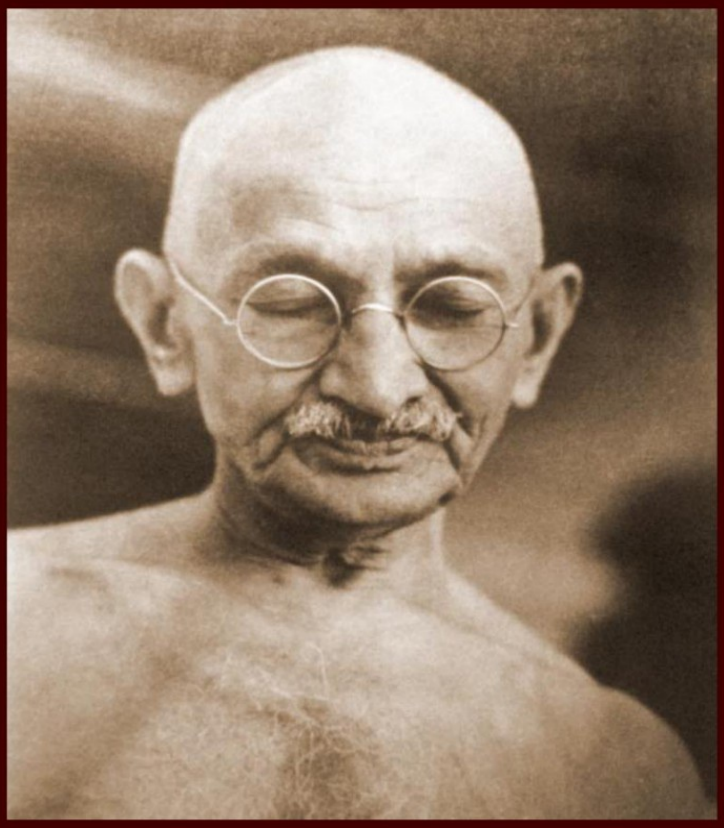
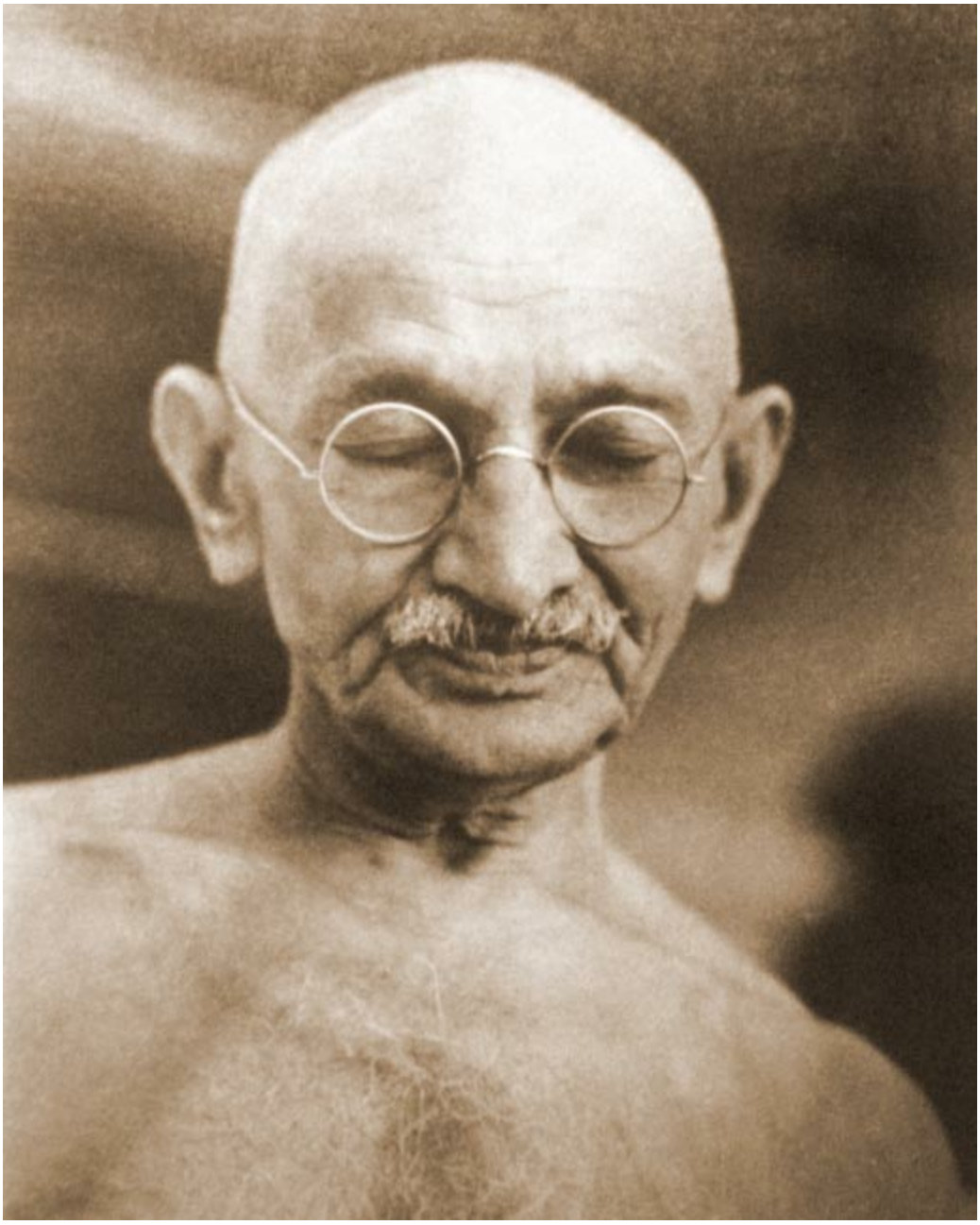


My Life is My Message

A PICTORIAL BIOGRAPHY OF MAHATMA GANDHI



My Life is My Message

A PICTORIAL BIOGRAPHY OF MAHATMA GANDHI











1869–1875

“ The outstanding impression my mother has left on my memory is that of saintliness.

She was deeply religious. She would not think of taking her meals without her daily prayers.

She would take the hardest vows and keep them whatever happened. Illness was no excuse for relaxing them.”

“My father was a lover of his clan, truthful, brave and generous, but short tempered.

He was incorruptible and had earned a name for 2 October, 1869

strict impartiality in his family as well as outside.

Mohandas, the youngest child

of Karamchand Gandhi & Putlibai born at **His loyalty to the state was well known.”**

Porbandar, Gujarat, in western India.

1875

Attended a primary school in Porbandar for one year.

1





1876–1880

1876

Betrothed to Kasturbai. Joined Branch School at

“I used to be very shy and avoided all company.

Rajkot. Read the play ‘Sravana Pitribhakti’ while in **My books and my lessons were my sole** primary school. Witnessed another play

‘Harishchandra’, and was deeply impressed by **companions. To be at school at the stroke of the** Harishchandra’s devotion to truth.

hour and to run back home as soon as the school 1880

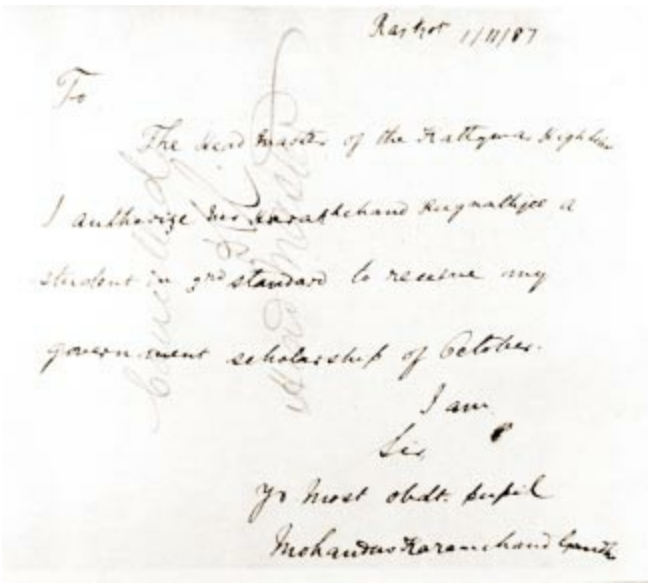
closed - that was my daily habit. I literally ran Joined Kathiawar High School. Studied for seven **back, because I could not bear to talk to anybody.**

years in this school, which later became known as Alfred High School. During the visit of educational **I was even afraid lest anyone should poke fun at** inspector, ignored teacher’s prompting to copy **me.”**

answer from a neigbour’s slate.

“I had thought that the teacher was there to supervise us against copying. The result was that all the boys, except myself, were found to have spelt every word correctly. Only I had been stupid.

The teacher tried later to bring this stupidity home to me, but without effect. I never could learn the art of copying.”



Rajkot 1/11/87

To

The Head Master of the Rajkumar College

I authorize Mr Ranchhodbhai Raghunathjee a student in 3rd standard to receive any government scholarship of Rs 10/-

I am

Sir

Yr most obdt. servt

Mohandas Karamchand Gandhi





1883–1887

“My mother, however, was still unwilling. She had begun making minute inquiries. Someone had 1883

Marriage to Kasturbai, at the age of 13. Influenced **told her that young men got lost in England.**

by friends started taking meat secretly as it was **Someone else had said that they took to meat; and** forbidden in his family faith of Vaishnavism. But stopped it soon to avoid having to lie to his **yet another that they could not live there without** parents.

liquor. ‘How about all this?’ She asked me.

I said ‘will you not trust me? I shall not lie to you.

1885

Stole a little gold from his brother’s armlet to clear **I swear that I shall not touch any of these things.’**

a debt, but felt ashamed and confessed to his father. ‘From that day, truth telling became a **I vowed not to touch wine, woman and meat.**

passion with me.’

This done, my mother gave her permission.”

1886

Father passed away.

1887

Passed Matriculation examination. Joined Shamaldas College, Bhavnagar. Friends suggest law studies in England.

3







Michaelmas. 1890—*continued.*

Thompson, Sidney Arthur	*Inner Temple*
Thomson, Harry Craufurd	*Middle Temple*
Torr, William George	*Inner Temple*
Tudor, Daniel Thomas	*Gray's Inn*
Turner, Richard Whitbourn	*Middle Temple*
Warden, Henry Walter	" "
Windnook, Hubert Bayley Drysdale	" "
Yeo, Gerald	*Inner Temple*

1891

Hilary.

Adams, William Henry	*Middle Temple*
Atkin, Percy Harland	" "
Bailey, John Cann	*Inner Temple*
Bateson, Alexander Dingwall	" "
Birch, Francis Herrick	" "
Bond, John Wentworth Garneys	" "
Brodhurst, Bernard Edward Spencer	" "
Buch, Trimbuckray Tricamray Mazmoonder	*Middle Temple*
Buller, Walter Leopold	*Inner Temple*
Burnett, William Freshfield	*Lincoln's Inn*
Charteris, Hon. Edward Evan	*Inner Temple*
Clegg, Thomas Bailey	*Gray's Inn*
Connolly, Paul	*Inner Temple*
Cutter, Thomas	*Gray's Inn*
De Vitré, Denis Frederick Denis	*Inner Temple*
Dove, Francis Thomas	*Lincoln's Inn*
Evans, Popyat Williams	*Inner Temple*
Evans, William Herbert	*Middle Temple*
Fraser, James Alexander	*Inner Temple*
[illegible], Arthur Lewis Roger	" "
Ganesh, Mohandas Karamchand	" "
Gates, Frank Campbell	*Lincoln's Inn*
Glover, Arnold	*Inner Temple*
Greig, Thomas	" "
Hardy, Harold	*Gray's Inn*
Henderson, James Sands	*Middle Temple*

1888–1891

“At the age of eighteen I went to England.

Everything was strange, the people, their ways, and even their dwellings. I was complete novice in the matter of English etiquette and continually had to be on my guard. Even the dishes that I could eat were tasteless and insipid. England 4 September, 1888

Left for England to become a barrister, **I could not bear, but to return to India was not to** leaving family at Rajkot.

be thought of. Now that I had come, I must finish the three years, said the inner voice. I passed my November, 1888

Admitted to Inner Temple.

examinations, was called to the bar on the 10th of June, 1890

June 1891, and enrolled in the High Court on the Introduced to ‘Gita’ which impressed him **11th. On 12th I sailed for home.”**

immensely and became the book of his daily reading.

September, 1890

Selected to the executive committee of London Vegetarian Society. Wrote a series of ten articles on vegetarianism.

June, 1891

Called to the bar. Enrolled in High court.

ગાંધી મોરબીવાલા સાદરકીત કુવેરા બા બત

ગોવિંદ સરટી ફીકેટ.

॥ શ્રી ॥

સ્વસ્તીશ્રી પોરબંદર સુબા કાઠીયા વ્રમ્યે ગોંડી સ્વસ્થાન જેતપરવાળા નાથા પુત્ર મોહનદાસ પોતા ના પીયાનાથ વાલે મુકામ્યુ પીયાણાથી કરીને ગાંધીપરની પરથી મેલકીને પાસ પોતાના સ્થાનમાં આ- વ્યા પેલા કુવેરી પરમાત પોતાના વડીલ ભાઇ લક્ષ્મીદાસને તથા તેના નીજ પોતોને સીધાવ્યા પ્રસ્તાવ સાથે નાથા આવીને આપણી આગલ કેને આનન્દ પ્રમાણ પ્રમાણે કેહાપુણી પ્રાપ્તીત થયા લિખી કરી આપ્યા છે આ કારણે પોહાન પડીતોને પણ પાસે હાજર રાખ્યા હતા તેમોને પણ નીચે સહી કેવામાં આવી છે. સંવત ૧૯૪૭ ના આષાઢ સુદ ૧ ને મોમે.

