 he set out on a countrywide campaign to raise funds for Harijan relief.





With Thakkar Bapa.





Collecting funds for Harijans.

CONSTRUCTIVE PROGRAMME: ITS MEANING AND PLACE

Mahatma Gandhi symbolized the eternal soul of India. Through the "Constructive Programme" he set an agenda for a revolution in India and subsequently for the entire mankind. Through this programme he presented a fairly comprehensive vision of the kind of society he had in his mind. It was the blue-print for inner change in the individual, which would subsequently bring about social change. It was a process in which individual change and social change run parallel to each other, a simultaneous process and not independent of each other. Through the 'Constructive Programme' Gandhiji was preparing the masses for the post independence India. The seed of this vision was sown early in his life when he came in contact with the views of John Ruskin, through the book 'Unto this Last'. To actualise this ideal into practice requires the reconstruction of the entire social order. A society based on non-violence cannot nurture any other ideal. Social change must be evolutionary and not violent or disruptive. Social institutions are "the visible expression of moral values that mould the minds of individuals."

The Constructive Programme may otherwise and more fittingly be called construction of "poorna swaraj" or complete independence by truthful and non-violent means. *Believe me that swaraj will be delayed in proportion to our failure and half-heartedness in carrying out the different items of the Constructive Programme. It is impossible to attain swaraj non-violently unless there is self-purification. This requires faith in the following items:*

1. *Communal Unity*
2. *Removal of Unteachability*
3. *Prohibition*
4. *Khadi*
5. *Other VillageIndustries*
6. *Village Sanitation*
7. *Basic Education*
8. *Adult Education*
9. *Emancipation of Women*
10. *Education in Health & Hygiene*
11. *Provincial Languages*
12. *National Languages*
13. *Economic Equality*
14. *Peasants*
15. *Labour*
16. *Tribals*
17. *Leprosy Patients*
18. *Students.*

Gandhi Smriti and Darshan Samiti, New Delhi

QUIT INDIA MOVEMENT

On the evening of August 8, when what is known as the "Quit India" resolution was passed by the all-India Congress Committee, Gandhiji said: *"We must look the world in the face with calm and clear eyes, even though the eyes of the world are bloodshot to-day."* He told his countrymen and women *to go ahead and offer yourself on the altar of ultimate sacrifice to win freedom for India.*

On 8 August 1942, the All India Congress Committee held its meeting in Bombay and after giving due consideration to all points of view endorsed the Working Committee's resolution. The operative part of the A.I.C.C. resolution said: "The Committee resolves, therefore, to sanction for the vindication of India's inalienable right to freedom and independence, the starting of a mass struggle on nonviolent lines on the nonviolent strength it has gathered during the last twenty two years of peaceful struggle. Such a struggle must inevitably be under the leadership of Mahatma Gandhi".

Government unleashed repression, arrested Gandhiji and other leaders at dawn, whisked them away to an unknown destination at Aga Khan Palace, Pune

Gandhiji was soon joined by his wife Kasturba and secretary, Mahadev Desai. During this internment Gandhiji suffered irreparable loss-first his long time associate Mahadev Desai passed away on August 15, 1942 and then his life companion Kasturba departed from this world on February 22, 1944.

The mass awakening and mass revolt witnessed throughout India and the predominantly nonviolent way the vast masses conducted themselves during the "Quit India Movement", apart from a few acts of unorganized violence, was something remarkable and incomparable with anything anywhere in the world.

Aga Khan Palace

With Mahadev Desai

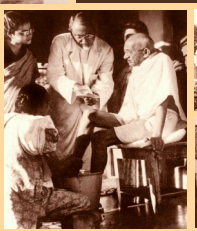
Mortal remains of Kasturba Gandhi

The two who did not return.

Gandhi Smriti and Darshan Samiti, New Delhi

APOSTLE OF PEACE

मैं हर एक आंख का आंसू पोंछना चाहता हूं



He tried to extinguish the flames of intolerance and communal violence with his tears in Bihar and Noakhali and incurred the wrath of those who loved his religion not wisely but too well. But his inspiring presence instilled sanity in the hearts and minds of the people gone insane with hatred and ignorance.

In Noakhali the pilgrim of peace ventured in faith…and buried himself in the devastated areas to purge the hearts of the people of hatred…. Mahatma Gandhi stood at the door of his hut and probed his future path. He set out on his peace plan and talked to the downhearted. His technique of non-violence was on trial….

