APPENDICE - H
A CHRONOLOGY OF MAHATMA GANDHI

1869 - Oct -2 born in Borbandar. Gujarath, North West India.

1876 - Read the play 'Sravana pitribhakti' while in primary school witnessed another play Harichandra? impressed by the drama Harichandra also thought "why should not all be truthful like Harichandra extolling truthfulness.

1881- Joined secondary school (English - medium )

1882- May 12, Married to Kasturba at the age of 13

1888-January - Mother did not like the idea of Separation, Becharji Swami, who become a Jain monk, came to his help and got him to take three solemn vows. Mohandas vowed not to touch wine, woman and meat. This done, his mother gave her permission. Sails for England to study law.

1888 - In England enrolled as a law student begin to adopt to British culture.

1888 - Nov 9. Read salt's book on Vegetarianism and was very mach impressed.

1890 -January 23 -30 Attended vegetarian congress at Ventor

1889 - Join the London vegetarian society

1890 - Read the Bhagavat Gita, (Hindu Scripture), Heroes and Hero workship, The light of Asia, Some banks on Theosophy, Bible, etc.

1891 - Finished the law degree licensed to practise British law, sails for Bombay India. Known to his mother has died the year before.

1890 - June He met two theosophists with whom he read Gita and The Song Celestial.

1891 - Feb -20 Gave his first speech in a vegetarian society meeting.

1891 - March 26 Became an associate member of London theosophical society.
1890- Nov. Studied the Bible the New Testament, impressed him. Also read some books on Atheism. Attend the funeral of Bradlaugh in the workers cemetery.

1893-94- During his stay in Pretoria, Ganthi read about 80 books on Religion. He came under the influence of Christianity but refused to embrace it. During this period, Gandhi attended the Bible classes.

Gandhi made his first public speech making truthfulness in business his theme. The meeting was called to awaken the Indian residents to a sense of the disabilities they were suffering under.

1894 - Read Sale's translation of the Koren.

1896 - Met Ranade in Bombay, met Gokhale, Lokamanya Thilak.

1905 - March, 4,, 11, 18 and 25 Delivered four lectures on Hindu religions at Theosophical society, Johannesburg.

1905 - Oct 24 Received Bhai Parmanand of the Arya Samaj and acted host to him.

1906- July - Took the vow to observe Brahmacharya for life in thought, word and deed.


1907- Nov 21 sent the Ramayana and the Gita to Manilal Gandhi.

1908 -Nov. 9 Gandhi declared Satyagraha a religious fight and refused to obtain release by paying time, even to visit Kasturba lying gravely ill.

1908- Dec 23. Gandhi presented to Nelson, Volksrust prison officer, Tolstoy's kingdom of God is within you.

1909 - Oct 1 Gandhi wrote to Tolstoy regarding passive resistance movement in the Transval and Tolstoy's "Letter to a Hindoo".

Oct - 7 Tolstoy replied to Gandhi letter of October -1

Oct - 14 Wrote to Polak expressing his views on modern Civilization, later elaborated in Hind Swaraj.
Oct - 29 Asked for advice regarding publication of Tolstoys "Letter to a Hindoo"

Nov - 13 to 22 Gandhi wrote Hind Swaraj in Gujarathi on board S.S.Kildonan castle.

Nov - 18 Gandhi wrote in Gujarathi a preface to Tolstoys "Letter to a Hindoo"

Nov - 19 Wrote in English a preface to Tolstoys "Letter to a Hindoo".

1910- May 8, Leo Tolstoty, in a letter to Gandhi, commenting upon Indian Home Rule said question of passive resistance was of greater importance not only for India but for all humanity.

1910 -Sep . 26 Spoke at Kathiawad Arya Mandal meeting

1910 -Oct -5 Gandhi and others spoke at reception by Kathiawad Arya Mandal, Durban, in honour of polak and passive registers.

1911- March 30 Gandhi spoke at meeting of Cape Town united Hindu Association held in honour of L.W. Ritch and himself

1912 -Aug 22 Spoke at Johannesburg theosophical lodge.

1913 -May 8 Gandhi opened Hindu temple at verulam, Johannesburg.