૧ મોર મંગલાણ નરસનાણ મોઢણી દ. પોતો

૧ મોર જી ૦ રણછોડદાસ ઉદેશર દ. પોતો.

Vora Govindsingh Khat

Chand



શ્રીમદ્ રાજચંદ્ર અને મહાત્મા ગાંધીજી



1891–1893

“During my professional work it was my habit never to conceal my ignorance from my clients or my colleagues. Wherever I felt myself at sea, I would advise my client to consult some other counsel, or if he preferred to stick to me, I would ask him to let me seek the assistance of senior counsel. This frankness earned me the unbounded affection and trust of my clients. This affection and trust served me in good stead in my public 5 July, 1891

Reached Bombay from London. Received the news **work.”**

of death of mother.

July, 1891

Introduced to Rajchandrabhai, influenced by him most profoundly.

May, 1892

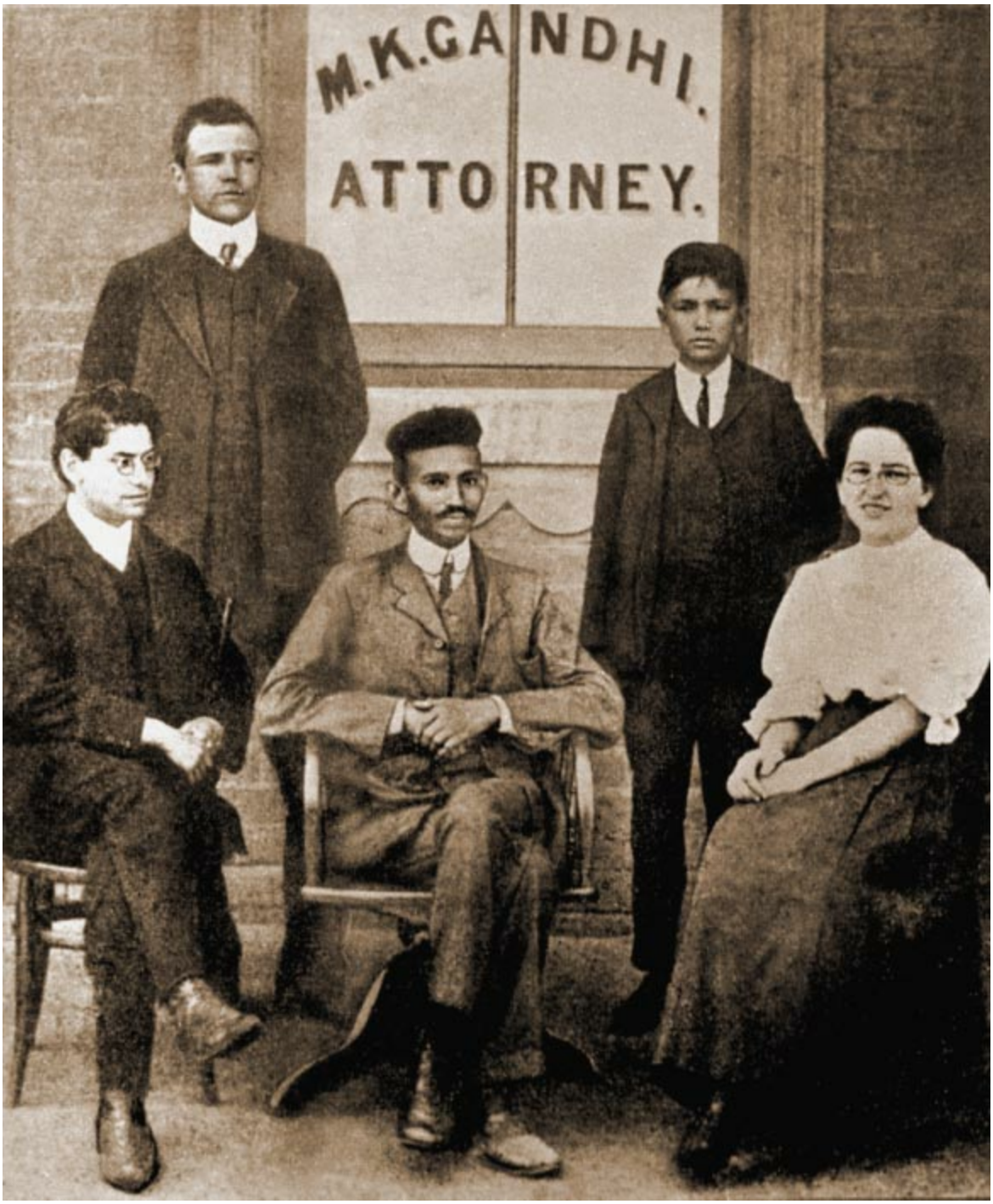
Came to Bombay to start legal practice in High Court. Failed to conduct the first case, and did not go to court again. After six months returned to Rajkot, working at drafting petitions.

1893

Accepted an offer to work as a barrister for Dada Abdulla & Co., a business firm in South Africa.

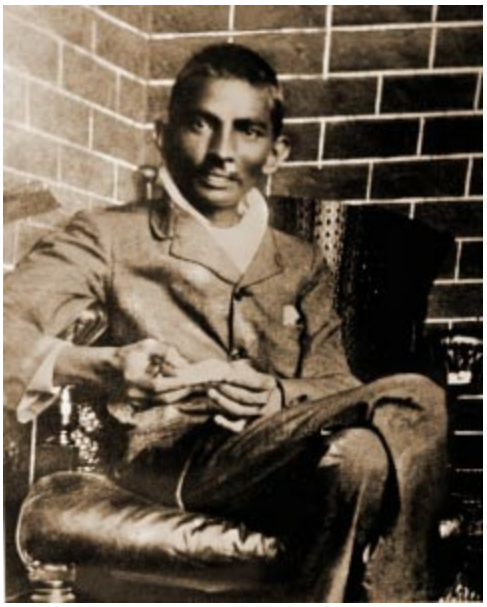
5




M.K.GANDHI.
ATTORNEY.









1893–1901

“The year’s stay in Pretoria was a most valuable experience in my life. Here it was that I had opportunities of learning public work and acquired some measure of my capacity for it. Here it was that the religious spirit within me became a living force, and here too I acquired a true June, 1893

Reached South Africa. First personal experience **knowledge of legal practice.”**

of racial discrimination.

April, 1894

“I realized that the true function of a lawyer was Resolved the case of

Dada Abdulla through compromise and arbitration.

to unite parties. The lesson was so indelibly burnt into me that a large part of my practice as a lawyer August, 1894

Founded Natal Indian Congress to fight against **was occupied in bringing about private** apartheid.

compromises of hundreds of cases. I lost nothing September, 1894

thereby, not even money, certainly not my soul."

Admitted to Natal Supreme Court.

July, 1896

Returned to India for six months. Meetings with Tilak, Gokhale and other leaders. Published the

'Green Pamphlet' regarding the grievances of Indians in South Africa.

January, 1897

Assaulted by mob on landing in Durban.

1899

Organised Ambulance Corps during Boer war.

1901

Sailed for India promising to return within a year, if needed.

6















1902–1908

“I thus made an intimate study of the hard condition of the Indian settlers, not only by reading and hearing about it, but by personal experience. 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.”

“It has always been a mystery to me how men can feel themselves honoured by the humiliation of their fellow-beings.”

“If I found myself entirely absorbed in the service December, 1902

of the community, the reason behind it was my Return to South Africa.

desire for self-realization. I had made the religion February, 1903

Decided to settle down in Johannesburg.

of service my own, as I felt that God could be Enrolled in Bar of the Transvaal Supreme Court.

realized only through service. And service for me was the service of India, because it came to me 4 June, 1903

‘Indian Opinion’ commenced publication.

without my seeking, because I had an aptitude for October, 1904

it. I had gone to South Africa for travel, for Read Ruskin's 'Unto this last', **finding an escape from Kathiawar intrigues and** while travelling to Durban.

for gaining my own livelihood. But as I have said, November, 1904

Founded the Phoenix settlement **I found myself in search of God and striving for self-realization."**

June, 1906

Led Indian Ambulance Stretcher Bearer Corps, during Zulu rebellion.

July, 1906

Took the vow to observe brahmacharya for life in thought, word & deed.

1907

Organised & led protests against the Asian Registration Bill, the struggle called 'Satyagraha'.

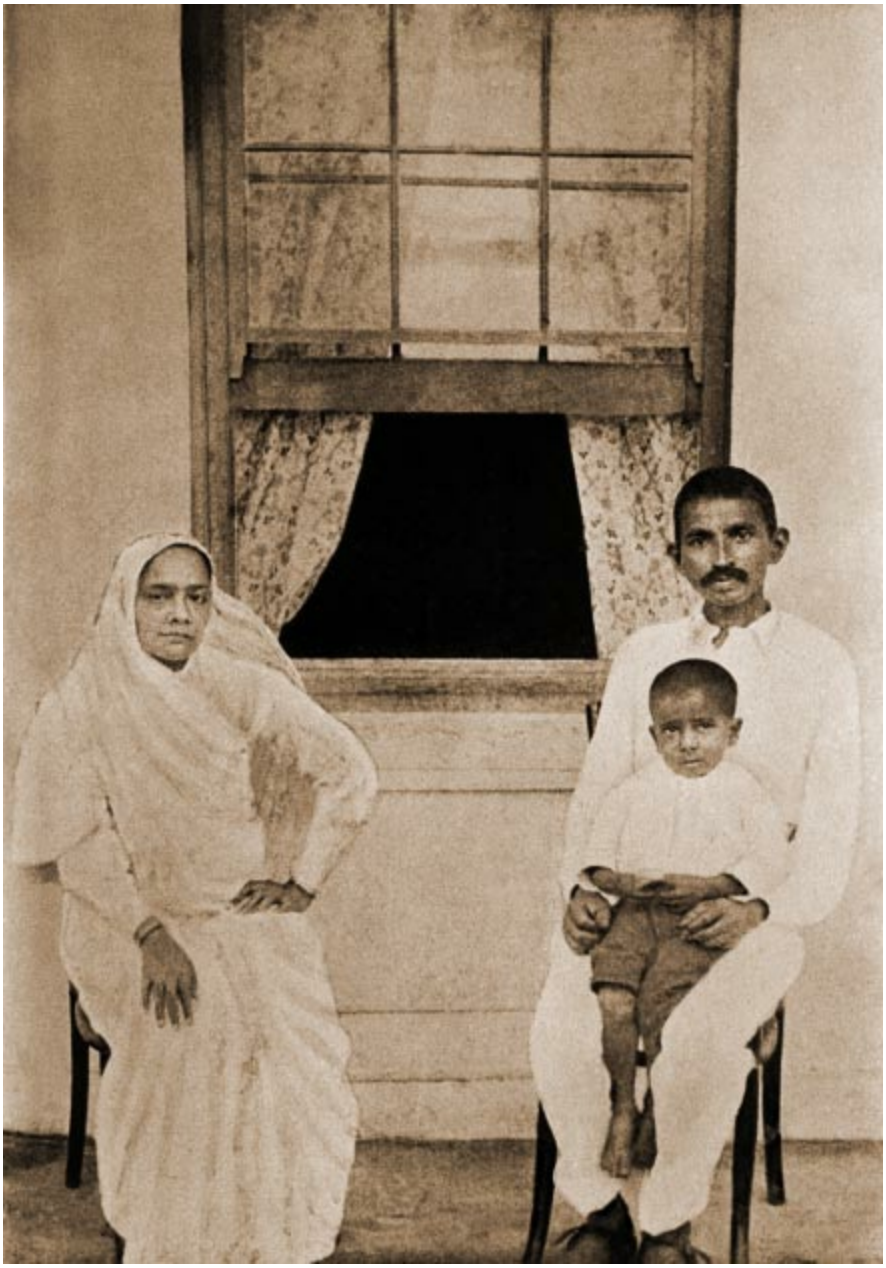
6 October, 1908

Arrested at Volksrust for entering Transvaal without registration certificate.

7











“She preferred to loose herself in me, so she became my better half. She was a woman of assertive nature. In my younger days, I considered that to be her rigidity. But the satyagrahi temperament made her my teacher unconsciously, 1909–1914

in the art and practice of the non-violent non-cooperation.”

“After much discussion and fullest thoughts I undertook the Brahmcharya Vrata(celibacy) in the year 1906. Till I decided to do so, I had not consulted my wife about it. There was no protest from her.

We were an unusual couple. Our ties became stronger than ever before. It gave me great pleasure. We ceased to be two separate persons.

Even though I did not want it, she preferred to loose herself in me.”

10 January, 1909

Kasturba seriously ill. Operated upon.

“I believed, at the time of which I am writing, 13 - 22 November, 1909

that in order to look civilized, our dress and Wrote ‘Hind Swaraj’ in Gujarati on board

‘S. S. Kildona Castle.’

manners had as far as possible to approximate to May, 1910

the European standard. Because, I thought, only Letter from Leo Tolstoy - describing Passive Resistance as of great **thus could we have some influence, and without** importance not only for India but for all **influence it would not be possible to serve the** humanity.

