

Chapter 1 : 35 Quotes from Gandhi: Understanding His Philosophy - Exploring your mind

Reviewing Joseph Lelyveld's new biography of Mahatma Gandhi in this week's issue, Pankaj Mishra writes: Though [Gandhi] drew upon the language of modern anti-imperialism, he professed no faith.

Biography Early life and background Mohandas Karamchand Gandhi [14] was born on 2 October [1] into a Gujarati Hindu Modh Baniya family [15] in Porbandar also known as Sudamapuri , a coastal town on the Kathiawar Peninsula and then part of the small princely state of Porbandar in the Kathiawar Agency of the Indian Empire. His father, Karamchand Uttamchand Gandhi " , served as the diwan chief minister of Porbandar state. His first two wives died young, after each had given birth to a daughter, and his third marriage was childless. As a child, Gandhi was described by his sister Raliat as "restless as mercury, either playing or roaming about. In his autobiography, he admits that they left an indelible impression on his mind. To keep two or three consecutive fasts was nothing to her. His family then rejoined him in Rajkot. There he studied the rudiments of arithmetic, history, the Gujarati language and geography. Mehtab was older in age, taller and encouraged the strictly vegetarian boy to eat meat to gain height. The experience caused Mohandas mental anguish, and he abandoned the company of Mehtab. The two deaths anguished Gandhi. Harilal , born in ; Manilal , born in ; Ramdas , born in ; and Devdas , born in But he dropped out and returned to his family in Porbandar. Gandhi wanted to go. To persuade his wife and mother, Gandhi made a vow in front of his mother that he would abstain from meat, alcohol and women. Putlibai gave Gandhi her permission and blessing. Upon arrival, he stayed with the local Modh Bania community while waiting for the ship travel arrangements. Gandhi informed them of his promise to his mother and her blessings. The local chief disregarded it, and excommunicated him an outcast. But Gandhi ignored this, and on 4 September, he sailed from Bombay to London. His brother saw him off. Gandhi in London as a law student At UCL, he studied law and jurisprudence and was invited to enroll at Inner Temple with the intention of becoming a barrister. His childhood shyness and self withdrawal had continued through his teens, and he remained so when he arrived in London, but he joined a public speaking practice group and overcame this handicap to practise law. He tried to adopt "English" customs, including taking dancing lessons. They encouraged Gandhi to join them in reading the Bhagavad Gita both in translation as well as in the original. He returned to Rajkot to make a modest living drafting petitions for litigants, but he was forced to stop when he ran afoul of a British officer. Abdullah owned a large successful shipping business in South Africa. His distant cousin in Johannesburg needed a lawyer, and they preferred someone with Kathiawari heritage. Gandhi inquired about his pay for the work. He accepted it, knowing that it would be at least one-year commitment in the Colony of Natal , South Africa, also a part of the British Empire. Gandhi was kicked by a police officer out of the footpath onto the street without warning. He found it humiliating, struggling to understand how some people can feel honour or superiority or pleasure in such inhumane practices. He planned to assist Indians in opposing a bill to deny them the right to vote , a right then proposed to be an exclusive European right. He asked Joseph Chamberlain , the British Colonial Secretary, to reconsider his position on this bill. He helped found the Natal Indian Congress in , [20] [58] and through this organisation, he moulded the Indian community of South Africa into a unified political force. In January , when Gandhi landed in Durban, a mob of white settlers attacked him [64] and he escaped only through the efforts of the wife of the police superintendent. However, he refused to press charges against any member of the mob. According to Arthur Herman, Gandhi wanted to disprove the imperial British stereotype that Hindus were not fit for "manly" activities involving danger and exertion, unlike the Muslim "martial races". They were trained and medically certified to serve on the front lines. They were auxiliaries at the Battle of Colenso to a White volunteer ambulance corps; then at Spion Kop Gandhi and his bearers moved to the front line and had to carry wounded soldiers for miles to a field hospital because the terrain was too rough for the ambulances. At a mass protest meeting held in Johannesburg on 11 September that year, Gandhi adopted his still evolving methodology of Satyagraha devotion to the truth , or nonviolent protest, for the first time. He took these back to India in He was not interested in politics. This changed after he was discriminated against and bullied, such as by being thrown out of a train coach because of his skin

colour by a white train official. He entered politics by forming the Natal Indian Congress. Gandhi suffered persecution from the beginning in South Africa. Like with other coloured people, white officials denied him his rights, and the press and those in the streets bullied and called him a "parasite", "semi-barbarous", "canker", "squalid coolie", "yellow man", and other epithets. People would spit on him as an expression of racial hate. In some cases, state Desai and Vahed, his behaviour was one of being a willing part of racial stereotyping and African exploitation. Scholars cite it as an example of evidence that Gandhi at that time thought of Indians and black South Africans differently. The general image of Gandhi, state Desai and Vahed, has been reinvented since his assassination as if he was always a saint, when in reality his life was more complex, contained inconvenient truths and was one that evolved over time. The medical team commanded by Gandhi operated for less than two months. Andrews , Gandhi returned to India in He brought an international reputation as a leading Indian nationalist, theorist and community organiser. Gandhi joined the Indian National Congress and was introduced to Indian issues, politics and the Indian people primarily by Gokhale. Gokhale was a key leader of the Congress Party best known for his restraint and moderation, and his insistence on working inside the system. The British did not recognise the declaration but negotiations ensued, with the Congress taking a role in provincial government in the late s. Gandhi and the Congress withdrew their support of the Raj when the Viceroy declared war on Germany in September without consultation. Tensions escalated until Gandhi demanded immediate independence in and the British responded by imprisoning him and tens of thousands of Congress leaders. In August the British partitioned the land with India and Pakistan each achieving independence on terms that Gandhi disapproved. In a June leaflet entitled "Appeal for Enlistment", Gandhi wrote "To bring about such a state of things we should have the ability to defend ourselves, that is, the ability to bear arms and to use them If we want to learn the use of arms with the greatest possible despatch, it is our duty to enlist ourselves in the army. The Champaran agitation pitted the local peasantry against their largely British landlords who were backed by the local administration. The peasantry was forced to grow Indigo, a cash crop whose demand had been declining over two decades, and were forced to sell their crops to the planters at a fixed price. Unhappy with this, the peasantry appealed to Gandhi at his ashram in Ahmedabad. Pursuing a strategy of nonviolent protest, Gandhi took the administration by surprise and won concessions from the authorities. Kheda Satyagraha In , Kheda was hit by floods and famine and the peasantry was demanding relief from taxes. Gandhi moved his headquarters to Nadiad , [88] organising scores of supporters and fresh volunteers from the region, the most notable being Vallabhbhai Patel. A social boycott of mamlatdars and talatdars revenue officials within the district accompanied the agitation. Gandhi worked hard to win public support for the agitation across the country. For five months, the administration refused but finally in end-May , the Government gave way on important provisions and relaxed the conditions of payment of revenue tax until the famine ended. In Kheda, Vallabhbhai Patel represented the farmers in negotiations with the British, who suspended revenue collection and released all the prisoners. Before this initiative of Gandhi, communal disputes and religious riots between Hindus and Muslims were common in British India, such as the riots of " Gandhi had already supported the British crown with resources and by recruiting Indian soldiers to fight the war in Europe on the British side. This effort of Gandhi was in part motivated by the British promise to reciprocate the help with swaraj self-government to Indians after the end of World War I. The Act allowed the British government to treat civil disobedience participants as criminals and gave it the legal basis to arrest anyone for "preventive indefinite detention, incarceration without judicial review or any need for a trial". He leveraged the Khilafat movement , wherein Sunni Muslims in India, their leaders such as the sultans of princely states in India and Ali brothers championed the Turkish Caliph as a solidarity symbol of Sunni Islamic community ummah. It initially led to a strong Muslim support for Gandhi. Jinnah began creating his independent support, and later went on to lead the demand for West and East Pakistan. Deadly religious riots re-appeared in numerous cities, with 91 in United Provinces of Agra and Oudh alone. Non-co-operation movement With his book Hind Swaraj Gandhi, aged 40, declared that British rule was established in India with the co-operation of Indians and had survived only because of this co-operation. If Indians refused to co-operate, British rule would collapse and swaraj would come. In February , Gandhi cautioned the Viceroy of India with a cable communication that if the British were to pass the Rowlatt Act , he