After seven weeks' pilgrimage of about 116 miles through forty-seven villages, the epic march of Noakhali ended when Gandhi boarded the steamer at Chandipur on March, 2 on way to Bihar to still the raging fury…

Gandhi Smriti and Darshan Samiti, New Delhi

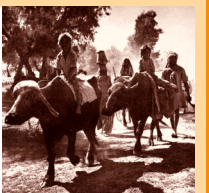
INDIA DIVIDED

On 22nd March, 1947 Lord Mountbatten arrived in India and two days later sworn in as the new Viceroy. His arrival intensified the moves and countermoves. He had an extraordinary assignment and his brief appeared to be clear-to arrange the termination of British rule in India.

Mahatma Gandhi in his very first meeting with the Viceroy made it clear he was against the breakup of India and suggested that M.A. Jinnah head the government after independence. This, neither found the approval of the Congress, nor M.A. Jinnah "who rejected Gandhiji's proposal saying that it entailed responsibility without authority." He favoured a "quick decision with a surgical precision."

On 4th June Lord Mountbatten gave the first informal indication that the 15th August would be the likely date for the actual transfer of power to the two new Dominions. Mahatma Gandhi in his prayer meeting on June 4, said, "he regretted the partition of India."

As the day of reckoning grew closer, Gandhiji felt defeated and forsaken. He decided to return to Sevagram. On 15 August 1947, he was in Calcutta fighting "fire of hatred and violence with his tears." But soon he had to leave for Delhi. Till the end he remained opposed to both the partition of India as well as the provinces, which brought in its wake breakup of geographical boundaries, religion and humanity.



Gandhi Smriti and Darshan Samiti, New Delhi

CLARION CALL FOR SANITY

Gandhi-Jinnah Joint Appeal

We deeply deplore the recent acts of lawlessness and violence that have brought the utmost disgrace on the fair name of India and the greatest misery to innocent people, irrespective of who were the aggressors and who were the victims.

We denounce for all time the use of force to achieve political ends, and we call upon all the communities of India, to whatever persuasion they may belong, not only to refrain from all acts of violence and disorder; but also to avoid both in speech and writing, any words which might be construed as an incitement to such acts.

Gandhiji speaking with Hindu and Muslim representatives, September 1947.

— Evacuated by air, Jain monks from the Punjab arriving in Delhi, September 16, 1947

When Gandhi returned to Delhi in September 1947, the city was in the grip of communal hysteria. Ghastly tales of what had happened to Hindus and Sikhs in West Pakistan had kindled passions which burst into a conflagration when the uprooted victims of this tragedy poured into the city. In a frenzy of vengeance Hindus and Sikhs had taken the law into their hands and were looting Muslim houses, seizing mosques and stabbing innocent passers-by. The Government had taken stern measures but it was helpless without public cooperation. Into this chaos of fear and terror came this little man in the loin cloth to bring courage to the frightened, comfort to the afflicted and sanity to the frenzied.

On his birthday, October 2, when messages and greetings poured in from all over the world, he asked: "Where do congratulations come in? Would it not be more appropriate to send condolences? There is nothing but anguish in my heart…I cannot live while hatred and killing mar the atmosphere."

On January 18, after a week of painful suspense and anxiety, representatives of various communities and organizations in Delhi, came to Birla House where Gandhi lay on a cot, weak but cheerful, and gave him a written pledge that "we shall protect the life, property and faith of the Muslims and that the incidents which have taken place in Delhi will not happen again". Gandhi then broke the fast amid the chanting of passages from the various scriptures of the world.

Gandhi Smriti and Darshan Samiti, New Delhi

HEY RAM

"If I am to die by the bullet of a mad man. I must do so smiling. there must be no anger within me. God must be in my heart and on my lips"

He died a martyr's death, exactly the way he had wished -with God's name on his lips -Hey Ram. A man of prayer, he died in prayer.

Last photo of Gandhiji when he was alive.

PRIME MINISTER JAWAHARLAL NEHRU'S ADDRESS TO THE NATION
January 30, 1948

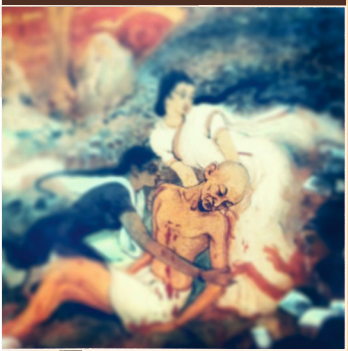
"Friends and Comrades, the light has gone out of our lives and there is darkness everywhere.
The light has gone out, I said, and yet was wrong. For the light that has shone in this country was no ordinary light. The light that has illumined this country for these many years, will illumine this country for many more years, and a thousand years later, that light will still be seen in this country and the world will see it and it will give solace to innumerable hearts."