June, 1910

community. I therefore determined the style of Tolstoy Farm established for use of **dress for my wife and children. In the same spirit** Passive Resisters and their families.

October, 1912

and with even more reluctance they adopted the Gopalkrishna Gokhale arived in South Africa to investigate the situation of Indians.

use of knives and forks. When my infatuation for 19 April, 1913

these signs of civilization wore away, they gave up Kasturba Gandhi decided to join struggle and court arrest.

the knives and forks. But I can see today that we 25 September, 1913

Refused to leave compartment reserved for **felt all the freer and lighter for having cast off the** Europeans as ordered by conductor.

tinsel of ‘civilization’.”

6 November, 1913

Led the ‘Great March’ consisting of 2037 men, 127

women & 57 children from Charlestown. Arrested at Palmford.

26 June, 1914

Passing of Indian Relief Bill ended a struggle of 8

years.

July, 1914

Farewell meeting in Town Hall, Durban, addressed Gandhi as ‘Deshbhakta Mahatma’.

December, 1914

Sailed for India, with Kasturba.

8















1915–1917

“Our creed was devotion to truth and our business was the search for and insistence on truth. I wanted to acquaint India with the method I had tried in South Africa, and I desired to test in India the extent to which its application might be possible. So my companions and I selected the name ‘Satyagraha Ashram’, as conveying both our goal and our method of service.”

1915

Warm reception throughout India.

“The aim of this Ashrama is to receive education which is not against the welfare of the world and 25 May, 1915

Started Kochrab Ashram in Ahmedabad.

which is for the service of the country and to make continuous efforts towards the service of the 26 June, 1915

Awarded Kaiser-i-Hind medal, for services to **country.”**

British Empire.

6 February, 1916

Lecture in Banaras on the foundation laying ceremony of the Hindu University which had a great impact.

7 June, 1916

First meeting with Vinoba Bhave, Ahmedabad.

March, 1917

Visit to Champaran, Bihar to investigate & fight for Indigo worker’s rights.

Special Supplement.

The Bombay Chronicle

FOUNDED BY SIR P. M. MEHTA IN 1913.

BOMBAY: FRIDAY, JULY 1, 1921. PRICE ONE ANNA

MANDVI'S RESPONSE.

OVER A LAKH COLLECTED.

MAHATMA'S APPEAL TO LADIES.

KUMPTA OVER SUBSCRIBES ITS QUOTA.

RAO BAHADUR'S CONTRIBUTION.

THE CRORE EXCEEDED.



INDIA'S "MIRACLE-WORKER."

BENGAL GIVES 25 LAKHS.

According to the latest information, the crore that Mahatma Gandhi asked the country to contribute to the Tilak Swaraj Fund has been exceeded, Bengal's contribution amounting to Rs. 25 lakhs.

The following are the total amounts contributed by the different provinces up to date :—

Province	Rupees in lakhs
Bombay City	47
Bengal	25
Central and Berars	6
Punjab	5
Madras and Andhra	4
C. P. and Berar	3
Hyderabad (including Sholapur suburb)	3
Sind	3
Bihar	2
United Provinces	2
Karnatak	1
Delhi	1
Ajmere and Merwara	1/2
Orissa, Assam etc.	1/4
Total	107

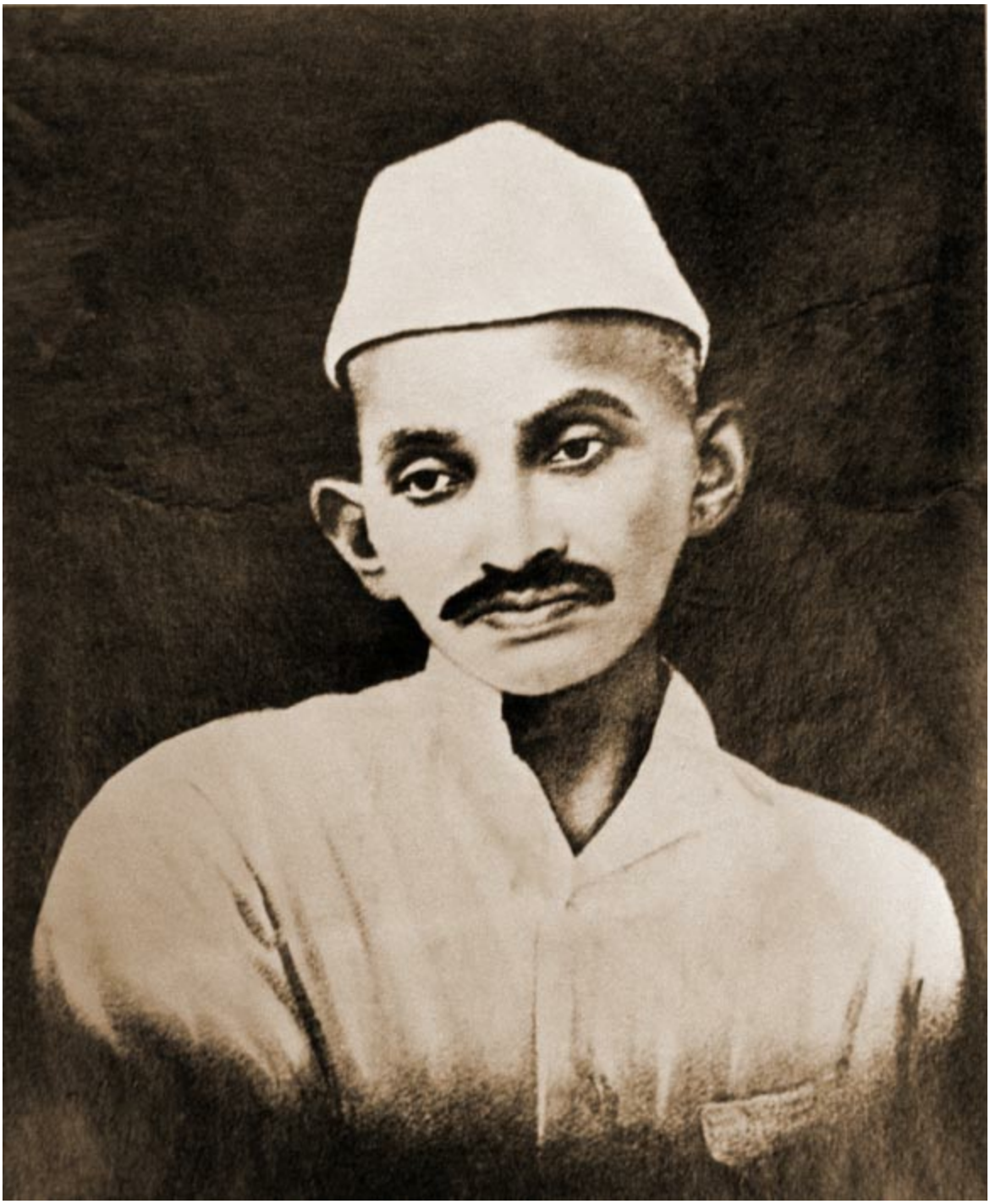
BENGAL'S SPLENDID RESPONSE.

CONTRIBUTION OF 25 LAKHS

COLLECTIONS IN MADRAS

SIMLA GIVES RS.

STUDENTS AT LUCKNOW





Mahatma Gandhi's Appeal

TO THE BOMBAY PUBLIC

IN SUPPORT OF

Mr. B. G. HORNIMAN.

On Sunday the 13th May 1919

1 There should be Hartal

IN BOMBAY CITY ONLY

2 Citizens should fast for 24 hours.

3 Citizens should remain indoors, hold family prayers, and devote the day to the reading of Scriptures.

But

1 No pressure whatever against the suppression of Hartal.

2 No obstructions of tram cars or traffic.

3 People should not walk in groups on the streets.

4 Implicit obedience to Police Orders, and Instructions of Volunteers and Management.



નવજીવન.


Young India

Edited by M. K. Gandhi

NOTES AND NEWS.

1918–1921

“The Government acts according to its whims even when the people are absolutely right.

Under this condition, it is my advice that if the Government does not accept our demand we should tell it that we are not going to pay the revenue and are ready to bear the result whatever January – March, 1918

it may be. To say ‘no’ assertively for the sake of Mill worker’s strike in Ahmedabad.

October, 1918

truth is truly Satyagraha.”

Affected by illness, condition very serious.

February, 1919

“Passive resistance is an all-sided sword; it can be Initiated contrywide civil disobedience campaign against Rowlatt Bill. Satyagraha pledge at **used anyhow; it blesses him who uses it and him** Sabarmati Ashram meeting.

against whom it is used. Without drawing a drop 7 April, 1919

First issue of ‘Satyagraha’ published without **of blood it produces far reaching results.**

registration.

It never rusts and cannot be stolen. Disobedience 13 April, 1919

Massacre at mass meeting at Jalianwala Bag, **to be civil must be sincere, respectful, restrained,** Amritsar. Nationwide hartals and protests.

never defiant, must be based upon some well-April, 1919

72 hours fast to protest against police firing in understood principles, must not be capricious and Bombay.

7 September, 1919

above all, must have no ill-will or hatred behind Editorship of ‘Navjivan’.

it.”

8 October, 1919

First issue of ‘Young India’, under Gandhiji’s editorship.

31 August, 1920

Took pledge to wear Khadi for life.

31 July, 1921

Historic meeting to inaugurate swadeshi campaign with bonfire of foreign cloth, in Bombay.

22 September, 1921

Took to loin cloth.

November, 1921

Fast for peace & communal amity in Bombay.

10











1922–1929

“I should explain why, from a staunch loyalist and co-operator, I have become an uncompromising disaffectionist and non-co-operator.

“I came reluctantly to the conclusion that the British connection had made India more helpless than she ever was before, politically and economically.

“The greatest misfortune is that the Englishmen and their Indian associates in the administration 8 February, 1922

of the country do not know that they are engaged Decision to stop civil disobedience due to violence in the crime I have attempted to describe.

in Chauri Chora.

“I have no personal ill will against any single 12 February, 1922

Five day fast as penance for Chauri Chora administrator. But I hold it to be a virtue to be incidents.

disaffected towards a Government which in its 10 March, 1922

totality has done more harm to India than any Arrested & taken to Sabarmati Jail. Shifted to previous system.

Yervada Jail on March 22.

“I have rendered a service to India and England by 12 January, 1924

Operated in Jail for appendicitis. Released on showing in non-co-operation the way out of the February 5th.

unnatural state in which both are living if you feel September, 1924

that the law you are called upon to administer is 21 days fast as penance and prayer following an evil and that in reality I am innocent; or to Hindu-Muslim riots in Kohat.

inflict on me the severest penalty if you believe 26 December, 1924

that the system and the law you are assisting to Presidential address at Indian National Congress 39th Session in Belgaum.

administer are good for the people of this country and that my activity is, therefore, injurious to the 24 November, 1925

Fast for seven days due to moral lapses in the public will.”

Ashram.

22 May, 1928

Fast for three days for moral lapse of an ashram inmate.

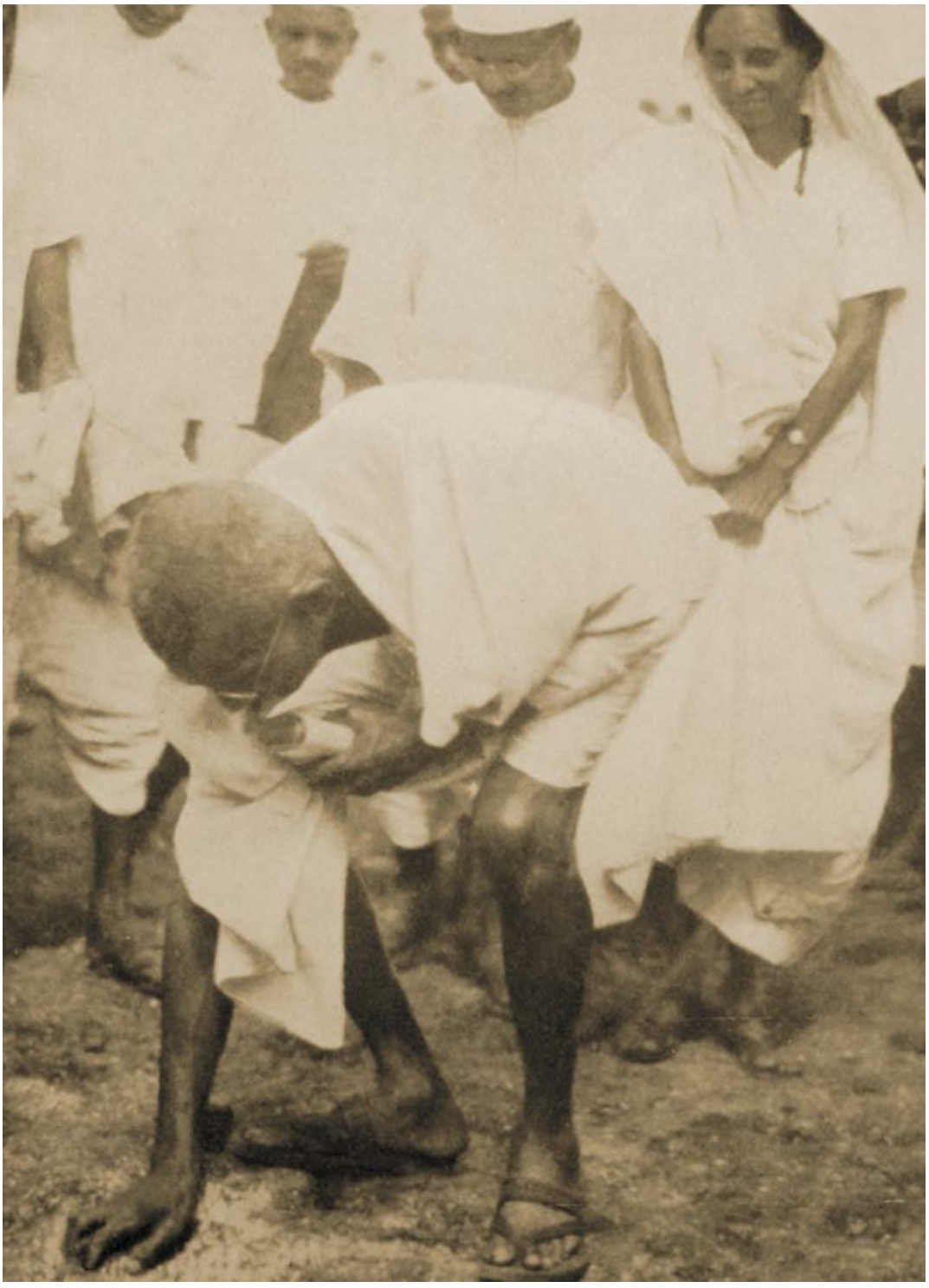
31 December, 1929

Gandhiji’s resolution on Complete Independence adapted at open session of Congress, in Lahore.