1913 -Nov 9 Gandhi attended Johannesburg Hindus meeting which pledged to support passive resistance.

Oct- 26 Gandhi addressed Indian miners at Hindu Temple, Dundee, Eight hundred more miners joined strike.

1914 -July 9. The meeting addressed Gandhi as Durban, Town hall, "Desh bhakta Mahatma"

1914 -July 12 Addressed a farewell meeting which called him "Mahatma" at verulam;

1915-January Rabindranath Tagore wrote to Gandhiji thanking him for sending phoenix boys to stay at Shantiniketan.

1915 -Feb 8 Held discussions about joining servants of India society in Poona.
1915 - Feb 19 Gopal krishna Gokhale passed array at Poona.

1915 - March 13-15 Horilal Gandhi took final decision to separate.


1915 - April 6 met Mahatma Munshiram at Gurukul, near Hardwar.

1915 - April 22 Gandhiji outlined his future programmes of work in India in interview to the Madras mail.

1915-May1 Spoke on untouchability and swadeshi at Victoria Town Hall, Mayavaram, Madras.

May -20 Satyagraha Ashram inauguration at Kochrab near Ahmedabad.

September 26. Dudabhai, a Dhed and his wife joined Satyagraha Ashram

1916 - Feb. 4 lord Hardinge, Viceroy of India, laid foundation stone Banaras Hindu University

1916-June 4 Gandhiji spoke on untouchability at conference of friendly associations of communities, Ahmedabad.

1916-June -5 spoke on Hindu caste system, on second day of conference.

August -31 Told Mahadev Desai, "I have got in you the man 1 wanted" and asked him to join him.

Dec 30 - Proposed at Indian social conference, resolution regarding education and uplift of depressed classed.

1919 - Feb 26 Gandhiji note to the Indian social reformer elaborating views on inter-caste marriages and Patel marriage bill.

Sept 21 Opened school for untouchables in Ahmedabad

1920 Dec 8 At Bettiah, spoke on Cow- Protection. -writing in young India, discussed Lord Ronaldshays comments on "Hind Swaraj" and defined his conception of Swaraj as being synonymous with moksha.
Dec -22 Gandhiji presided over weavers conference and Antyaj conference.

1921- April 13. In Ahmadabad in speech at public meeting declared, "we want swaraj which stolid be Ramarajya". Later spoke at suppressed classes conference.

April - 18 Replied to welcome address presented by Sutra municipality stressing need for introducing spinning wheels and abolishing untouchability.

1921 - May - 9 Attended marriage at Sarup Kumari Nehru (Vijayalakshmi) with R.S. Pandit.

1921 - July – 6 Communal riot broke out at Aligarh U.P.

December 3 - Gandhiji complimented people of Bardoli on removal of untouchability

1922 - Feb -4 - At Chauri Chaura in Gorakhpur U.P. rioting took place, police station was attacked.

1923- Nov. 26, Started writing the "History of Satyagraha in S.A" in Gujarathi.

1924 -March 15 issued statement on Pottisiramulu's fast for Harijan entry to temples.

April -15 expressed views on Vykom satyagraha in interview to The Hindu.

April -16 Gandhiji had discussion with representatives of Vykam Satyagraha Committee.

May - 20 Discussions with Vykam Satyagraha Committee representatives concluded.

Sept- 17 Commenced 21 days fast at Mohamad Ali house.

1924- Oct 28 viceroy refused to Gandhiji to visit Kohat.

December 6 At Punjab provincial Khilafat Conference spoke in reply to Zafer Alis attack on Hindu leaders.

Dec-9 In speech at Rawalpindi, Gandhiji advised Hindu refugees displaced by Communal riots at Kohat not to return to Kohat on Govt. advice.
Dec-26 The Indian National Congress began its 39th Session under Gandhiji Presidentship.


Dec-28 Delivered the presidential address at cow protection conference.

1925- Feb 5 at Rawalpindi addressed the Hindu refugees of Kohat.

Feb -9 sent telegram to the Viceroy, asking for permission to visit Kohat in the beginning March.

Feb- 10 At Sabarmathi Ashram, spoke to the inmates on conversion of Hindus in Kohat.