will appeal Indians to start civil disobedience. The satyagraha civil disobedience followed, with people assembling to protest the Rowlatt Act. On 30 March, British law officers opened fire on an assembly of unarmed people, peacefully gathered, participating in satyagraha in Delhi. On 6 April, a Hindu festival day, he asked a crowd to remember not to injure or kill British people, but express their frustration with peace, to boycott British goods and burn any British clothing they own. He emphasised the use of non-violence to the British and towards each other, even if the other side uses violence. Communities across India announced plans to gather in greater numbers to protest. Government warned him to not enter Delhi. Gandhi defied the order. On 9 April, Gandhi was arrested. On 13 April, people including women with children gathered in an Amritsar park, and a British officer named Reginald Dyer surrounded them and ordered his troops to fire on them. The resulting Jallianwala Bagh massacre or Amritsar massacre of hundreds of Sikh and Hindu civilians enraged the subcontinent, but was cheered by some Britons and parts of the British media as an appropriate response. Gandhi in Ahmedabad, on the day after the massacre in Amritsar, did not criticise the British and instead criticised his fellow countrymen for not exclusively using love to deal with the hate of the British government. Investigation committees were formed by the British, which Gandhi asked Indians to boycott. With Congress now behind him, and Muslim support triggered by his backing the Khilafat movement to restore the Caliph in Turkey, [96] Gandhi had the political support and the attention of the British Raj. Linked to this was his advocacy that khadi homespun cloth be worn by all Indians instead of British-made textiles. Gandhi exhorted Indian men and women, rich or poor, to spend time each day spinning khadi in support of the independence movement. Gandhi thus began his journey aimed at crippling the British India government economically, politically and administratively.

Chapter 2 : IntelliBriefs: SONIA GANDHI EXPOSED:: Five people four scenarios and three events

But Gandhi realized that democratic politics, as the philosopher Martha Nussbaum has pointed out, "must learn how to cultivate the inner world of human beings, equipping each citizen to contend.

He employed non-violent principles and peaceful disobedience. He was assassinated in , shortly after achieving his life goal of Indian independence. There have been tyrants, and murderers, and for a time they can seem invincible, but in the end they always fall. Gandhi was born in , in Porbandar, India. Mohandas was from the social cast of tradesmen. As a youngster, Mohandas was a good student, but the shy young boy displayed no signs of leadership. On the death of his father, Mohandas travelled to England to gain a degree in law. He became involved with the Vegetarian Society and was once asked to translate the Hindu Bhagavad Gita. He remained committed to the Bible and Bhagavad Gita throughout his life, though he was critical of aspects of both religions. In South Africa, Gandhi was struck by the level of racial discrimination and injustice often experienced by Indians. Despite being imprisoned for short periods of time, he also supported the British under certain conditions. He was decorated by the British for his efforts during the Boer War and Zulu rebellion. He became the leader of the Indian nationalist movement campaigning for home rule or Swaraj. Gandhi successfully instigated a series of non-violent protest. This included national strikes for one or two days. The British sought to ban opposition, but the nature of non-violent protest and strikes made it difficult to counter. Gandhi also encouraged his followers to practise inner discipline to get ready for independence. Gandhi said the Indians had to prove they were deserving of independence. This is in contrast to independence leaders such as Aurobindo Ghose , who argued that Indian independence was not about whether India would offer better or worse government, but that it was the right for India to have self-government. Gandhi also clashed with others in the Indian independence movement such as Subhas Chandra Bose who advocated direct action to overthrow the British. Gandhi frequently called off strikes and non-violent protest if he heard people were rioting or violence was involved. In , Gandhi led a famous march to the sea in protest at the new Salt Acts. In the sea, they made their own salt, in violation of British regulations. Many hundreds were arrested and Indian jails were full of Indian independence followers. However, whilst the campaign was at its peak some Indian protesters killed some British civilians, and as a result, Gandhi called off the independence movement saying that India was not ready. This broke the heart of many Indians committed to independence. It led to radicals like Bhagat Singh carrying on the campaign for independence, which was particularly strong in Bengal. Gandhi and the Partition of India After the war, Britain indicated that they would give India independence. However, with the support of the Muslims led by Jinnah, the British planned to partition India into two: Ideologically Gandhi was opposed to partition. He worked vigorously to show that Muslims and Hindus could live together peacefully. At his prayer meetings, Muslim prayers were read out alongside Hindu and Christian prayers. However, Gandhi agreed to the partition and spent the day of Independence in prayer mourning the partition. Away from the politics of Indian independence, Gandhi was harshly critical of the Hindu Caste system. He launched many campaigns to change the status of untouchables. Although his campaigns were met with much resistance, they did go a long way to changing century-old prejudices. At the age of 78, Gandhi undertook another fast to try and prevent the sectarian killing. After 5 days, the leaders agreed to stop killing. Gandhi and Religion Gandhi was a seeker of the truth. Our life is a long and arduous quest after Truth. He sought to worship God and promote religious understanding. He sought inspiration from many different religions: Jainism, Islam, Christianity, Hinduism, Buddhism and incorporated them into his own philosophy. On several occasions, he used religious practices and fasting as part of his political approach. Gandhi felt that personal example could influence public opinion. Supplication, worship, prayer are no superstition; they are acts more real than the acts of eating, drinking, sitting or walking. It is no exaggeration to say that they alone are real, all else is unreal. Last updated 1 March

Chapter 3 : Mahatma Gandhi - Wikipedia

There is enough in the world to cover the needs of man, but not his greed This social objective, described by Gandhi as Sarvodaya, is a term that he himself coined. It can be translated as the need to seek the welfare of all without exception.