1930–1931

“I am an experienced criminal. I was jailed in the March of 1922, but that was not so far the first time. In South Africa, I was already declared

guilty three times and the South African Government then considered me a dangerous prisoner. So I was being shifted from a one jail to another. This gave me much experience of prison life.

Before going to the jail in India, I had already gained experience of six prisons and I had come into contact with as many supreintendents and many more jailors. So, when, on the lovely night of 10th March, I was taken to the Sabarmati jail 12 March, 1930

Dandi March started, with the vow that till with brother Banrker, I did not feel anything new independence is won, will not return to ashram.

as one feels when he has a new and sudden 6 April, 1930

experience. I only felt that I was shifting from one Broke Salt Law by picking up natural salt from house to another to get more triumphs of love."

sea shore at Dandi.

5 May, 1930

Arrested early morning at Karadi. Taken to Yervada Jail.

1 January, 1931

Released from Yervada Jail.

12









1931

“My notion of Poorna Swaraj is not isolated independence but healthy and dignified independence. My nationalism, fierce though it is, is not exclusive, is not devised to harm any nation or individual.”

“It is complete independence of alien control and complete economic independence. So at one end you have political independence, at the other the economic. It has two other ends. One of them is moral and social, the corresponding end is Dharma, i.e. religion in the highest sense of the term. It includes Hinduism, Islam, Christianity, 23 February, 1931

Congress working committee gives full authority etc., but is superior to them all. Let us call this the to negotiate with the viceroy.

square of Swaraj, which will be out of shape if any 4 March, 1931

of its angles is untrue.”

Gandhi-Irwin Pact signed.

29 August, 1931

Left for England to attend Round Table Conference.

5 November, 1931

Attended royal reception at Buckingham Palace in his usual dress.

1 December, 1931

Talks at Round Table Conference fail.

28 December, 1931

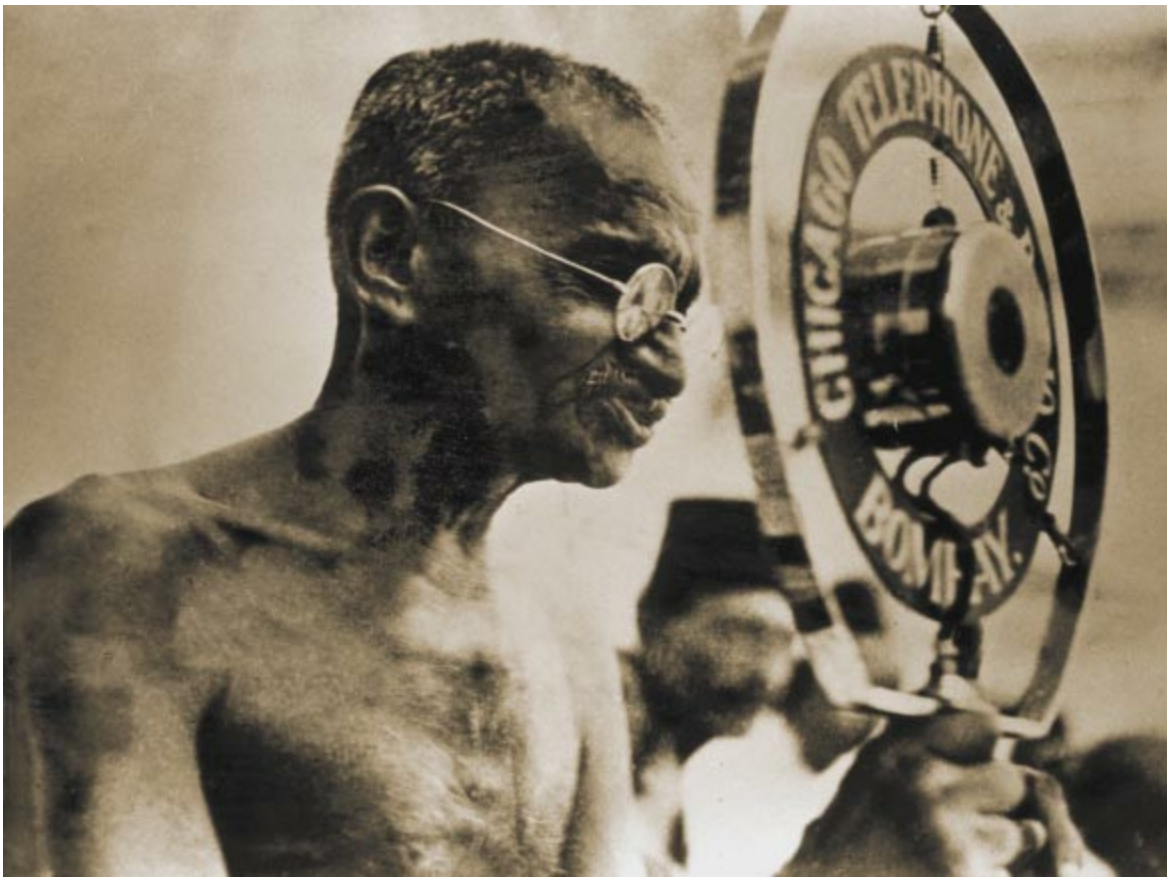
Return to Bombay.

13











1932–1933

3 January, 1932

Warned Viceroy, “We have no alternative but to restart struggle”.

4 January, 1932

Arrested in Bombay at 3 am, taken to Yervada Jail.

20 September, 1932

Fast unto death started in Yervada Jail.

26 September, 1932

Government concedes the demands to have freedom of correspondence and interviews for Harijan work. Fast ends.

3–4 December, 1932

“Untouchability as it is practised in Hinduism Fast in Yervada Jail for entry of Harijans to today is, in my opinion, a sin against God and Guruvayoor temple.

man and is, therefore, like a poison slowly eating 8–29 May, 1933

into the very vitals of Hinduism. In my opinion, Fast in Yervada Jail.

it has no sanction whatsoever in the Hindu 18–24 August, 1933

Shastras taken as a whole.”

Fast in Yervada Jail. Condition serious, shifted to Sasoon Hospital.

“Swaraj is a meaningless term, if we desire to keep 24 August, 1933

a fifth of India under perpetual subjection, and Released from Jail.

deliberately deny to them the fruits of national culture. We are seeking the aid of God in this great purifying movement, but we deny to the most deserving among His creatures the rights of humanity. Inhuman ourselves, we may not plead before the Throne for deliverance from the inhumanity of others.”













1934–1936

“Khadi to me is the symbol of unity of Indian humanity, of its economic freedom and equality.”

“Moreover, Khadi mentality means decentrali-zation of the production and distribution of the necessaries of life.”

“Village economy cannot be complete without the essential village industries such as hand-grinding, hand-pounding, soap-making, paper-making, match-making, tanning, oil-pressing, etc.

Congressmen can interest themselves in these and, 30 October, 1934

if they are villagers or will settle down in villages, Statement in Wardha: ‘I am interested now only in they will give these industries a new life and a new constructive work’.

dress. All should make it a point of honour to use 14 December, 1934

All India Village Industries Association founded in only village articles whenever and wherever Wardha.

available.”

2 January, 1935

“When we have become village-minded, we will Laid foundation of Harijan Colony in Delhi.

New constitution of Harijan Sevak Sangh not want imitations of the West or machine-made approved.

products, but we will develop a true national taste 16 June, 1936

in keeping with the vision of a new India in which Went to live in his hut at Segaon.

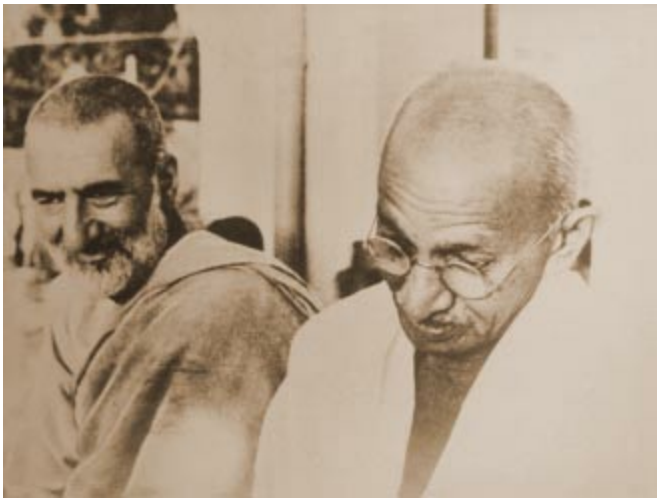
pauperism, starvation and idleness will be November, 1936

unknown.”

All temples in Travancore opened to all Hindus, by the Ruler of Travancore.

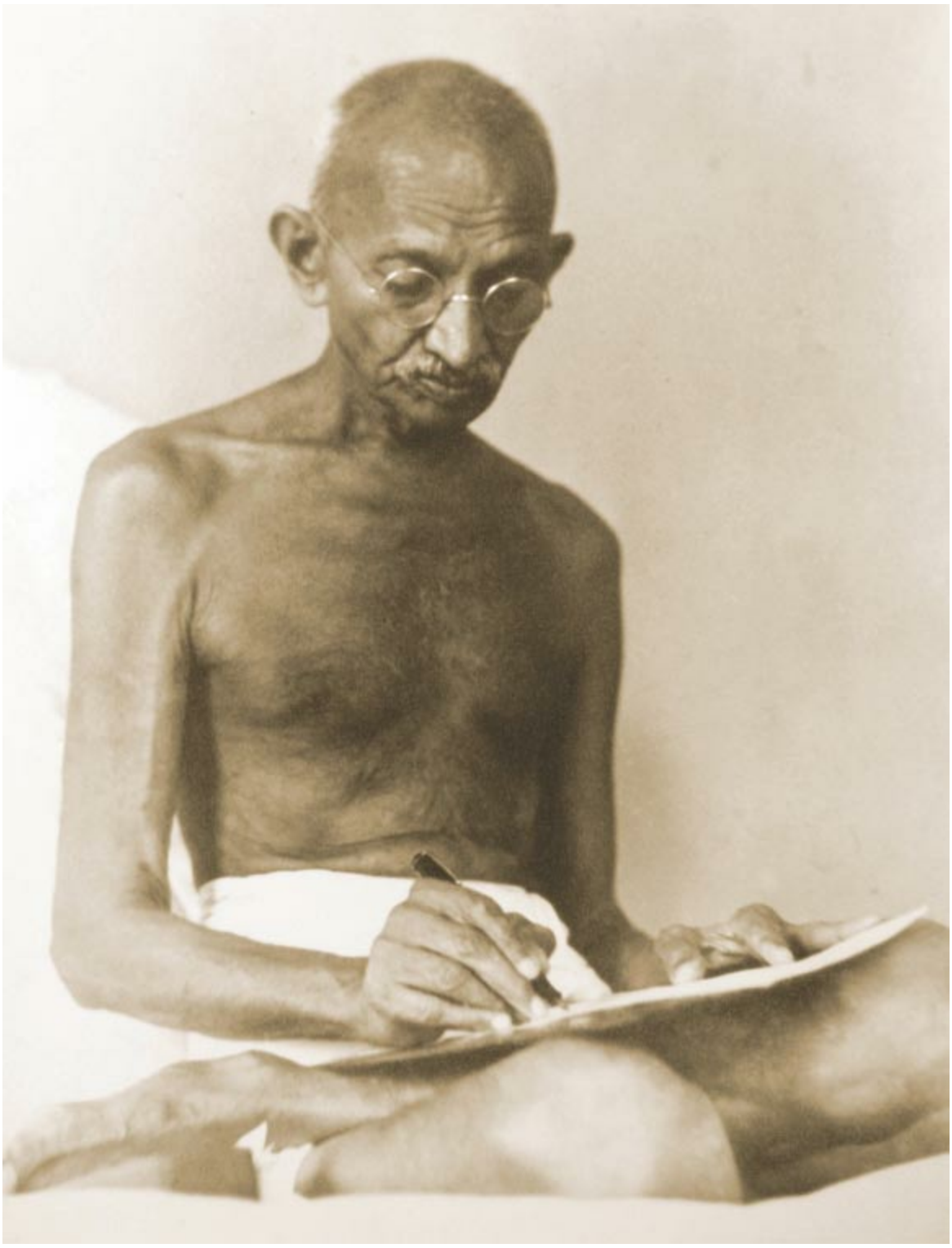
Foundation of All India Goseva Sangh.