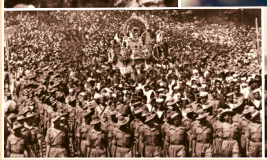
THE STAR
LATE NIGHT
GANDHI IS SHOT DEAD
Riots in Bombay after Hindu assassin fires at prayer meeting
RAF CHIEF IN LOST LONDON AIRLINER

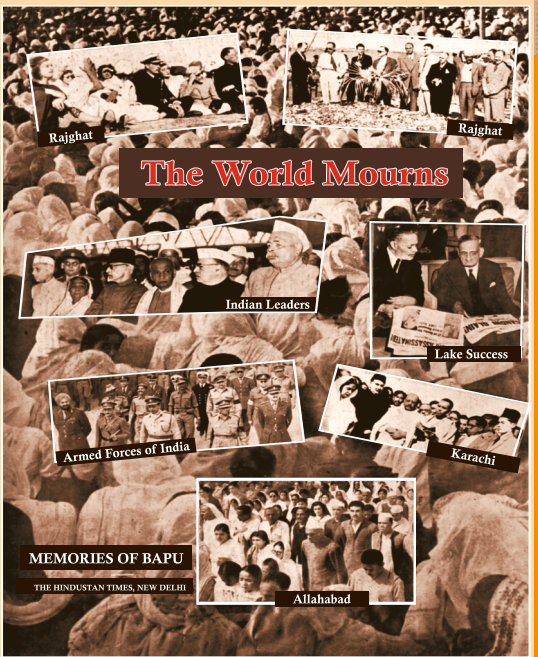
Perhaps he will fail as Buddha failed and Christ failed to wean men from their iniquities, but he will always be remembered as one who made his life a lesson for all ages to come.

Rabindranath Tagore

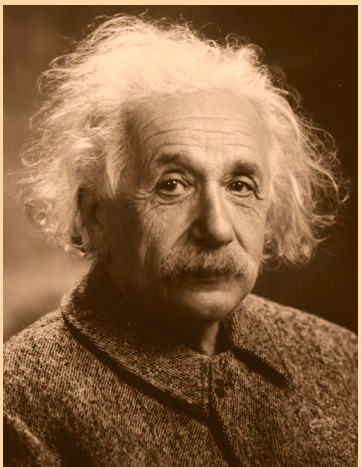
MARTYRDOM






Rajghat
Rajghat
The World Mourns
Indian Leaders
Lake Success
Armed Forces of India
Karachi
MEMORIES OF BAPU
THE HINDUSTAN TIMES, NEW DELHI
Allahabad

INDELIBLE FOOTPRINTS ON THE SANDS OF TIME



Albert Einstein
(Nobel Laureate)

"आने वाली पीढ़ियां मुश्किल से विश्वास कर पाएंगी कि हाड़-मांस से बना ऐसा व्यक्ति वास्तव में इस पृथ्वी पर विचरण करता था।"

"ज्ञान और विनम्रता से परिपूर्ण, अडिग इरादों से भरा हुआ, एक ऐसा व्यक्ति जिसने अपनी सारी शक्ति अपने देशवासियों के उत्थान के लिए समर्पित की है; एक ऐसा व्यक्ति जिसने यूरोप की बर्बरता का साधारण मानव की शालीनता तथा आत्मसम्मान के साथ सामना किया है और हमेशा ही श्रेष्ठता प्राप्त की है।"

"Generations to come, it may well be, will scarce believe that such a man as this one ever in flesh and blood walked upon this Earth."

"A man of wisdom and humility, armed with resolve and inflexible insistency, who has devoted all his strength to the uplifting of his people and the betterment of their lot; a man who has confronted the brutality of Europe with the dignity of the simple human being and thus at all times risen superior."