What I am going to propagate over a 3 part series in the next few days might seem very farfetched and even fantastic to most people and many conspiracy theorists might gleefully accept it as vindication for whatever they have been screaming from rooftops for quite some time now. My attempt though is neither to please any one nor to prove someone else wrong or right; it is just to come out with the truth as we perceived it. Most of the theory that I am going to put forward in part 1 is the work of us 5 people in while analyzing all the intelligence inputs over the years in connection with the assassination of former Prime Minister Mr. We in the intelligence parlays termed it as "the Rajiv brief". Most conclusions that we had come up with were unanimous and unequivocal. Theoretic overlapping in terms of evidences, intelligence briefings and logical conclusions between these two analysis reports might be common, but there are also significant points of divergence in both of these reports and since I have been privy to both I would suggest that the number of points of convergence between both sets of analysis far outnumber the differences. Sometime in the middle of we were suddenly asked to debunk the whole theory and change our line of thinking by powers that be, and we had to let go of a "very strong" case that we were building then. Of the core group of 5 analysts who were working on that case, 3 are no more all died of normal causes and 2 of us are still living anonymously without being in touch with each other. This is my attempt after almost 2 decades to complete "the Rajiv brief" and take it to its logical conclusion with the benefit of hindsight. I must warn though, that this is at the end of the day, just a theory based on intelligence inputs and field analysis built on a very plausible premise. Five people four scenarios and three events Mrs Sonia Gandhi is today the most powerful person in India and probably one of the most powerful women on earth. Elections have only reinforced her power. How did she end up becoming the most powerful person in India? This is the story of that ascendancy. Five people, four scenarios and three events stood between Mrs Sonia Gandhi and her destiny. Over the next few pages I am going to explain those scenarios through the eyes of a former intelligence analyst. Any suggestion that there were characters in the Cambridge university campus that not only hooked them up but also nurtured the famous romance is too farfetched. It would also be farfetched to speculate on Indian intelligence requesting the help of MI5 to analyze the Rajiv-Sonia romance, at least am not aware of any such report ever being filed. All these rumours and theories have done their rounds in the intelligence quarters of Delhi, especially during , but then we are rushing ahead of time so we shall deal with that later. I would now present as to what intelligence agencies actually did, which was very little, and let people draw their own conclusion. Background Post World War 1, Turin was a hub of political activity. Communism was at its peak in Europe and many left leaning socialist organizations were dabbling with the Marxist ideology and as a counter balance to that the fascist forces were emerging as an attractive alternative to many Catholics of Italy, and Turin was no exception. The small village of Orbassano near Turin mainly composed of orthodox Roman Catholic families and they all dreaded the arrival of communists on their shores and decided to join hands with the fascists lead by Mussolini. Paolo Maino was one of them. It was found that after the end of Second World War when many fascists were purged, Paolo Maino was protected by the church and no less than the Vatican itself intervened in his case and all papers pertaining to him were there by transferred to the Vatican! It was furthermore established that one of the more mysterious uncles of Paolo Maino worked for the super secret intelligence organization of the Vatican, the Opus Dei. Paolo was a construction contractor and had little savings; he could not entirely afford the educational and other expenses of his children. During her stay in Cambridge Miss Antonio took an "unusually high degree" of interest in the activities of groups concerning students of Indian Diaspora much before she met Rajiv. In fact, their first meeting took place in the presence of other Indian origin students and not in a Greek cafe as widely reported later. But throughout all of this she continued her association with the church and its activities and was in constant touch with "certain sections of the Vatican" which were previously also associated with the fascists. All of these titbits were filed by many field officers of

various intelligence agencies over a period of years but most analysts in the intelligence parlays of India termed them as "innocent" at worst and "needs evaluation" at best. Of course one can always concede that the analysts of that era lack the luxury of retrospective analysis as we do have now, there was definitely some lax attitude shown by these analysts in trying to decipher these events. Thus one day in , after 3 odd years of courtship Mr. Miss Maino then became Mrs Sonia Gandhi for all intentions and purposes and the stepping stone to her destiny was covered with roses. Event 1, June 23rd The first player in the political theatre to have been eliminated and also the most important first link to the series of events that led to the present dispensation in the corridors of Delhi. Just suffice it to say that the single-member enquiry commission headed by Mr M L Jain which was formed to study the circumstances that lead to the plane crash has never submitted any report what so ever to the government in 3 decades. Many even believed that Sanjay wielded more power than Indira Gandhi herself. There were some widely debunked theories of the junior Gandhi leaning towards CIA and Mrs Gandhi not being in agreement with his ideas, I do not know the origin or the veracities of these hypotheses so I would not make any comment either to encourage or discourage them. Every other day there would be speculation in the media circles of a certain politician or a certain bureaucrat working in tandem with a certain foreign intelligence agency; I would be lying if I claimed that all these speculations were wrong, in fact there were quite a few surprises in the "official" list that the Indian intelligence agencies maintained, but that is a completely different subject altogether. Coming back to Sanjay Gandhi and the interest that he generated in foreign as well as Indian intelligence circles, one thing is clear, he never worked or had any relationship with any of the foreign intelligence agencies and that much I can vouch for, but the same cannot be said about his continuous indulgence and interference with the local intelligence agencies. He always used and had his men in various wings of Indian intelligence agencies. Amidst all of this originated the "Russian hypothesis". There is no agreement as to when the real "Russian hypothesis" came into being, some argue that just prior to emergency in the Soviets sponsored this study because they had prior intelligence that emergency would be imposed on India, while still others argue that its origin was sometime during the Morarji Desai regime. I for one tend to agree with the former because it is a known fact that Soviets were consulted by Mrs Gandhi about emergency. One such "analyst" was part of the team that had produced the "Russian hypothesis" and he later in leaked parts of that document to Indian intelligence and that is how the jigsaw puzzle was cracked. In the hypothesis it was concluded that Mr Sanjay Gandhi was west leaning and a capitalist and would eventually side with the CIA, although there was no universal agreement about these conclusions amongst the team that had produced the "Russian hypothesis" most of them did agree to some extent of those conclusions. It was our belief that the Soviets had decided not to take any action, mainly because of the fact that it was unlikely of KGB and even more unlikely in the case of VKR to remain quiet for more than a few months after having reached a conclusion. This is when Opus Dei comes into picture. It is a well known fact that Opus Dei and parts of Russian intelligence had always collaborated on certain matters. Exactly how or when did Opus Dei come into the possession of "Russian hypothesis" is merely in the realm of speculation but what is incontrovertible is that the Vatican intelligence did have enormous influence on Josef Stavinoha, the man who was heading VKR at that time and thus KGB in active collaboration with Opus Dei decided to act on the "Russian hypothesis" sometime in March As a direct result of that, June 23rd happened as an accident. Continuum After the sudden demise of Mr Sanjay Gandhi, there was the question of two other people, the very political wife Mrs Maneka Gandhi and son Mr Varun Gandhi which had to be dealt with by the Gandhi family. At the outset it was a clear case of Khalistani fundamentalists avenging operation blue-star, but there were many characters at the periphery and many events preceding it which raised many an eyebrow in the intelligence communities of the world. This was also that one colossal event that catapulted the young Mr Rajiv Gandhi, a novice in politics, to the highest seat of power in South Asia and Mrs Sonia Gandhi was now the next in the line of succession by the virtue of being his wife. Background It is a historically well known fact that the Khalistan movement was nurtured by ISI and certain elements in Pakistan. Also well recorded are the initial reactions of some western countries like Canada who almost directly hobnobbed with the Sikh separatist leaders only to abandon them when the movement became increasingly violent. Tacit support of US and British intelligence agencies to the Khalistan intelligentsia was also much speculated upon those days. But