15









1937–1940

“If we are to make good our claim as one nation,we must have several

things in common.

16 March, 1937

We have a common culture running through a Congress working committee agrees to accept office in provinces where congress is in majority, variety of creeds and subcreeds. We have common provided Governor promises non-interference.

disabilities. I am endeavouring to show that a 26 March, 1937

common material for our dress is not only Convocation Address of Dakshina Bharat Hindi desirable but necessary. We need also a common Prachar Sabha.

language not in supersession of the vernaculars, Netaji Subhashchandra Bose elected President at but in addition to them."

Haripura congress.

"The highest development of the Indian mind February, 1938

Congress working committee discussion at must be possible without a knowledge of English.

Segaon.

It is doing violence to the manhood and specially May, 1938

the womanhood of India to encourage our boys Arrival in Nowshera for tour of North West frontier and girls to think that an entry into the best at the invitation of Khan Abdul Gaffar Khan.

society is impossible without a knowledge of 30 December, 1938

English. It is too humiliating a thought to be Maganwadi Khadi & Village Industries Museum and Industrial School opened.

bearable. To get rid of the infatuation for English is one of the essentials

of Swaraj.”

3–7 March, 1939

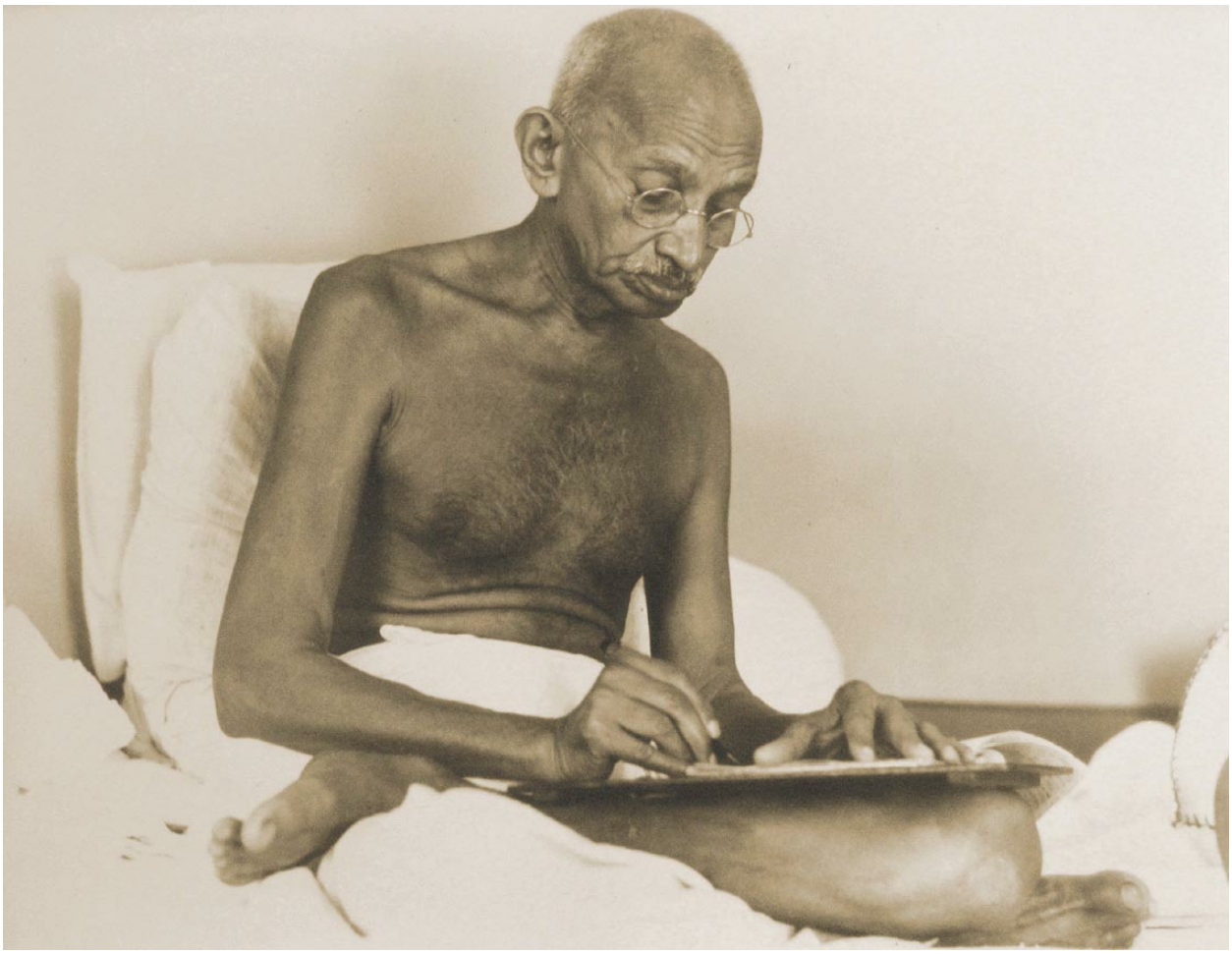
Fast in Rajkot, as ruler did not agree to promise given to people.

18–19 February, 1940

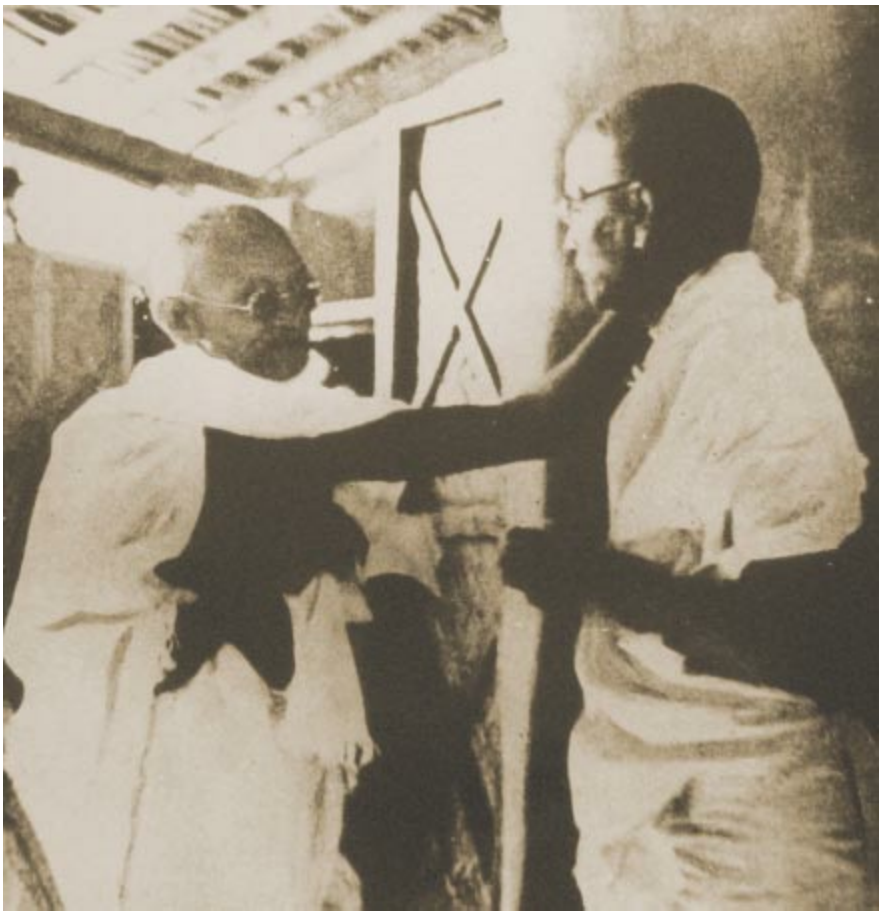
Visit to Santiniketan

5 March, 1940

The name of Segaon changed to Sevagram.



Do or die





1940–1942

Satyagraha is one of the most powerful methods of direct action, a Sayagrahi exhausts all other means before he resorts to Satyagraha. He will, therefore, constantly and continually approach the constituted authority, he will appeal to public opinion, educate public opinion, state his case calmly and coolly before everybody who wants to listen to him and only after he has exhausted all these avenues will he resort to Satyagraha. But when he has found the impelling call of the inner voice

within him and launches out upon Satyagraha he has burnt his boats and there is no receding.

“I wish you understand what Congress demands when there is still some sand in the bottle. It demands independence. You may call it anything....I do not know the direction in which I 15 October, 1940

Announced that Vinoba would commence will be led by my method. I may have to go in the

’Direct Action’.

opposite direction. The respect of the human 13 January, 1941

temperament demands that we should resist the Statement in Sevagram ‘Once the fight is on there struggles that come in our lives.”

is no question of going back... Everybody will have to be own leader’.

8 August, 1942

Quit India Resolution passed in AICC at Bombay.

9 August, 1942

Arrested and taken to Aga Khan Palace. Nationwide arrest of Satyagrahis.









1942–1944

“How much Ba desired to be released from the jail? But I know that she could not have met a better death than this. Both Ba and Mahadev have sacrificed their lives on the altar of independence.

Both have become immortal.”

15 August, 1942

Mahadevbhai Desai passes away in Jail.

10 February, 1943

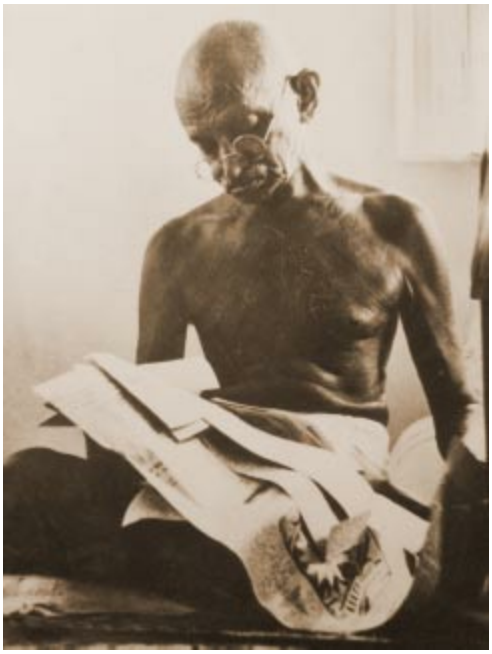
Fast started in Jail. Letter to Viceroy, “My fast is not blackmail. No possibility of justice here so I approach God for it”.

22 February, 1944

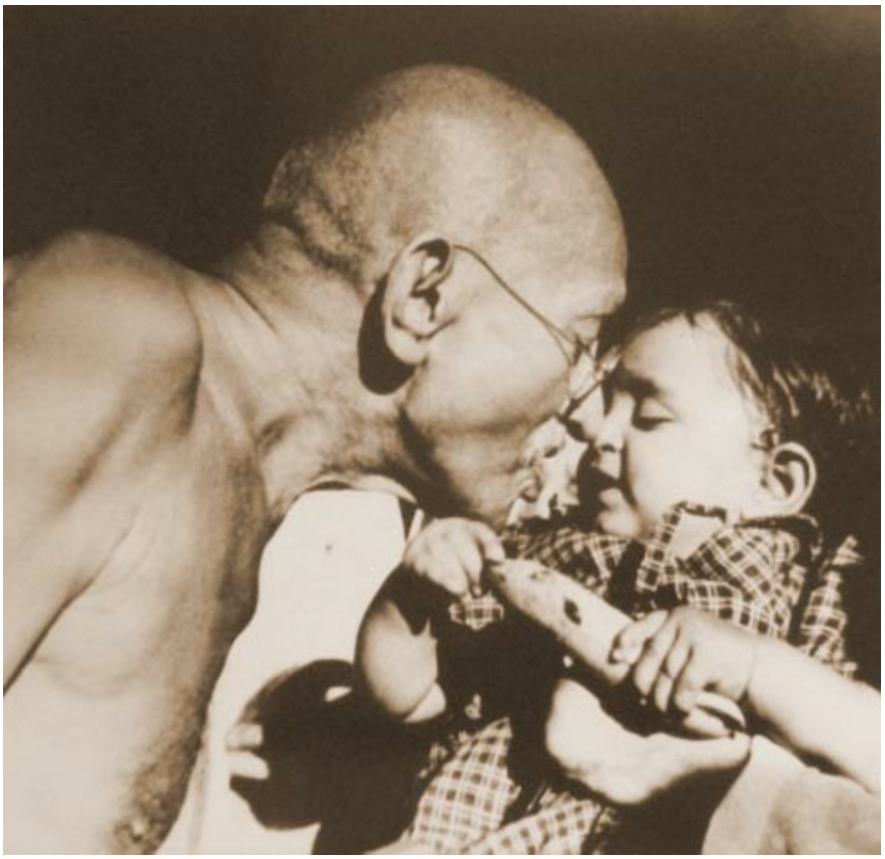
Kasturba passes away in Jail after prolonged illness.

6 May, 1944

Released from imprisonment.









1944–1945

“This I know that if India comes to her own demonstrably through non-violent means, India will never want to carry a vast army, an equally grand navy and a grander air force.