Feb -13 The Viceroy sent a Telegram disallowing Gandhiji’s proposed tour of Kohat.

Feb -15 At Kathiawar, Gandhiji in reply stressed the programme of Khadi and elimination of untouchability.

Feb- 19 sent a telegram to the Viceroy repeating his request for permission to visit Kohat in order to assist the Government. Spoke at a meeting of Antyajas.

Feb- 22. The viceroy in a telegram, reiterated his decision not to allow Gandhiji to visit Kohat.

Feb -26 In Young Indina article, critised the Kohat settlement but ruled out civil resistance.

1925- March 7 spoke at a mass meeting at Madras Thilak Gate, explaining his Vykom mission.

March- 10 At Vykm, attended morning prayers with the Satyagrahis. Addressed a public meeting on the Vykm Satyagraha

March - 11 spoke to the inmates of Satyagraha Ashram on the duty of Satyagrahis.

March -12 spoke on the Vykm Satyagraha in reply to a welcome address presented by the quilon municipality.
March -13 At varkalai, received a welcome address from the Ezhavas and other untouchables at Sivgiri Hall.

March -17 Indanthurithi Nambudiri, a spokesman of the Caste Hindus, gave Gandhiji a copy of Shankara Smriti.

March -18 At always, Gandhiji spoke at the Advaita Ashram.

March -26 Explained the success of his Vyakam Mission in an interview to the Bombay Chronicle. Addressed a women meeting receiving an address presented by the depressed classes.

1925- May -2 At Faridpur, addressed All India Hindu Sammelan.

May -6 Laid foundation stone of Ashtanga Ayurveda Vidyalaya Hospital building.

Oct-18 At U.P. Political conference spoke on Charkha and evil of untouchability Addressed Anti untouchability conference.

Oct-22. Speaking at meeting in Bhuj, said, "if untouchability among Hindus was not removed, Hinduism would be destroyed. "

1926- Jan 14 In Young India wrote on "Vyakam Satyagraha" its ultimate objective - temple entry.

Jan -21 Issued appeal to Tranvancore Govt regarding temple entry.

Feb -11 In young India article, Gandhiji explained the significance of his programme of Non-violent Non-Cooperation and the movement for abolition of untouchability.

March -28 In Navajivhn article, answered, "Some questions on Religions issues".

1926- April 1, In Young India article, "my political programme" emphasized in reply American friends, the spinning wheel as his programme besides, unity and abolition of untouchability etc. Sent message on abolition of untouchability to a meeting at Trivandrum.

April- 22 In Young India article, advocated total prohibition in India.

April -24 In a letter to P.M. Seth, expressed his views on widow remarriage.
In letter to Thakkar Bapa, commended exclusive devotion to, "The service of Antyajas and Bills". In letter to Ramu Takkar, reiterated his faith in Ramanama and Charkha.

April-25 In Navajivan article, in reply to a correspondent, expressed his views in support of marriage against advocates of free love.

April-29 Drew attention to the plight of the untouchable in Cochin State.

May-20 In Young India work on racial discrimination against Indians in Australia.

1926-Dec 26 At AICC, Proposed resolutions and spoke on the death of Swami Shradhanand. Gandhi, said, "The term dalit was first used by the late Swami Shadharmand"

1927-Jan 2 - spoke at gathering of students of 16 depressed class schools of Culcatta and Howrah

Jan-9 Delivered speeches at public meeting, Shradhanand's Memorial meeting and at a meeting of untouchables.

Jan-23 At Bettiah spoke on cow protection and removing untouchability.

Jan-25 At Muzaffarpur visited school for untouchables.

Feb-10 Addressed public meeting and meeting of untouchables.

May-28 In letter to G.L.Nanda described Bhagavad Gita as his "only dictionary of reference".

Sep-29 In Madura spoke at a meeting of Sourashtra Community.

1927-Oct 9-10 At Trivandrum, met the Maharaja and Maharani of Travancore and discussed the question of the entry of untouchables to the Tiruvarapu Temple roads.

Oct 13 At Ernakulam and Cochin announced prize of Rs.1000 for the best essay on Cow protection.