what was a lesser known fact in the media and a matter of puzzling debates in the intelligence circles was the interest shown by the Vatican in the Khalistan movement. In Vatican had an open channel of discussions with certain groups of the so called "intellectuals" who were known sympathisers of the Sikh separatist movements. At the height of Khalistan movement just after operation Blue Star, many reliable Indian intelligence sources had given "definitive" information about Opus Dei funding parts of operations of Sikh separatists outside India! Yet no action was taken, why? The assassination of Mrs Indira Gandhi was a massive intelligence failure to say the least and yet no major enquiry was ordered to decipher the conspiracy theory, why? Sections of KGB and other Russian intelligence agencies had given a specific timeframe regarding "action" and yet their advice went unheeded, why? Soviet sources, in informal briefings had warned about certain western intelligence agencies being in cahoots with Sikh separatists and yet those warnings were disregarded, why? A part of the answer to those questions can be explained as plain incompetence as usual. May be one can also argue that we now have the power of hindsight which we lacked then. But definitely there is a part of the answer to that question which is more complex and only takes my theory forward to its logical conclusion. It is not as if we did nothing, security experts and Intelligence aficionados gave at least 2 formal specific presentations to Mrs Gandhi on 2 different occasions about the need to re-haul the entire security apparatus around her. He was a very powerful member of what was then known to the media as "kitchen cabinet" and had also been described as a "power broker of the highest degree" by many media houses and visiting dignitaries. There was no reason to suspect any mal-intentions in him, as he was also known to be very close to Mr Rajiv Gandhi unlike some members of the "kitchen cabinet" who had a turf war with the junior Gandhi. Post assassination there was a bit of a stir in the media about the same gentleman followed by hush-hush events. We in the intelligence were also surprised to know about his strong linkages with certain Western intelligence agencies. Nothing really happened after that for quite some time and Mr Rajiv Gandhi only restored the same gentleman back in his team with full honours and the whole episode was laid to rest. But the biggest revelation to the intelligence wings came a little later and was not accorded much importance at that time. Unlike media perceptions that the said gentleman belonged to the Rajiv Gandhi coterie and to the "kitchen cabinet", he actually owed both his positions and his re-instatement into the inner circles of power after the assassination of Mrs Gandhi to a certain Mrs Sonia Gandhi! Tamil Tigers animosity towards Mr Rajiv Gandhi was by no means a universally accepted fact in the intelligence circles and yet there were "elements" in the establishment who had assessed the risk factors from time to time. Many analysts had pointed out way back in when Rajiv first tried to establish channels to tigers the unpredictable nature of the leadership of LTTE and their perceived closeness to "certain" European and Western intelligence agencies. I must confess that intelligence community in India did not really cover themselves in glory in this whole episode, because it might come as a surprise to most readers to know that we had threat perception for Mr Rajiv Gandhi from many other quarters like Sikh separatists, Islamic Pakistani funded militant groups, Chinese sponsored mercenaries and even rogue KGB agents, but had very few inputs and analysis about Tamil Tigers! That was a grave error to say the least. Due to myriad intelligence inputs and even more complex analysis the enquiry following the assassination was mired in many ideas and was muddled in too many complexities. It is a well known fact that CIA did help Kashmiri terror outfits in the initial years ostensibly to decrease Soviet influence in the region and also because US intelligence establishments were day dreaming about controlling all forms of Islamic extremist organisations from Afghanistan and Central Asia to the Middle-East and Western Africa. The results of those ill-fated forays have been disastrous as we have seen today, but that is a different story for some other time. Thus, although Mr Rajiv Gandhi considered Mr Vellupali Prabhakaran as a personal friend, the LTTE leader was more under the influence of many other intelligence organisations than India which should have been his natural ally. If the Western intelligence agencies wanted to eliminate Mr Rajiv Gandhi for whatever myriad reasons they had 2 very plausible ways to achieve their hit; Islamic Terror outfits in Kashmir and LTTE; apart from many other difficult options. LTTE having assassinated Mr Rajiv Gandhi unilaterally can be ruled out for all practical purposes as it was too much under the influence and control of many agencies and also it would have needed a thorough assurance that its own organization would not be eliminated following the assassination. Mr Prabhakaran, whatever else he was,