If her self-consciousness rises to the height necessary to give her a non-

violent victory in her fight for freedom, the world values will have changed and most of the paraphernalia of war would be found to be useless. Such an India may be a mere dream, a childish folly. But such in my opinion is undoubtedly the implication of an India becoming free through non-violence.

When that freedom comes it will have come through a gentlemanly understanding with Great Britain. But then it will not be an imperialistic, haughty Britian manoeuvring for world supermacy, but a Britain humbly trying to serve the common end of humanity."

"I feel in the innermost recesses of my heart that the world is sick unto death of blood-spilling.

May, 1944

Recuperation in Bombay. Statement in Panchgani The world is seeking a way out, and I flatter

'Really speaking Satyagraha has not even started'.

myself with the belief that perhaps it will be the 26 November, 1944

privilege of the ancient land of India to show that Kasturba Memorial Trust formed.

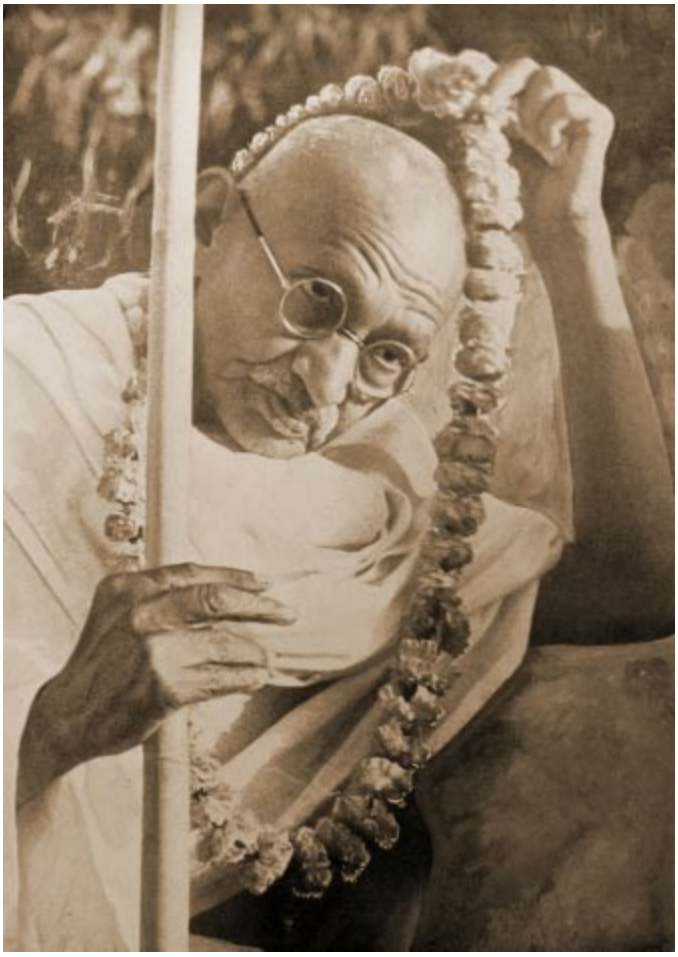
way out to the hungering world."

August, 1945

USA drops atom bomb on Hiroshima & Nagasaki.

Japan surenders. Gandhiji pleads not to humiliate the defeated (Germany and Japan).









1945–1946

This office-holding is a step towards either greater prestige or its total loss. If it is not to be a total loss, the ministers and the legislators have to be watchful of their own personal and public conduct. They have to be, like Caesar's wife, above suspicion in everything. They may not make private gains either for themselves or for their relatives or friends. If the

relatives or friends get any appointment, it must be only because they are the best among the candidates, and their market 15 June, 1945

value is always greater than what they get under Viceroy places new proposals before Indian leaders.

the Government. The ministers and the legislators of the Congress ticket have to be fearless in the 21 June, 1945

Given full authority with congress president performance of their duty. They must always be Maulana Azad for negotiations at Simla ready to risk the loss of their seats or offices.

Conference.

Offices and seats in the legislatures have no merit 25 June, 1945

outside their ability to raise the prestige and Simla Conference under the presidentship of Lord Wavell.

power of the Congress. And since both depend wholly upon the possession of morals, both public 11 July, 1945

Failure of Simla Leaders Conference, as and private, any moral lapse means a blow to the Muslim League refuses to accept names for Congress.

Interim Government.

18-19 May, 1946

Meeting with British Cabinet Delegation.

24 August, 1946

New Interim Government led by Jawaharlal Nehru assumes office.

September, 1946

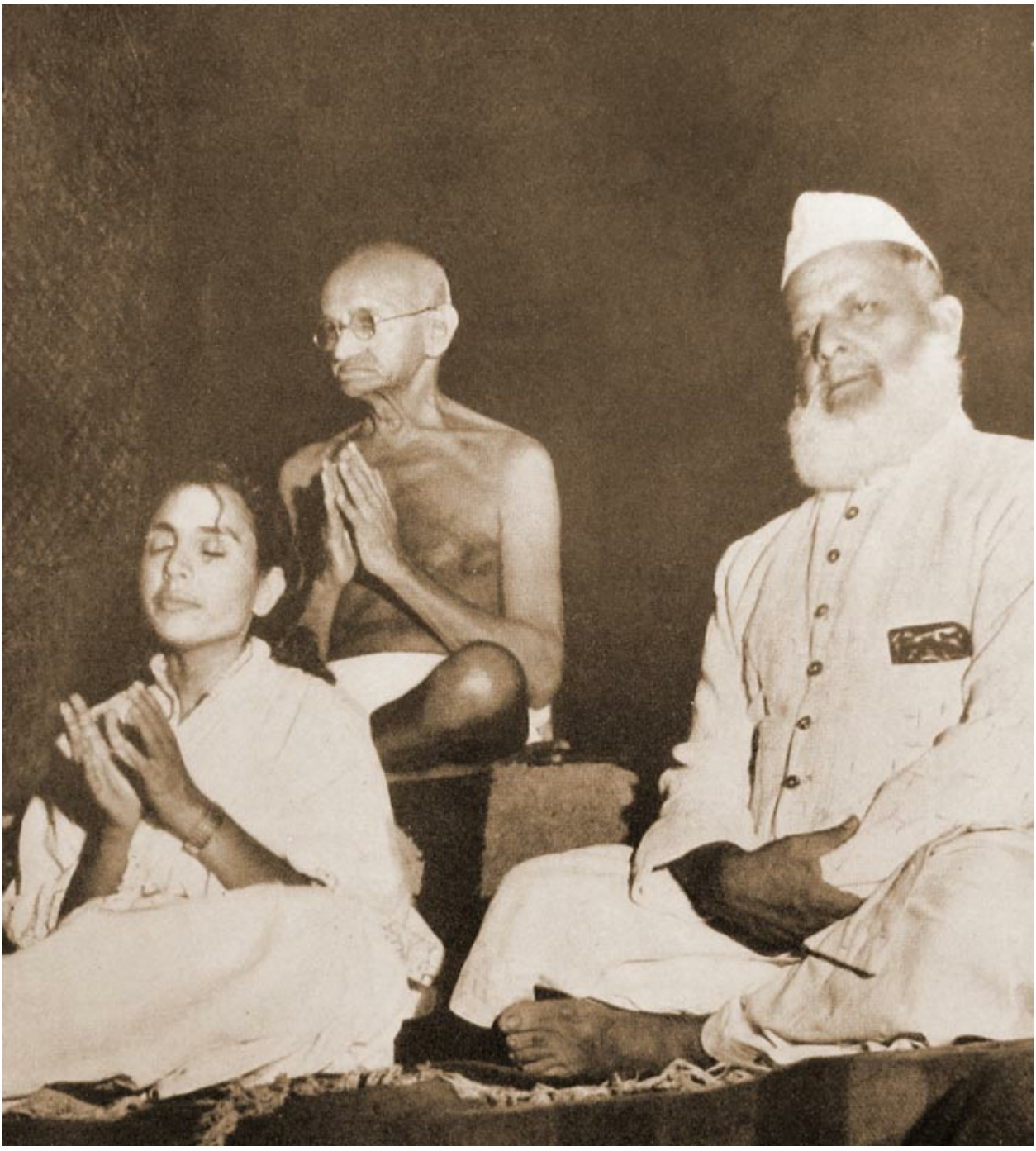
Communal tensions in many parts of India.

20









1946

“What policy the National Government will adopt I cannot say. I may not even survive it much as I would love to. If I do, I would advise the adoption of non-violence to the utmost extent possible and that will be India’s great contribution to the peace of the world and the

establishment of a new world order. I expect that with the existence of so many marital races in India, all of whom will have a voice in the government of the day, the national policy will incline towards militarism of a modified character. I shall certainly hope that all the efforts to show the efficacy of non-violence as a political force will not have gone in vain and a strong party representing true non-violence will exist in the country."

1 April, 1946

Reached Delhi & stayed at Valmiki temple.

Discussion with British Cabinet Mission.

May, 1946

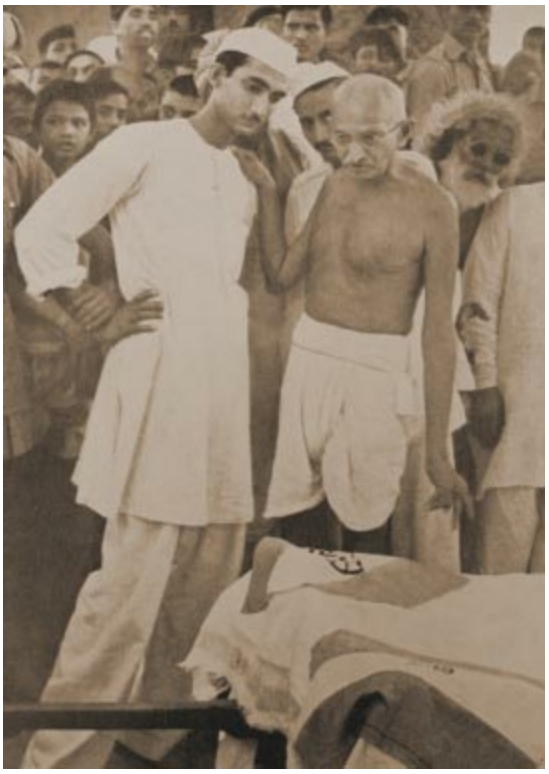
Meeting with Viceroy & Cabinet Mission.

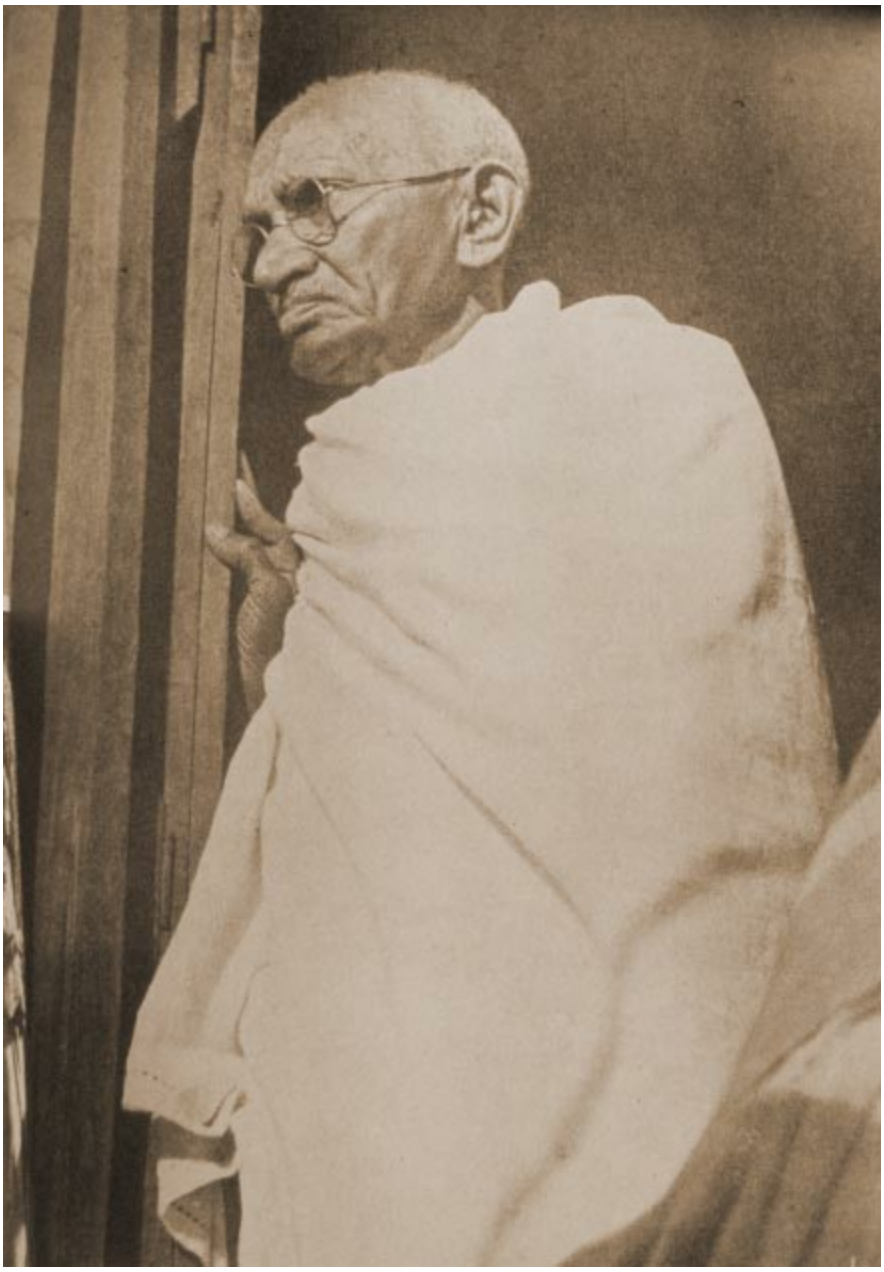
16 June, 1946

The viceroy invited 14 members of Congress, Muslim League & other minorities to join Interim Government.