Oct 15, At Palaghat, had conversation with Sankaracharya of Kamakoti peetam,
1928 Jan 24 laid the foundation stone of a temple for untouchables at Vartej.

July 13 in letter to Barbara Baner, wrote "I am but an ordinary mortal ... as every other human being ... I possess no extraordinary powers"

1929 Feb-5 Karachi Addressed meetings of untouchables, depressed classes and Sikhs.

Feb -14 In Hyderabad, addressed, Congress, students and sweepers meeting.

March-10 Addressed meetings of Gujaratis, Arya Samajists, Students etc.

1929 -March -14 In Rangoon, Spoke at Ramakrishna mission and women's meetings.

March -22. Left Rangoon for Calcutta, Collected more than Rs.1,50,000.

April 24 Laid foundation of Vivekananda Library, Potunooru.

June 2. In Navajivan, Published Constitution of Goseva Sanga and objects of the committee for removal of untouchability appointed by Congress working committee.

June 14.At Nainital spoke on Khadi, Communal unity, prohibition and the removal of untouchability.

Sept. 25. In Kashi, spoke at untouchables meeting.

Oct. 16. Spoke at meetings of students, ladies and untouchables.

Oct. 24. Spoke at public meeting, urged Antyajas "to bester themselves and see to it" that Hindu temple at Missoorie was made accessible to them.

Nov. 11. In Shabjahanpur district, visited American Methodist Mission Girls School for suppressed classes.

Dec. 24. Presided over All India Suppressed classes Conference, Lahore.
1930, Jan 18 - Rabindranath Tagore visited the Sabarmati Ashram and had discussion with Gandhiji there.
March 6 - Told the inmates of Sabarmati Ashram at a prayer meeting, "we shall either attain Liberty and return to the Ashram and that will be our new birth or we shall die".
March 12 - Started Dandi march to break the Salt Law. Let out a band of 78 Ashram people selected from different provinces.
August 7 - Started discourses on brahmacharya..
Nov.12 - Round Table Conference met in London without congress.

1931 Feb. 7 - Had talks with Sir Tej Bahadur Sapru, who had just returned from London after attending R.T.C.
Feb. 25 - Addressed a Crowed gathering of the Local students at Hindu College Hall.
March. 17 - Bombay held prolonged talk with Subhas Chandra Bose who came to see him.
March 19 - Met Lord Irwin and Mr. Emerson on arrival in Delhi and discussed the question of death sentences on Bhagat Singh, Sukhdev, and Rajguru and release of political prisoners.
March 20 - Met deputations from Hindu Maha Saba, the Sikhs, and the Muslims separately to hear their points of view. Also discussed political problems with princes.
March 21 - Attended a Conference of R.T.C. delegates and princes convened by the Viceroy and gave his views regarding different aspect of the deliberations of the RTC.
April 1 - Moved for approval of the new list of the Congress Working Committee at the All India Congress Committee meeting.

1931, May 31 - Wrote a letter to lord Willingdon expressing willingness to attend R.T.C. on cetain terms.
June 10 - Attended congress working committee meeting in Bombay
July 30 - Wrote an article in Young India suggesting Rs. 500 as the highest salary of Govt. Servants.
Aug 2 - In an article in Young India said "I am more a reformer than a politician"
Sept 3 - In an interview said, "Shall work for an India in which the poorest will feel it is their country and in whose making they will have an effective voice" for which ideal he would struggle at the R.T.C.
Sept -11 - Told pressmen that, " I am going to England to
realize the dream of my life - the freedom of my country"

Nov 13  - Spoke at 10th meeting of the minorities committee. He declared that congress claimed to represent 85 to 95% of the population of the whole of India. Apposing separate electorates for untouchables, he declared, "I want to say with all the emphasis that I can command that if I was the only person"

1931 Nov. 20 - Addressed the London Vegetarian Society explained the moral basis vegetarianism and his restriction to five articles of food.