was a practical man with very sensible ideas to survive for a long term struggle for Tamil Elam. Mr Prabhakaran apart from being Tamil was also a catholic and there is a theory that the Vatican had helped LTTE in the initial phases to establish a "catholic" land in the Northern parts of Sri Lanka independent of the "Buddhist" Sinhalese regime. Norwegian intelligence or NIS had not only given financial assistance but also had provided military training and logistical support to many northern LTTE command groups. I must state here that the western part of LTTE led by Karuna and co was less under the influence of these organisations and was more open to collaboration with India. There was also an unconfirmed report that Karuna was against the whole plot to assassinate Mr Rajiv Gandhi and had even tried in vain to contact Indian intelligence agencies about the impending attack. Finally, we have very strong intelligence inputs about NIS having given the final order of a "hit" on Mr Rajiv Gandhi and also the requisite assurance of "no-attack" from India on LTTE in any eventuality. Thus Prabhakaran decided to assassinate Mr Rajiv Gandhi despite internal opposition and many apprehensions. What is even more curious was the timing of attack which was also a pre-condition by the Norwegian controllers of LTTE as per many intercepts of Russian intelligence revealed to India much later. The Analysis After the assassination many intelligence teams were working on many number of theories and officially SIT special investigation team was formed to fast track the whole process and at least theoretically all these intelligence teams were supposed to be working under the aegis of the SIT. We were a group of 5 analysts working on the conspiracy angle there were other groups of people also working on many conspiracy theories leading up to the assassination. Layer by layer we were gathering all the previous inputs and seemingly farfetched hypotheses put forward by many people in the past. Most of the inputs that I have talked about till now throughout this paper part 1 were discovered and analysed during those 6 months when we worked together in that team. Narasimha Rao was the Prime Minister of India then and he had made it a point to get all the reports on the Rajiv Gandhi assassination case delivered to him directly with no intermediaries at regular intervals. I remember it correctly, when we had sent our detailed analysis report with all the relevant intelligence inputs to the PMO on a Thursday afternoon.

Chapter 4 : Finding Your Inner Calm Archives - City Book Review

Gandhi meditated every day and observed silence one day a week to strengthen his inner life. Reflective Journal Writing can be a useful strategy to engage in self-exploration and self-awareness.

Essay on Gandhiji and Non-Violence Article shared by: Gandhi overlooked many existing complex conditions. The Government of India in as usual, kept military Forces in alerted condition. Violence or Army also like non-violence requires discipline, preparation, and training. He always declared that non-violence always wins or never fails. But it is a widely known fact that both types of non-violence, i. Even after the use of these two types of non-violence, the society was left unprotected. Evidence is nowhere available that a few non-violent persons are ever able to turn out the aggressors after the latter forcibly entered and settled down in a country. Non-violent measures undertaken later often fail to stop their misdeeds, and, expel them from the land. Similarly anti-social elements finding non-violence as ineffective or powerless often perpetrate much more violence to society than a limited use of force by some trained armed persons which would do some hurting and killing, but defend the larger segments of society in a disciplined and legally permissible manner. What would happen if there were no civilised or liberal government available to permit the use and spread of violence? Would a society or community like to leave their fate in the hands of a leader for whom the realisation of independence is not an end, as was in case of Gandhi, but a means for the realisation of God? Can a leader like Gandhi be allowed to treat defence and protection of the whole nation as means to realise his own personal end: To achieve independence of India was not the central theme and ultimate goal of his techniques. The use of non-violence perhaps is simple when there is only one opposing party confronting a Gandhian movement as was during the days of freedom movement. That too must be alien or foreigner, a small minority, not residing in the country. There can be equal number or a substantial majority of adversaries standing against the satyagrahis. Similarly, there can be more than three or four parties to the conflict. One or two of them may not be believing in practicing non-violence. A country, divided badly into differing big religious, cultural or ethnic communities, when resorts to satyagraha movement may fall prey to separatism, partition or civil war. It cannot be denied that even with his largely or partially known truth and non-violence and its practice in many areas, Gandhi could awaken and move the masses in millions. It could be possible only when repression and violence did not crush the movement. There should be some other factors contributing to the success of the movement, like the limits of a liberal government along with crises of great economic depression and the events of World War II occurring at the time of freedom movement. There may be hundreds of Gandhian diehards committed to save and enhance the status of their leader and his non-violence. In case the religious values are not common or not very effectively ingrained in the minds of the people, non-violent movement might either not happen or cause dissension or separatism, as it did in case of other communities particularly Muslims and Sikhs. Treating the Gandhian non-violence of creed as a total reality or the only source of power is to do immense harm to the cause of knowledge. It weakens the fabric of the state and society. It has resulted in the neglect of factors and forces making the state viable. It also demoralises the armed forces, which make up the spine of the state. Such attitude slackens the defense preparedness of governments. The security persons, the police and the armed forces are recruited to use force and arms for the protection of society. It is almost a suicidal teaching that permits the aggressors enter the country, later to be persuaded to get out of it by use of satyagraha. There is every likelihood that once a country is at war with its enemy; the latter likes to take over and settle soon after its gives up weapons and turns non-violent. A person, group, community or a party, claiming to have attained any height of spirituality, cannot be permitted to be the only repository of truth. A votary of absolute non-violence, in public life, often appears to regard himself greater than God. God has not been able to operate the world on total non-violence, but can a leader dare claim to do so and create a totally non-violent society? Promise and provision of non-violence in pure form for the society as a whole is misleading as well as suicidal. Neither the non-cooperation nor civil disobedience movements succeeded to the extent of his satisfaction, nor his venture of Hindu-Muslim unity could witness its complete realisation. Ordaining non-violence to one segment of

society and allowing the rest to exercise their own choice amounts to put the former at the mercy of violence-prone communities and persons. Men of non-violence like Gandhi are often devoted to self-realisation or their identity with God. For them politics is a means to achieve their religious goals. They do not care much even if others do not follow them and go on indulging in their own misdeeds. Such godmen have little time for the reorganisation of society and state on realistic basis. By the time, a good number of people begin to develop absolute faith in them, they happen to disappear from the scene leaving the society in a vacuum, rather in worse condition. At many times, non-violence in some cases becomes a cover for their cowardice, imbecility, servility, weakness and ignorance. But a pious wish or faith in peace is not enough. Society is largely concerned not with mere intentions or motives, but also with short and long term results, outcomes and consequences of non-violence.

Chapter 5 : Mahatma Gandhi Biography | Biography Online

It covers Gandhi's life up to He did not cover the period after that as it was well known to the people and most of the concerned persons were alive. Besides he felt that his experiments in that period were yet to yield definite conclusions.