A. Einstein

समय की रेत पर अमिट पदचिन्ह

Gandhi Smriti and Darshan Samiti, New Delhi

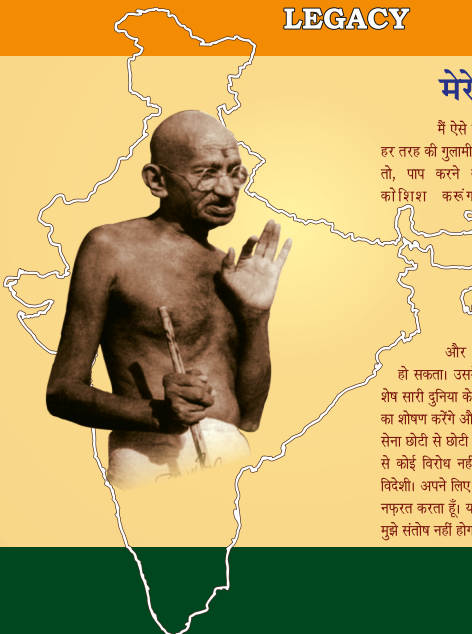
LEGACY

TALISMAN

I will give you a talisman. Whenever you are in doubt or when the self becomes too much with you, apply the following test.

Recall the face of the poorest and the weakest man whom you may have seen and ask yourself if the step you contemplate is going to be of any use to him. Will he gain anything by it? Will it restore him to a control over his own life and destiny? In other words, will it lead to Swaraj for the hungry and spiritually starving millions?

Then you will find your doubts and your self melting away".

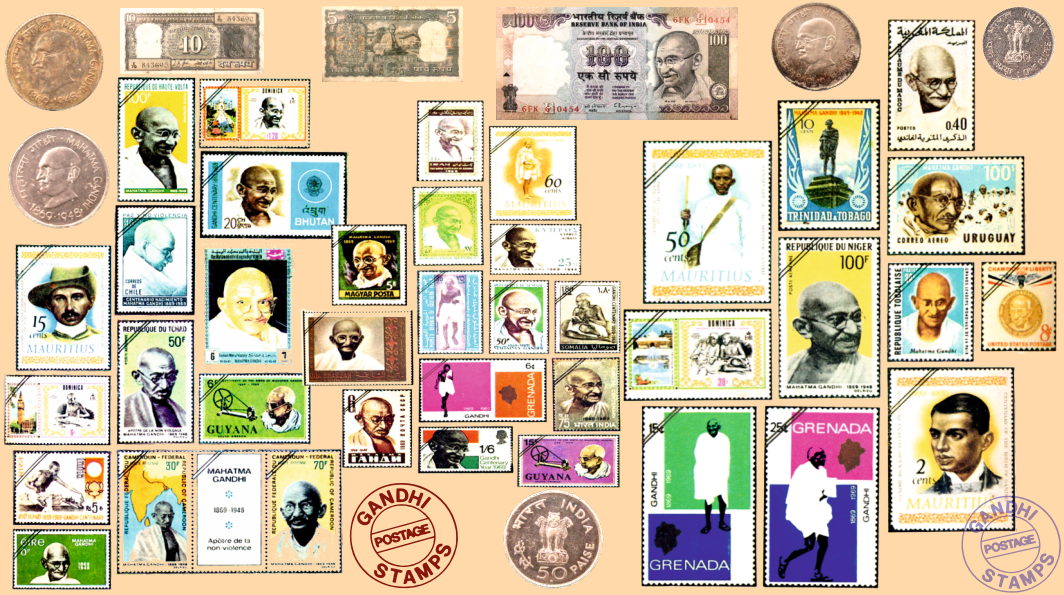


मेरे सपनों का भारत

मैं ऐसे संविधान की रचना करवाने का प्रयत्न करूंगा, जो भारत को हर तरह की गुलामी और परावलम्बन से मुक्त कर दे और उसे, आवश्यकता हो तो, पाप करने तक का अधिकार दे। मैं ऐसे भारत के लिए कोशिश करूंगा, जिसमें ग़रीब लोग भी यह महसूस करेंगे कि वह उनका देश है – जिसके निर्माण में उनकी आवाज़ का महत्व है। मैं ऐसे भारत के लिए कोशिश करुंगा, जिसमें ऊंचे और नीचे वर्गों का भेद नहीं होगा और जिसमें विविध सम्प्रदायों में पूरा मेलजोल होगा। ऐसे भारत में अस्पृश्यता या शराब और दूसरी नशीली चीज़ों के अभिशाप के लिये कोई स्थान नहीं हो सकता। उसमें स्त्रियों को वही अधिकार होंगे जो पुरुषों को होंगे। चूंकि, शेष सारी दुनिया के साथ हमारा सम्बन्ध शान्ति का होगा, यानि न तो हम किसी का शोषण करेंगे और न किसी के द्वारा अपना शोषण होने देंगे, इसलिये हमारी सेना छोटी से छोटी होगी। ऐसे सब हितों का, जिनका करोड़ों मूक लोगों के हितों से कोई विरोध नहीं है, पूरा सम्मान किया जाएगा, फिर वे हित देशी हों या विदेशी। अपने लिए मैं यह भी कह सकता हूँ कि मैं देशी और विदेशी के फ़र्क से नफ़रत करता हूँ। यह है मेरे सपनों का भारत...इसमें अंश मात्र की कमी से भी मुझे संतोष नहीं होगा।