Nov. 30 - Addressed the plenary session of the R.T.C he gave his final warning to the British Govt. Saying " I want you to understand what the congress stands for, my life is at your disposal. But remember that you have at your disposal the lives of all these dumb millions. I do not want to sacrifice those lives if I can possibly help it. Therefore please remember that I will count no sacrifice too great if by chance I can pull through an honorable settlement"

December 5 - Left London, interview to press, " I came a seeker after peace, I return fearful of war"

Decem 28 - In an interview to press he said, "my experience of the RTC is that it was a debating society and certainly not representative"

1932 Jan 4 - Gandhiji and Sardar Patel was arrested and interned once more in Yeravada jail under Bombay regulation XXV of 1827

March 11 - Wrote a letter from Yeravda prison to Sir Samuel Hoare stating that he would fast unto death if the Hindu community was dissected by the grant of separate electorates.

June 22 - Wrote a letter to Rabindranath Tagore

August 17 - Communal Award by Ramsay Macdonald was announced giving the "Depressed classes" separate electorates.

August 18 - Decided to undertake fast unto death against the communal award and conveyed this decision to British premier.

Sept 20 - Gandhi Commenced fast at noon

Sept 26 - Broke his fast at 5.p.m after the British Govt. acceptance of the Poona settlement was announced in the presence of Tagore, Parachure Shastri and
1933 Feb 6 - In an announcement from jail, said that the first issue of the English Edition of the 'Harijam' would be published from 11th Feb.

Feb 7 - In a reply to Sunkaracharya of Puri said that temple entry was Harijans right.

April 2 - Had talks in jail with Dr. Ambedkar who came to interview him in regard to revision of Poona pact.

April 27 - In a special article for the Harijan referring to Dr. Ambedkar's interview remarked that he was against revision of Poona pact.

April 29 - Announced his decision to commence an unconditional and irrevocable fast for 21 days commencing from 8th May next in connection with Harijan movement.

May 8 - Commenced his 21 day fast in Jaf for Harijan cause - Released by the Govt. the same day at 9.pm

May 29 - Broke his fast at 12.30pm after 21 days.

June 16 - Sent blessings to Devadas Gandhi, and his wife after marriage.

July 23 - Issued an appeal for funds for removal of untouchability.

August 1 - In a letter to Superintend of Ahmedabad central prison asked for facilities to Harijan work from jail.

Sept 1 - Issued appeal for observance of Harijan Day on Sept 24

Sept 2 - In Agra conference, resolution passed, "inter-caste marriage and inter-dining must be on the programme of the Harijan Movement".

Oct 9 - Sent message to a public meeting exhorting them to redeem the pledge for removal of untouchability given on 24th September.

Nov 7 - Started his all India Harijan Tour

Nov 8 - At a huge meeting at Chitnis Park declared "Removal of untouchability is my Religion"

Dec 12 - Addressed a public meeting at Alipur, 16 miles from Delhi, and the central board of Harijan Sevak Sangh

1934 Jan 14 - At Kalapatta opened a Harijan colony,

1934 Jan 17 - At Trichur visited Harijan colony

1934 Jan 20 - At Quilon visited Harijan School

1934 Jan 21 - At Trivandrum visited Harijan Hosel and gave a press interview

Jan 23 - Interview with members of Self-Respect party and Harijan Workers

Jan 25 - At virudhunagar visited Harijan Quarters

Feb 4 - Had interview with representatives of coimbatore Adi
Feb - 10 - Interviewed self - respectors, Harijans and Sanatanists.

March 20 - In his speech he said the Bihar earthquake was in the nature of a chastisement by God for the Sin of untouchability.

March 31 - Madhubani addressed public meeting while he was speaking in untouchbility Sanatanists with black flags created trouble at the meeting.

April 12 - Tezpur visited Harijan quarters.

April 13 - At Gaubati inaugurated Seva Ashram visited leper Asylum and Harijan quarters. Have interview to Harijan leaders

April 18 - At Jorhat gave interview to Harijan leaders

April 20 - At Dibrugarh visited poor Asylum, Harijan quarters and school.

May 3 - At Ranchi visited Harijan quarters and school

May 5 - At Sambalpur visited Harijan quarters and lepers clinic.

May 7 - At puri, without Gandhiji knowledge Kasturba his wife visited Jaganath Temple at puri, and Gandhi under took fast for 3 days.