August, 1946

Working committee meeting in Sevagram.









1946–1947

“Truly speaking my life is dedicated to prove that Hindu-Muslim co-operation is our inevitable condition for India’s freedom.”

October, 1946

Inhuman atrocities started in Noakhali & other districts of West Bengal. Communal riots in Bihar.

6 November, 1946

Noakhali tour started.

5 January, 1947

Walking tour of Noakhali.

February – March, 1947

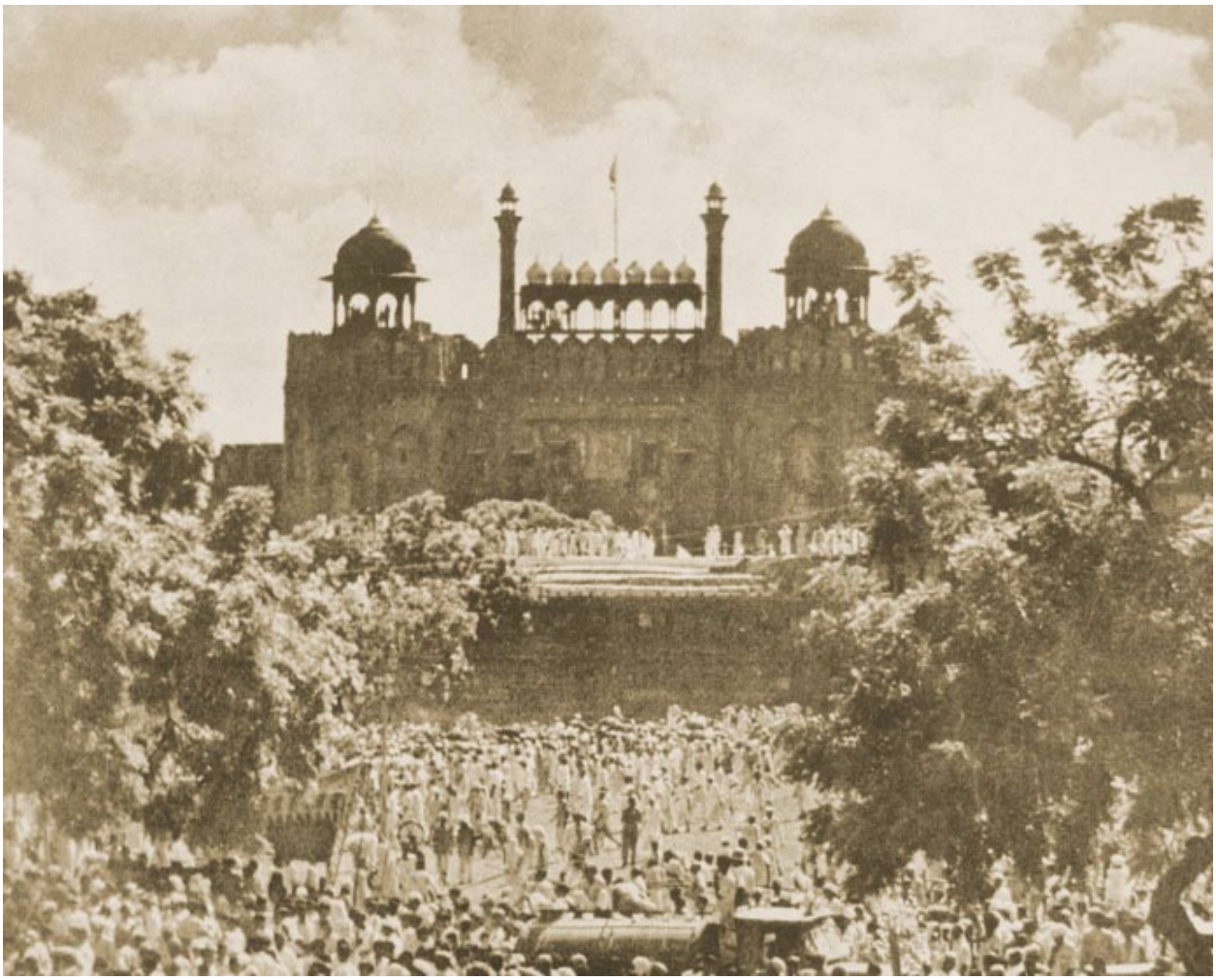
Recurrence of riots in Bihar tour.

13 June, 1947

Partition announced officially.









1947

“If I want freedom for my country, believe me, if I can possibly help it, I do not want that freedom in order that I, belonging to a nation which counts one-fifth of the human race, may exploit any other race upon earth, or any single individual. If I want that freedom for my country, I would not be deserving of that freedom if I did not cherish and treasure the equal right of every other race, weak or strong, to the same freedom.”

11 August, 1947

Visited riot affected areas in Calcutta.

15 August, 1947

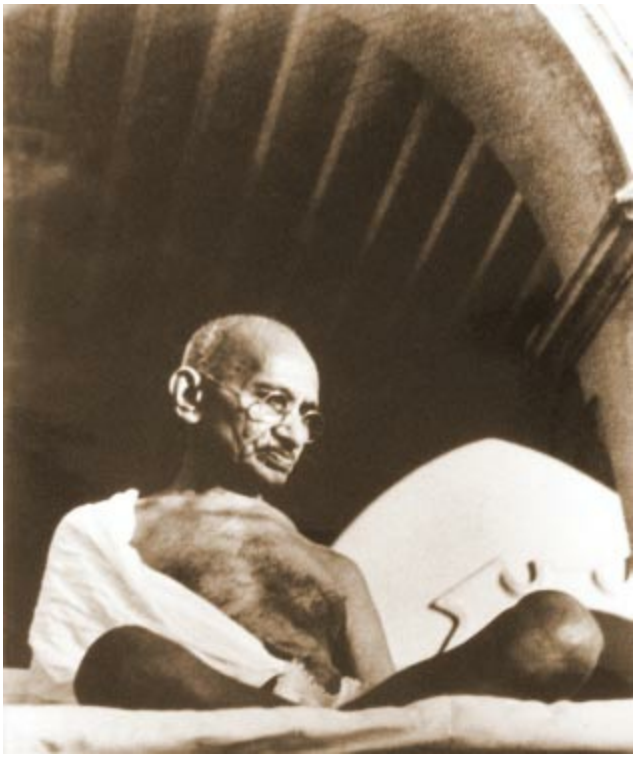
India gets independence. Gandhiji observed 13

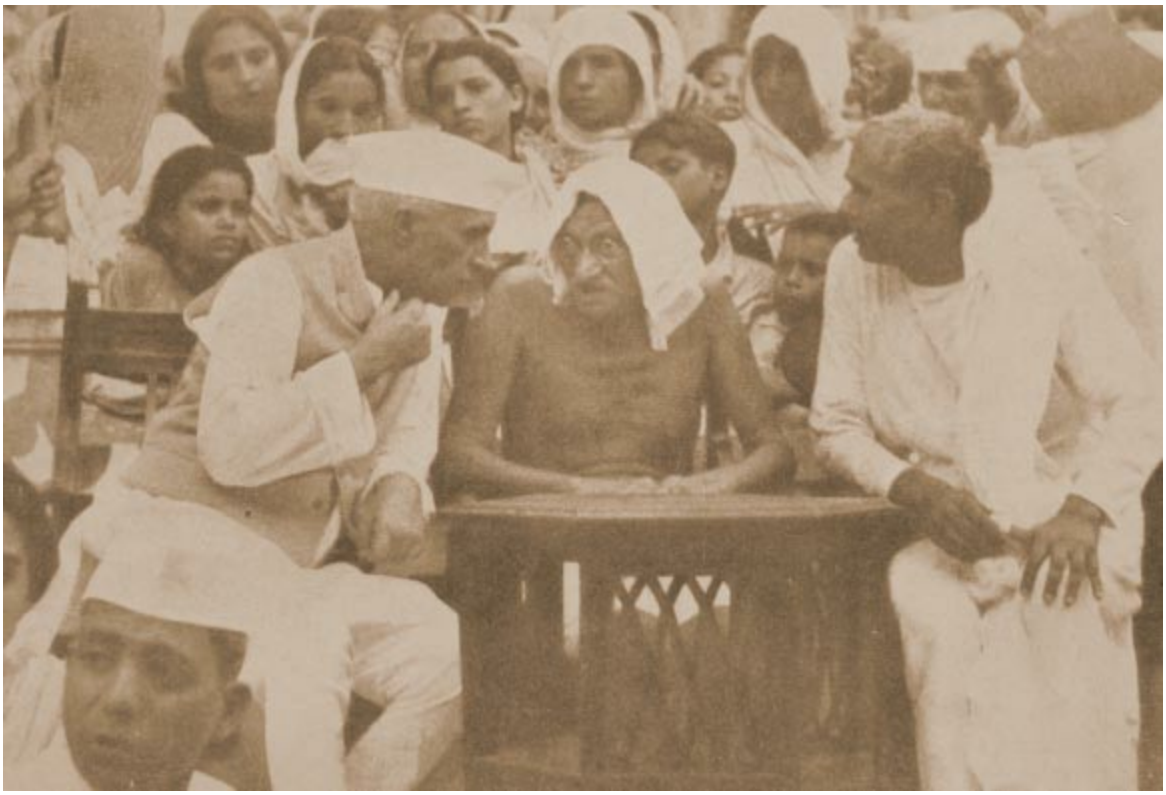
hours fast in Calcutta, as the country was cut in two pieces.

23









1947

“The partition has come in spite of me. It has hurt me. But it is the way in which the partition has come that has hurt me more. I have pledged myself to do or die in the attempt to put down the present conflagration. I love all mankind as I love my own countrymen, because God dwells in the heart of every human being, and I aspire to realize the highest in life through the service of humanity.

It is true that the non-violence that we practised was the non-violence of the weak, i.e., no non-violence at all. But I maintain that, this was not what I presented to my countrymen. Nor did I present to them the weapon of non-violence because they were weak or disarmed or without military training, but because my study of history has taught me that hatred and violence used in howsoever noble a cause only breed their kind and instead of bringing peace jeopardize it.”

1 September, 1947

Started fast unto death in Calcutta being unable to bear agony of riots.

4 September, 1947

Hooligans with leaders came; asked for forgiveness, and handed over their arms and requested Gandhiji to give up fast. The fast broken at 9.00 pm.

September, 1947

Came to stay in Delhi at Birla House. Visited camps of displaced persons.

November–December, 1947

Meetings with Liaquat Ali Khan, Prime Minister of Pakistan; Lord Mountbatten; Sheikh Abdulla; Prime Minister of Burma Thakin Nu.

24









1948

“I want to declare to the world that, whatever may be said to the contrary, and although I might have forfeited the regard and even the trust of many in the West – and I bow my head low – but even for their friendship or their love, I must not supress that voice within, call it conscience, call it the prompting of my inner basic nature. There is something within me impelling me to cry out my agony. I have known exactly what it is. That something in me which never deceives me tells me now: ‘You have to stand against the whole world although you may have to stand alone. You have to stare the world in the face although the world may look at you with bloodshot eyes. Do not fear.

Trust that little thing in you which resides in the heart and says: Forsake friends, wife, all; but testify to that for which you have lived and for 13 January, 1948

Indefinite fast in Delhi impelled by communal riots.

which you have to die.' "

18 January, 1948

Fast broken on ceiving assurance from all communities.

20 January, 1948

A bomb exploded at Gandhiji's prayer meeting.