Gandhi Smriti and Darshan Samiti, New Delhi

WORLD REMEMBERS HIM



Gandhi Smriti and Darshan Samiti, New Delhi

TIME LINE

1869: Born at Porbandar, Kathiawad, son of Karamchand and Putlibai Gandhi.

1883: Married to Kasturbai.

1887: Matriculation examination at Ahmedabad and entered Samaldas College, Bhavnagar, Kathiawad, but found studies difficult.

1891: Sailed from Bombay for England to study Law.

1891: Returned to India after being called to Bar.

1893: Sailed for South Africa to become lawyer for an Indian firm.

1893: Found himself subjected to all kinds of colour discrimination.

1904: Organised Phoenix Settlement near Durban, after reading Ruskin's ***Unto This Last.***

1907: Organised Satyagraha against compulsory registration of Asians ("***The Black Act***").

1908: Stood trial for instigating Satyagraha and was sentenced to two months' imprisonment in Johannesburg jail (his first imprisonment).

1909: Returned to South Africa, writing 'Hind Swaraj' en route.

1910: Established 'Tolstoy Farm' near Johannesburg.

1914: Sailed for India.

1915: Secured removal of custom's harassment of passengers at Viramgam.

1915: Established Satyagraha Ashram at Kochrab.

1917: Led successful Satyagraha campaign for rights of peasants on Indigo plantations in Champaran.

1918: Led strike of mill workers at Ahmedabad. Mill owner agreed to arbitration after his three-day fast (his first fast in India).

1918: Led Satyagraha campaign for peasants in Kheda.

1919: Organised nation-wide hartal - suspension of activity for a day - against Rowlatt Bills.

1921: Gave up wearing shirt and cap and resolved to wear only a loin-cloth in devotion to homespun cotton and simplicity.

1927: No-tax Satyagraha campaign launched at Bardoli, led by Sardar Patel.

1929: Congress session at Lahore declared 'Complete Independence' and a boycott of the legislature and fixed January 26 as National Independence Day. Third all-Indian Satyagraha campaign began.

1930: Set out from Sabarmati with 79 volunteers on historic Salt March, 200 miles to sea at Dandi.

1930: Broke Salt Law by picking up a lump of salt at seashore as whole world watched.

1931: Gandhi-Irwin (Viceroy) Pact signed, which ended Civil Disobedience.

1931: Sailed from Bombay for the second Round Table Conference.

1932: Concluded "epic fast" after British accepted "Yervada Pact".

1936: Set up Sevagram Ashram.

1937: Visited Travancore for removal of untouchability.

1942: Congress passed "Quit India" resolution - the final nation-wide Satyagraha campaign with Gandhi as leader.

1942: Arrested with other Congress leaders and Kasturba and imprisoned in Aga Khan Palace near Poona.

1942: Mahadev Desai, Gandhi's secretary and intimate friend, died in Agha Khan Palace.

1944: Kasturba died in detention at Aga Khan Palace at the age of seventy-four.

1946: Began four-month tour of 49 villages in East Bengal to quell communal rioting over Muslim representation in provisional government.

1947: Began tour of Bihar to lessen Hindu-Muslim tensions.

1947: Fasted and prayed to combat riots in Calcutta, as India was partitioned and granted independence thereafter.

1947: Visited Delhi and environs to stop rioting and visited camps of refugees (Hindus and Sikhs from the Punjab).

1948: Assassinated in 78th year in Birla House by Nathuram Vinayak Godse.

Source of Photographs: *Mahatma* (Publication Division), *Mahatma Gandhi* (Pyarelal), *Gandhi* (Peter Ruhe), *Photo Unit* (Gandhi Smriti and Darshan Samiti, New Delhi. Paintings by: Late Sh. Upendra Maharathi, Late Sh. Anil Sengupta, Sh. Irfan, Sh. Salil Das.