Life is one indivisible whole. Many people know Gandhi for his later work, however, his life from childhood had also embrace the idea of insisting his own idea and share love to a bigger community, while keeping all the good habits from childhood for later life. At a very young age, Gandhi already noticed the social rank differences between people. Gandhi was very surprised by the heavy work that man did on a daily base in order to keep that job, while earning only 10 percent of his dad. Based on later memories, Gandhi described this event as first time to see the real world, where everyone might not have been that equal after all. John 25 Born in a rich and powerful family did not make him have any distance with ordinarily people, but actually helped him to have a much better understanding about the differences among people. He started to have more sympathy towards less powerful and fortunate people. Under the control of Great Britain, there were a huge number of religion conflicts and Gandhi has expressed a lot of reactions towards these conflicts. Gandhi, 8 Young Gandhi could not believe what he has heard and refused to have any further connection or communication with that white young man. Furthermore, Gandhi chose to not even go near him. Besides religion conflict, child marriage also was a huge event for young Gandhi. At 12 years old, Gandhi was married to Kastur, who he later had four children with. Tasting this tradition himself as a child, Gandhi learned a lot about this marriage, which he has no choice towards or even any understanding about marriage itself at that time. He did not like this kind of things that he has no control of. Gandhi, 7 Although Gandhi did not understand too much about these sensitive topics, he noticed a lot about the distances and hostile created by child marriage from these books. His childhood experience actually made him become much closer towards the social conflict and prepared him as a person, who loved everyone and is willing to stand up for others. On the ship to England, lots of Indian and European passenger warned him that he could not survive without eating meat. Ray, 55 But Gandhi stayed with his decisions and still hold his original believe. But I cannot break my vow. Give me up as foolish or obstinate. A vow is a vow. This became one of few believes that he insisted for life. Gandhi wanted to be the person he chose to be, not whom others wanted him to be. He did not want to be a powerful people who can easily influence others, but a person with inner firmness and an internal spirit with a specific goal that attract people to come towards him. On the road of being vegetarian Gandhi showed how insist he was towards goals he want to achieve, even at a very young age. Similar spirit and actions could be seen later in his non-violence protest in South Africa and India, where he had a lot of firmness towards what his believes are and did not back off until he reached his goal, the independence of India and equal treatment for all people. Another thing Gandhi learned in years at England is a better understanding about religion. This is the first time for Gandhi to read Bhagavad Gita and he chose Hinduism as the religion to follow for life. At the same time, he also had a much clearer view towards the Hindu-Muslim friendship and made some Muslim friend while he was at London. Despite the conflict happening back home, Gandhi kept a very good relationship with his friends. As he recalled later, this made him believe that he can actually work around the Hindu-Muslim conflicts, which was seen by others as impossible. He started to have a great sympathy towards believers for all religions and claimed that there is no dominate God, but preferred God by different people. This provides him with more understanding for dealing with later cross religion issues. After finished education in London and went back to India briefly, Gandhi chose to go to South Africa for work. Just after a couple days, he experienced racial discrimination again, but this time it was directly towards himself. That official forced Gandhi to sit in the third class and called police to kick Gandhi off the train when he refused to do so. Being treated with a different attitude and denied rights for so many times in South Africa, Gandhi used his past experiences and the power of insist to took one more step than he did in the past. He started to fight for race equality and freedom, not willing to give up even after being threat that he would end up in jail. The event that made Gandhi well known in many countries was the protest against the Transvaal Asiatic Registration. This act, approved on March 22, , asked Indians and other Asians to re-register

themselves at the local authority in order to prevent illegal. Hardiman, 35 This was also the first time for Gandhi to develop and use the method of satyagraha, the famous method known later during the pursue of independence for India. Attenborough, 55 Gandhi asked all Indian and Asian people to hold hands and stand together to protest this unequal treatment. This movement attracted a lot of local and global attention. While Gandhi gained a huge success from the movement, he became the prisoner of the British government. Gandhi, Just like the dedication he had towards vegetarian in his early age, Gandhi would not give up his goals, race equality, and would sacrifice his life in order to achieve his goals. And he knew that these government official will not be able to stop him from doing what he is doing, to make South Africa a better country and to let everyone enjoy equal treatment. After the success of South Africa, Gandhi moved back to India in After years of work and huge protests, like non-cooperation and the salt march, India finally gained its freedom on August 15, Gandhi used his non-violence protest and his teaching of religion to create a fairer and more equal world for India. Unfortunately, he was assassinated on January 30, Gandhi has done so many great things for his people, for India and South Africa, and for the whole world. Life of Gandhi was long and detailed, but everything started when he was a young passionate kid who love to insist on what he believes and understand the differences between people, treating them with peace and love. The idea of non-violence did not come up in one night, but it was a process of learning and trying. Just like the life of Gandhi, it was a process of collecting, trying, teaching, and honoring. Gandhi might be known as Bapu for what he has done for the independence of India, but instead, he should be known for insist the same idea from a kid to an old man, loving the world with what he has and fight for others with what he has. This is Gandhi, the person we look up to. Gandhi in His Time and Ours: The Global Legacy of His Ideas. Gandhi India and the World; an International Symposium. Gandhi, and Richard Attenborough. The Words of Gandhi. The Man, His People, and the Empire. U of California, Print. Gandhi, Mahatma, and Anthony J. Gandhi, Freedom and Self-rule. Gandhi, and John Dear.

Chapter 6 : Life of Gandhi – Religion Q: Hinduism Project

"You must be the change you wish to see in the world." – Mahatma Gandhi. This is a collection of my favorite Mohandas Gandhi quotes. When I think of Gandhi, I think of non-violence, compassion, conviction, truth, service and sacrifice.