June 15 - At Bombay, Granted interview to Depressed Classes Mission.

June 16 - At Bombay visited Harijan quarters. Interviewed Dr. Ambedkar and friends. Addressed a public meeting.

June 19 - At Poona, interview to Harijan servents,

June 20 - At Poona interview to congress construction workers

June 21 - Visited Harijan Quarters and Nathibai women's university

June 25 - At poona, A bomb attempt was made on Gandhiji life but providentially he escapped.

June 27 - Reached Sabarmati Ahmedabad, Granted interview to Harijan Sevak Sangh Attended women's meeting

June 28 - Visited Harijan quarters

June 29 - Visited Kochrab Harijan Bal mandal, Dalit Chatralaya, Harijan Hostel,

July 8 - Gave interview to Harijan Sevaks Karachi

July 10 - Attended Student meeting, interview to Harijan

July 11 - Visited Harijan Handicraft Institute

July 13 - At Lahore gave interview to Sanatana Darma Saba

July 15 - Spoke at Punjab Harijan Sevak Sangh meeting.

July 28 - Altered Kashvi Vidyapith reception.

July 29 - Altered and spoke at Harijan Sevak Sangh central board meeting.

Aug 2 - Visited Harijan Quarters and Kabir math. Attended
womens meetings.
- End of the Harijan Tour announced.

Aug 7 - At wardha, Commenced 7 days fast
Oct 2 - Gandhiji birthday was celebrated throughout India.
Oct 29 - Resigned from congress
Dec 11 - India village industries Association formed at wardha.

1935

Jan 1 - Had discussion with members of Harijan Sevak Sangh
Jan 2 - Laid foundation stone of the Harijan colony in New Delhi and opened the Harijan conference at Narela
Jan 11 - Discussed with G.D. Birla and others the layout of the Harijan colony to be constructed in Delhi.
Jan 12 - Discussed Harijan uplift work with Sri. Birla and others
Jan 23 - Started his 3 day village tour around Delhi accomplished with Kasturba, Zahir Hussin, Krishnan Nair, Malkani and others.
Jan 27 - Addressed a meeting organized under the auspices All India Harijan Sevak Sangh in Delhi. Spoke at a meeting of Central Assembly members. In his speech he urged removal at untouchability by legislations

April 4 - Issued a statement announcing that the 'Harijan' which was being published from Madras would again be issued from Poona.
April 23 - Had an interview with Maharaja Holkar and discussed Harijan uplift and village industries problem in the state.
April 27 - Had discussion with C. Rajagopalachari on the latters retirement from the Congress.

Aug 26 - Attended All India Village Industries Association meeting at Wardha and spoke on minimum wages.

1936

Feb 1 - Jawabarjal Nebru was elected president for Lucknow congress.
Feb 29 - Attended Gandhiseva Sangh meeting at Savli in Chanda district of C.P.
March 8 - At Delhi stayed in the Harijan colony
April 6 - Visited Harijan colony site in Allahabad.
April 12 - At Lucknow attended the 49th session of the 1- N -
April 14 - Spoke at the Depressed Classes Conference

April 15 - Addressing a public meeting in the congress. Pandal said while Jawaharlal Nehru was leading the country to Purna Swaraj the people should help him by supporting khadi.

June 2 - Wrote in Harijan in Article, "to my numerous Muslim friends" on his son Harilal's conversion to Islam

June 10 - At Bangalore, addressed a Conference of Harijan workers drawn from all parts of South India.

Oct -5 "I am not at all conscious of my birth day celebrations. I know them only as birthday celebration of the spinning wheel" said Gandhiji in his message to a National school at Ahmedabad.

Nov -12 - Sent Telegram to Dewan of Travancore conveying hearty congratulations to the Maharaja on the proclamation of freedom for Harijans to enter temples.

Nov 20 - Had two interviews with Dr. John Mott, the evangelist, and discussed questions relating to untouchability Yeravad Pact, etc.

Dec 27 - Addressed a huge meeting at the exhibition Grounds explaining his conception of Swaraj as complete economic independence apart from political freedom. Addressing the open session of the congress, asked the congress to take a vow to programme of spinning, prohibition and removal of untouchability.