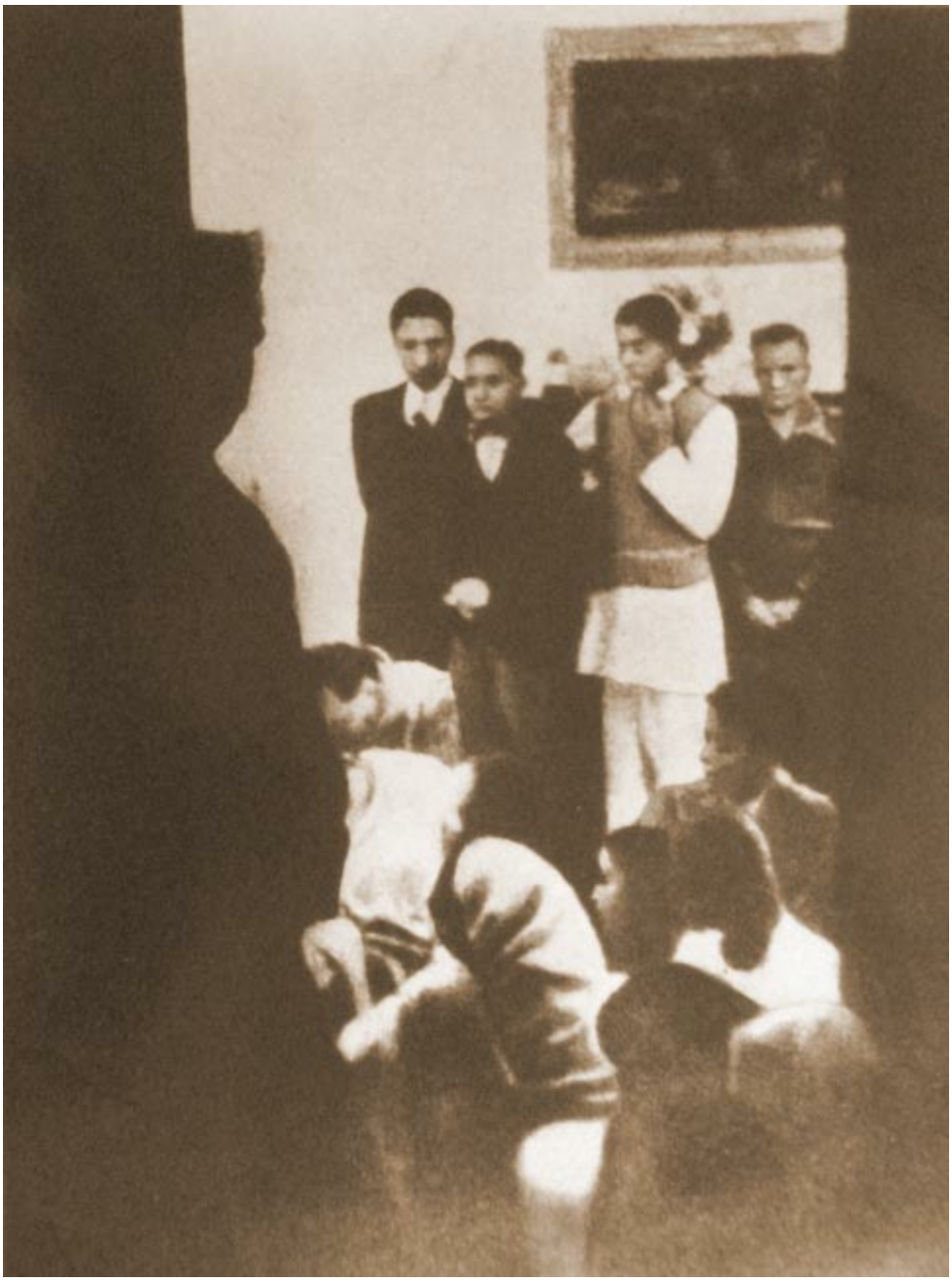
27 January, 1948

Suggested that Congress should cease as a political body and should devote itself to people's service.

30 January, 1948

Last evening meeting at Birla House.


THE AJMAL DAILY
"আমার জীবনই আমার বাণী
लोकमान्य
केसरी
अलौकिक युगपुरुषाचें मीषण देहावसान
ఆంధ్రపత్రిక
आनन्दबाजार पत्रिका
ANANDA BAZAR PATRIKA
महात्मा गांधी निहत
तायिनाडु
महात्मा गांधी ठार झाले
संध्याकाळ
दैनिक लोकमान्य
नवजीवन
राष्ट्रपिता महात्मा गांधीका निधन !!







BY FANATICISM

Amrita Bazar Patrika

GANDHIJI SHOT DEAD

Details Of The Outrage

Light Gone Out

The Times of India

MAHATMA GANDHI ASSASSINATED AT DELHI

MARATHA FROM POONA FIRES AT POINT-BLANK RANGE

Outrage On Way To Prayer Meeting

FUNERAL TODAY AT JUMNA GHAT: COUNTRY-WIDE GRIEF

IRREPARABLE LOSS TO MANKIND

The King's Message

NATIONAL HERALD

MAHATMA GANDHI PASSES

Shot On Way To Prayer Meeting

The Bombay Chronicle

HATMA SUCCUMBS TO ASSASSIN'S BULLET

BOMBAY'S 7 MILLION CITIZENS STUNNED

Premier Appeals For Peace

The Hindustan Times

AHATMA GANDHI KILLEI BY ASSASSIN'S BULLET

FIRED AT POINT

THE LIGHT HAS GONE FROM OUT OF OUR LIVES

THE BOMBAY SAMACHAR

જગતની સર્વોત્તમ વિભૂતિ મહાત્મા ગાંધીજી

દીલ્હી ખાતે પ્રાર્થના કરવા પગ-

ચાર ગોળીઓનો વરસા

મહાત્મા ગાંધી

નૂતન ગુજરાત

બા. પુ. ગ. યા... બા. પુ. ધ. ણું

DAILY PRABHAT

પ્રભાત

માનવતેચી જીવનज्योत मावळली !

सारें जग निविड अंधःकारांत बुडालें !!

भारताचा महात्मा राष्ट्रपिता

मांचेफि

જનતાની આંખડીનું અજવાળું જ્યારે આંખ

આપણા જીવનનો પ્રકાશ બુઝાયો છે અને હવે સર્વત્ર

ગુજરાત સમાચાર

છવાઇ

હતભાગી રાષ્ટ્ર પર વજ્રાઘાત

ગોળીઓથી ગાંધીજીનું ખૂન

1948

30 January, 1948

Shot dead while on his way to

evening prayer ground at Birla House, by Nathuram Vinayak Godse.

26





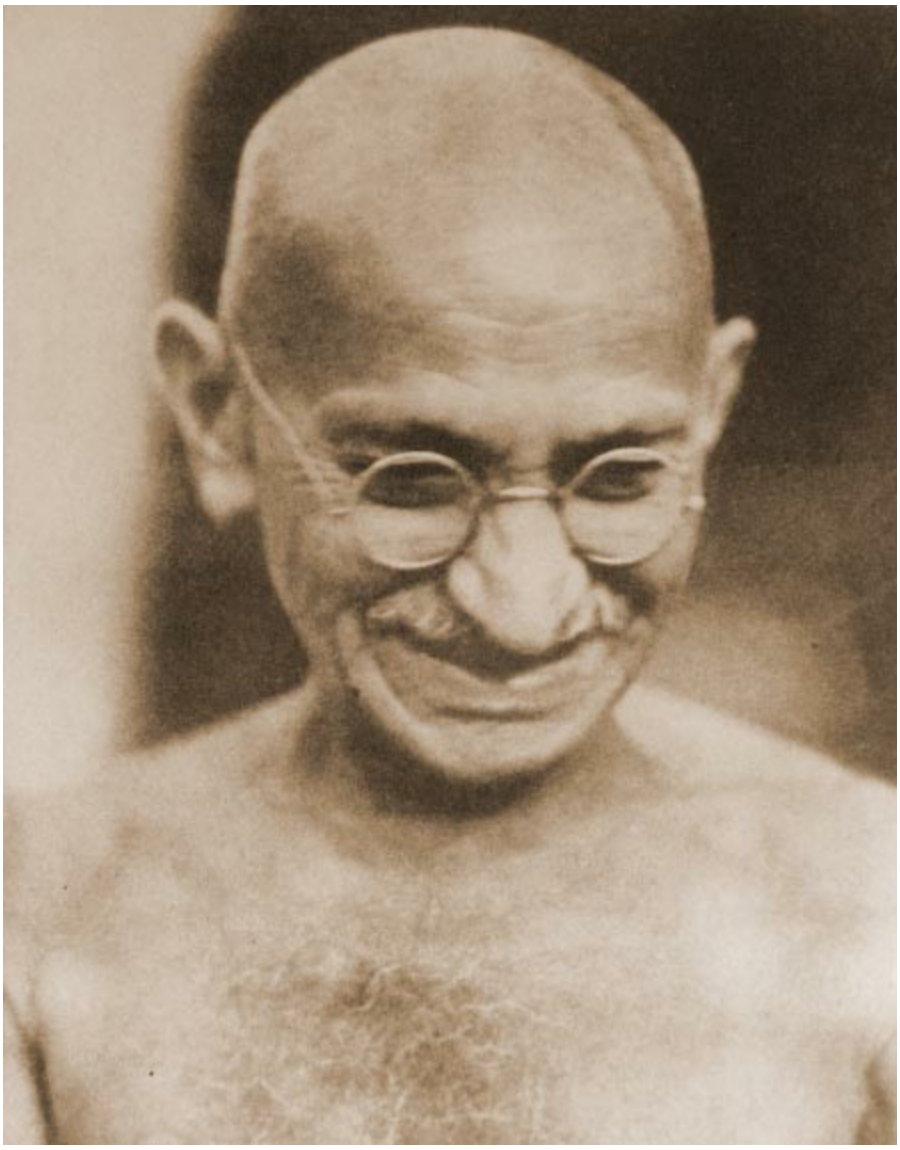


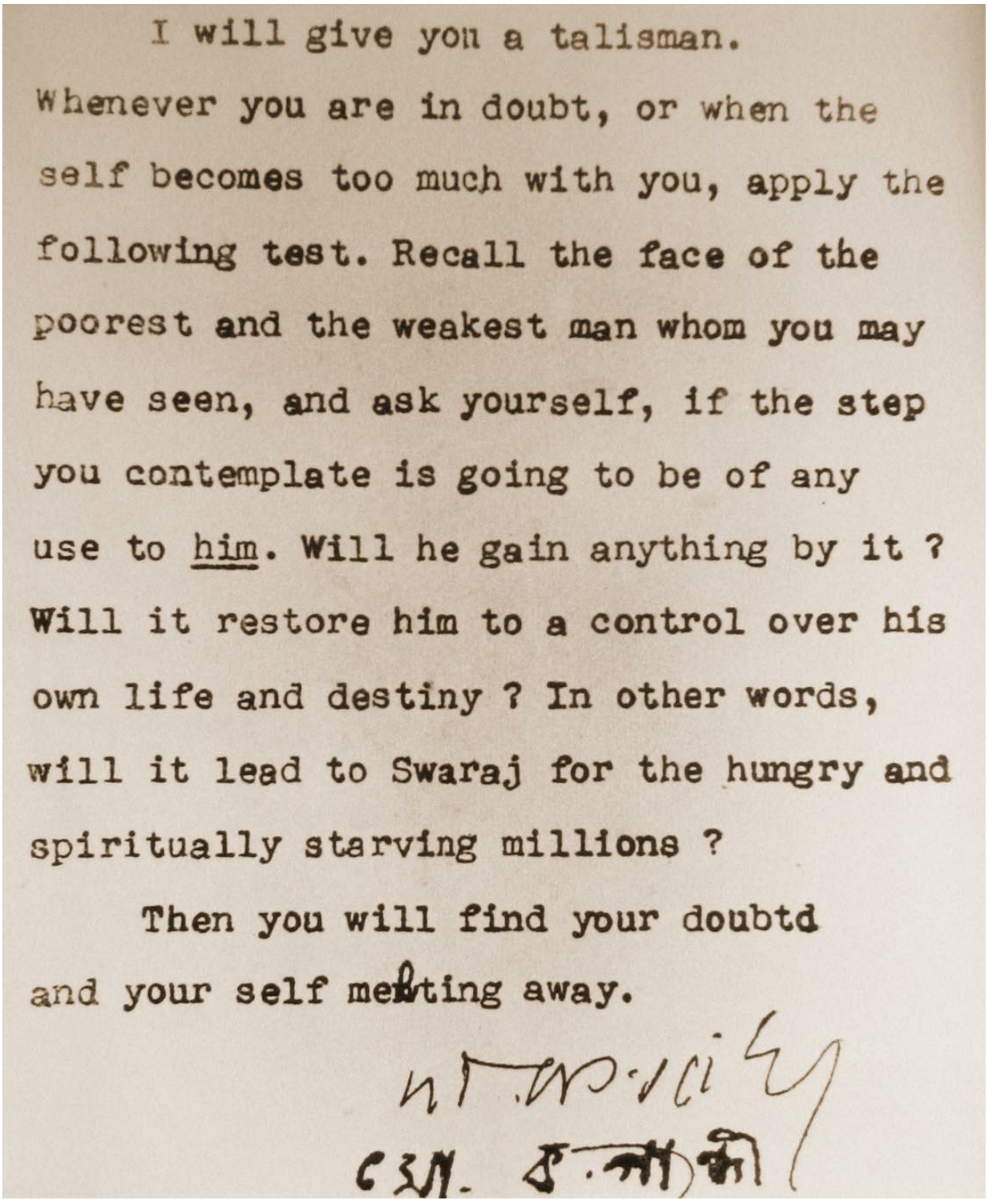


1948

“If I die of a lingering illness, may even by as much as a boil or pimple, it will be your duty to proclaim to the world, even at the risk of making people angry with you, that I was not the man of God that I claimed to be. If you do that it will give my spirit peace. Note down this also that if someone were to end my life by putting a bullet through me – as someone tried to do with a bomb the other day – and I met his bullet without a groan, and breathed my last taking God’s name, then alone would I have made good my claim.”

27





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 doubtd and your self melting away.

28

I have nothing new to teach to the world.

Truth and Non-Violence have been there since time immemorial.

Condensed from the material from the permanent exhibition ‘My Life is My Message’ at Sabarmati Ashram, Ahmedabad.

Visual material courtesy Gandhi Smarak Sangrahalaya, Ahmedabad.

Major references: ‘The Story of My Experiments with Truth’, and other writings by Gandhiji, and the ‘Mahatma’ volumes by D.G. Tendulkar.

Concept, Research, Compilation and Design: Kirti Trivedi.

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