Saba Naqvi October 05, Nehru did this, Bose did that, Ambedkar was this, Gandhi was that. At times, all our heads can spin from these politically motivated excursions into history. But there is some worth in serious works that add to our understanding of the personalities that shaped our history. Therefore rigorous intellectual scrutiny must always be welcomed, even if it causes some of us some discomfort. Two books have just come this month that compel us to revisit our understanding of Mohandas Karamchand Gandhi, who is for most of us and for our children, the Mahatma great soul and Father of our nation. The South African Gandhi: Stretcher-bearer of Empire quotes mostly from the Collected Works of Mahatma Gandhi to make principally two points. First, that Gandhi supported British imperialism during his years in South Africa to Second, that his attitude towards Blacks can only be described as racist. Authors Ashwin Desai and Goolam Vahed, two South African scholars, say that Gandhi focused exclusively on the rights of Indian people and wished to keep a distance from Blacks. Arundhati Roy, quoted from the same Collected Works in her essay The Doctor and the Saint, on the Gandhi-Ambedkar relationship, to make the same points. Now these South African scholars elaborate with meticulous rigour on what Roy so tantalisingly touched upon. The publisher incidentally is the same Navayana. What fundamentally comes through is that Gandhi in South Africa at every step restrained himself from throwing in his lot with the Black majority. He resisted again and again. He tried to curry favour for Indians with the Empire and failed to do so. It was only after his return to India that a different Gandhi evolved. Gandhi in South Africa restrained himself from throwing in his lot with the Blacks. He tried to curry favour for Indians with the Empire. The second Gandhi book is even more fascinating as it questions his achievements in the Vaikom satyagraha that has usually been presented as one of the great successes of the Gandhian approach of transforming the minds of the oppressor in peaceful ways. The Vykam Satyagraha and the Mechanics of Change published by oup is a big book. Briefly, upper-caste Hindus and others led a struggle to gain access for untouchables to the roads leading up to the Brahmin temple. King says in the introduction itself that she revisits this slice of history because she wanted to understand the mechanics of non-violent resistance as someone who also spent time engaging with civil resistance in the US. Later in the book, she talks of Gandhian caution and analyses it. He wanted to abolish untouchability as it was an impediment to national cohesion and independence and he sought to bring all Hindus into a burgeoning nationalist movement. He also wanted to avoid flagrant political confrontation and civil disobedience against the traditional ruler of an Indian state Travancore. If being confronted with the sight of a lower-caste person could pollute an upper-caste individual, it meant that the freedom struggle was not solely against the British, but also against an evil inherent in the Hindu community. The author concludes that if the Namboodiri Brahmins changed their minds to allow some concessions to untouchables, it is not because they underwent some sort of inner transformation seeing the suffering of the protesters. Indeed, she argues, that eventually the outcasts would gain ground because of the strength of anti-caste social movements in and around Travancore. In other words, a certain mythology was created about Vaikom that in her view is not borne out by greater scrutiny, research and facts. The book also traces the link of how the story of Vaikom as a brilliant success of satyagraha was transmitted to the US, to Martin Luther King, by Richard Gregg, a white social reformer, who travelled to India in to seek out Gandhi and spent nearly four years with him. In the foreword to the book, Bhiku Parekh too writes with clarity: Since rational discussion had its limits and violence was morally unacceptable, he developed what he called the science of satyagraha and experimented with various forms of actions – Gandhi therefore introduced new forms of pressure such as mobilising neutral public opinion, boycotts, strikes, fasts, non-payment of taxes, civil disobedience and various forms of non-cooperation. While these were effective in various ways, they sat ill at ease with his belief in the irresistible power of suffering love. We can also be certain that Gandhi never set out to radically transform society, but instead hoped to hold

it together, which in itself meant upholding the rights of the privileged, the upper castes. Now we are told that Gandhi was racist as well. He was at the very least a fascinating man and both books shed light on his thinking, his prejudices and his shortcomings. What we are left with is also an understanding of a man who constantly grappled with himself and even as he did so with Empire and the society of which he was a product.

Chapter 7 : Gandhi Jayanti 10 books to read on Mahatma Gandhi | books | Hindustan Times

laboratory for searching out the inner core of truth, human society was the It is impossible in a few brief pages to cover all the aspects of Gandhi's life and.

It was written at the instance of Swami Anand. He did not cover the period after that as it was well known to the people and most of the concerned persons were alive. Besides he felt that his experiments in that period were yet to yield definite conclusions. The autobiographies normally contain self-praise by the authors. It is marked with humility and truthfulness. He had not hidden anything. In fact, he is rather too harsh on himself. He did not want to show to the world how good he was. He only wanted to tell the people the story of his experiments with Truth, for Gandhi, was the supreme principle, which includes many other principles. Realization of the Truth is the purpose of human life. Gandhi always strove to realize the Truth. He continuously tried to remove impurities in himself. He always tried to stick to the Truth as he knew and to apply the knowledge of the Truth to everyday life. He tried to apply the spiritual principles to the practical situations. He did it in the scientific spirit. Sticking to the truth means Satyagraha. An Introduction Mohandas Karamchand Gandhi was a man considered one of the great sages and prophets. They showered their love, respect and devotion on him in an unprecedented measure. They thronged his way to have a glimpse of him, to hear one word from his lips. They applied on their foreheads the dust on the path he had trodden. For them, he was almost an incarnation of God, who had come to break the chains of their slavery. The whole world bowed to him in reverence. Even his opponents held him in great respect. Mohandas Gandhi was, however, not a great scholar, nor was he a great warrior. He was not born with exceptional faculties. Neither was he a good orator, nor a great writer. He did not claim anything exclusively divine in him. He did not claim being a prophet or having superhuman powers. He considered himself an average man with average abilities. Born in a middle class Bania family in an obscure princely State in a corner of India, he was a mediocre student, shy and nervous. He could not muster courage to speak in public. His first attempt at legal practice miserably failed. But he was a humble seeker of Truth. He was a man with exceptional sincerity, honesty and truthfulness. For him, understanding meant action. Once any principle appealed to him, he immediately began to translate that in practice. He did not flinch from taking risks and did not mind confessing mistakes. No opposition, scorn or ridicule could affect him. Truth was his sole guiding star. He was ever-growing; hence he was often found inconsistent. He was not concerned with appearing to be consistent. He preferred to be consistent only with the light within. He sacrificed his all and identified himself with the poorest of the poor. He dressed like them, lived like them. In the oppressed and the depressed people, he saw God. For him, they too were sparks of the divine light. They might not have anything else, but they too had a soul. For Gandhi, soul-force was the source of the greatest power. He strove to awaken the soul-force within himself and within his fellowmen. He was convinced that the potentialities of the soul-force have no limit. He himself was a living example of this conviction. That is why this tiny and fragile man could mobilise the masses and defeat the mighty British empire. His eleven vows, his technique of Satyagraha, his constructive programme - all were meant to awaken and strengthen the soul-force. He awakened and aroused a nation from semi-consciousness. It was a Herculean task. For, India was not a united country, it was a sub-continent. It was a society divided in different classes, castes and races, in people with different languages, religions and cultures. It was a society where almost half of the population i. Gandhi made the oppressed sections wake up and break their chains. He mobilised the people and united them to work for the cause of Swaraj, which gave them a sense of belonging, a sense of purpose. Gandhi wanted to win Swaraj for the masses. For him, Swaraj did not mean replacement of White masters by brown masters. Swaraj meant self-rule by all. Development of such a capacity involved transformation of the individual. Transformation of the individual and transformation of the society - they were not separate, unrelated things for Gandhi. Revolutionary social philosophies had concentrated on changing the society. On the other hand, spiritual seekers had concentrated on the inner change. Gandhi not only bridged the gap between these extremes, he fused them together. Gandhi was thus both a saint and a social revolutionary. For Gandhi, unity of life was great truth. His principle of non-violence

stemmed from this conviction. Non-violence was not a matter of policy for him; it was a matter of faith. He applied the doctrine to all the departments of individual and social life and in so doing revolutionized the doctrine, made it dynamic and creative. He believed that a true civilization could be built on the basis of such non-violence only. He rejected the modern civilization. For him, it was a disease and a curse. This civilization leads to violence, conflicts, corruption, injustices, exploitation, oppression, mistrust and a process of dehumanisation. It has led the world to a deep crisis. The conventional energy sources are getting depleted. Forests are being destroyed. Air, water, soil-everything has been polluted. We are living under the shadow of nuclear war and environmental disasters. Thinking men the world over are looking to Gandhi to find a way out of this crisis and to build an alternative model of sustainable development. He had called for the replacement of greed with love. Gandhi is, therefore, now a source of inspiration and a reference book for all those fighting against racial discrimination, oppression, domination, wars, nuclear energy, environmental degradation, lack of freedom and human rights- for all those who are fighting for a better world, a better quality of life. Gandhi is, therefore, no longer an individual. He is a symbol of all that is the best and the most enduring in the human tradition. And he is also a symbol of the alternative in all areas of life-agriculture, industry, technology, education, health, economy, political organisations, etc. He is a man of the future - a future that has to be shaped if the human race has to survive and progress on the path of evolution. We cover the period of his life from to He was the youngest child of his parents, Karamchand and Putlibai. Gandhi belonged to the Modh Bania community. They were originally grocers. Kathiawar then had about small States. Court intrigues were the order of the day. At times, Gandhis became their victim. Karamchand was once arrested. However, their courage and wisdom earned them respect. Karamchand even became a member of the Rajashanik Court, a powerful agency to solve disputes among the States.

Chapter 8 : Category: Mohandas K. Gandhi - Wikimedia Commons

According to the book "Gandhi Before India" by Ramachandra Guha; Gandhi's stay in South Africa was more instrumental in his life story than anything else. As a student in the London Inner Temple; he was inspired by a book and a movement that was g.

The title of Mahatma was conferred on him by Rabindranath Tagore, of which it is said that he was not comfortable with. He has been the most distinct and unusual leader ever to walk on the face of the earth. He followed and spread the ideals of fasting or satyagraha, non-violence or ahimsa and simplicity among his followers. The man, who had made the whole country respond to his call, has been much talked and written about. For those people who would like to know more about the life of Mahatma Gandhi, here is the list of 7 best books which would provide you enough information from different sources. Mahatma Gandhi the Father of the Nation: Subhadra Sen Gupta Subhadra Sen Gupta has caught the important threads from the life and legacy of the exceptional and unparalleled leader to weave a fabric of vivid colors. She gives us a glimpse of the simple man who wove clothes, ate salt less vegetable and walked miles from Sabramati Ashram to Dandi to break the salt law. She talks about his passion for truth and peace. The Life of Mahatma Gandhi: Louis Fischer was a close friend of Mahatma Gandhi, in addition to being a genius historian. He gives us a glimpse of the shrewd and unique strategies employed by Gandhi to bring about the independence of India. He evaluates as to what made Gandhi an inspiring soul for the whole world. Mahatma Gandhi and his Struggle with India: Joseph Lelyveld Pulitzer prize winning writer for General Non-fiction, Joseph Lelyveld has come up with a moving book on the struggle Mahatma Gandhi faced when fighting for the freedom of people in two different continents. He gives us insight into both the achievements and failures faced by Gandhi. He talks about the disappointments faced by the great soul following his fierce struggle to bring about social change. His Life and Ideas: Though we take the ideal of non-violence very lightly, for Gandhi Ahimsa meant much more to him. Even under harsh situations, Gandhi did not deviate from his ideals. He promoted peace, equality among humans and showed love and compassion to all. If you are interested to know about the beliefs of Gandhi, than this is the perfect book for you. His Life and Message for the World: Louis Fischer Written by a great historian who was a close friend of Gandhi, this book tells the extraordinary story of how the indomitable of the man with a mission changed the destiny of India. A man hailing from middle class family rose to be one of the most powerful leaders the world has seen to triumph over the tyranny of colonial rule. Though Louis Fischer loved Gandhi, he has not tried to meddle with facts or to glorify the leader. This is an unbiased account of the lifestyle and message Gandhi has left for the world. Brown Author Judith Brown has included the recently available information to write the definitive biography of Gandhi. The author also delves deeply into his career as a lawyer in South Africa from to and about his struggle against racism in South Africa. Judith Brown writes in length about the inner conflicts faced by Gandhi and his response to the socio-political conflicts. Gandhi recounts the incidences of his life which shaped his beliefs and developed his concept of non-violent resistant to the tyranny of colonial rule. The book covers the life of Gandhi from his childhood through to

Chapter 9 : Gandhi, More Mortal Than Mahatma

Gandhi was a soldier of Independence of India, but he prefers to fight under the cover of a saint and without arms. Gandhi's mystic befuddled the Hindus by carrying out the movement against the British using religion in a twisted way.

October 20, Yet photographic history in India, nascent as it is, seems to have entirely written out Walter Bosshard, intrepid Swiss photographer, who came to India at least 16 or 17 years before the more famous Henri Cartier-Bresson and Margaret Bourke-White. The moment was electrifying – Gandhi had chosen 78 followers who would march with him to the salt flats of Dandi to defy the implementation of the Salt Tax. Intimate portraits Travelling overland, where he shot the coronation of Nadir Shah in Kabul, Bosshard made his way to the Saurashtra coastline and joined the march from Sabarmati to Navsari and Dandi. Most walkers have joined in from neighbouring villages, barefeet, some carrying away unfiltered salt in wet, dripping bundles. Among them Gandhi appears unceremoniously, the grandeur of the moment rendered simple and communitarian. Bosshard, however, was tenacious and directly sought out Gandhi as subject. The more significant images that he arrived at are the portraits of Gandhi, taken in close proximity, intimate portraits that humanise the Mahatma. Bosshard in Dandi gained extraordinary proximity to Gandhi, even asking if he could shoot the Mahatma as he slept. Through patience and proximity, what he gained were photographs of the Mahatma as he drank onion soup, shaved, and chatted with his inner circle that included Sarojini Naidu and Mithuben Petit. These are the attitudes, and principle areas of action in which Gandhi was to be photographed again and again. Interestingly, Bosshard had been commissioned by German media, who were already in the throes of a great change. Under the Nazi party, photography had entered a sphere of unprecedented spectacularism. Led by his personal photographer Heinrich Hoffmann, newspapers had introduced Hitler at the helm of heavily militarised marches, games, and public meetings. In this way, Gandhi and Bosshard together alter the document of the heroic leader, inserting something much more vital and identifiable instead. Bosshard supports this by tracing the non-violent resistance to the British at the level of the street. He captures public displays of khadi sales in every State, being taken around on a bullock-drawn carriage, satyagrahis wearing patches of protest, Congress topisold at street corners, young children weaving. These would later come together in a publication, Indian Kampft! And it is the postures he recorded, Gandhi weaving, reading or conferring with his inner circle, that became the image tropes of the Mahatma, endlessly repeated over the next two decades. The writer is an art critic and curator who, while preoccupied with her art website www.