1937 Jan 13 - At Trivandrum, Gave a speech on temple entry proclamation and anti-untouchability work. Visited and spoke at temples also.

March 15 - At Delhi, Attended the congress working committee meeting.

April -14 - Attended the meeting of Gandhi Seva Sangam

April -28 - Gandhiji draft resolution on the constitutional deadlock as modified was adopted by congress working committee.

August 14 - Attended Congress working committee at wardha.

Oct - 22 - Presided over the Education Conference

Oct 30 - His blood pressure rose and he was examined by a team of doctors led by Dr. B.C.Roy.

1938 Feb 2 - Had prolonged talks with subhas Chandra bose on the general political situation.

Feb 10 - Inaugurated the Khadi and village industries exhibition at Vithalnagar, Haripura.
Feb 13 - Meet Subbas Chandra Bose in his hut and discussed the federation issue and Hindu Muslim question.

March 25 - Opend exhibition at Birboi (Delang) near puri in connection with Gandhi Seva Sangam conference. In his speech said as the door of the Jagannath temple was not open to Harijans, it was also closed for him.

March 30 - Attend the Gandhi Seva Sangam conference

April -24 - Attended meeting of All India education board and explained the foundamental principles of Basic Education.

July 26 - Discussed Bengal question with Subhas Chandra Bose and agreed on the policy to be adopted.

Oct 31 - His correspondence with M.C. Rajah on Madras Temple entry Bill Published.

Dec 23 - Had talks at segaon with Dr. S. Radhakrishnan on politics and education.

1939 Jan 3 - Sent a message on the opening of class for training of teachers in Gujarat vidyapith, Ahmedabad, under wardha education scheme.

Jan 26 - Addressed a conference of Agriculturists called upon the Bardoli peasants to take to spinning-wheel as "Annapurna".

Jan 31 - Issued statement on Subbas Bose's re-election as congress president defeating Pattabhi Sitarmaya, Saying "I must confess that from the very beginning I was decidedly against his re-election ... I am glad of his victory. And since I was instrumental in inducting Dr. Pattabbi not to withdraw his name as a candidate, the defeat is more than mine his, and I am nothing if I don't represent definite principles and policy.

Feb : 4 - In Harijan, referring to Subas Bose's re-election said, "Those who feel uncomfortable in being in the congress may come out, not in a spirit of ill-will, but with a deliberate purpose of rendering more effective service".

March 8 - At Tripura Congress negotiation between congress president Subas Bose and the leaders who had resigned from the working committee failed.

March 11 - Gandhiji in a telegram to Subhas Bose advised him to conserve health and energy.

March 18 - Performed opening ceremony of newly built Lakshmi Narain Temple and the Budha Vihara in Delhi.

March 30 - Engaged in correspondence with congress president Subhas Bose regarding the dead lock in congress affairs.

April 27 - Held talks with Subhas Chandra Bose
April 29  - Wrote a letter to Subhas Chandra Bose
May 6   - Attended fourth sitting of Gandhi Seva Sangh Conference and answered question by members. Urged workers of the Sangh to take up Rural reconstruction.
May 7   - Advised self purification to members of the Gandhi Seva Sangh
Sept 16 - Wrote in Harijan, that he had come to the conclusion that Hitler was responsible for the war
Oct 2   - His 70th birthday was celebrated all over India on which occasion a volume entitled "Mahatma Gandhi" was presented to him by Dr. S. Radhakrishnan
Oct 9   - Attended All India Congress Committee meeting at Wardha
Nov 2   - Prolonged his stay in Delhi, performed opening ceremony of Prarthana Samaj in the Harijan colony.
Dec -1  - Discussed south African Situation with C.F. Andrews
Dec 30  - Declared in answer to a question "In a free India every religion should proper on terms of equality unlike what is happening today". Writing in the Harijan stated, "If congress men honestly had lived upto construction programme of 1920 there would be Purna Swaraj today"

1940 - Feb -21 opened a village industries exhibition Addressing Gandhi Seva Sangh Conference, advised the members to "Forget politics".
March 29 - Held Discussion on political crisis with Rajaji who came to Sevagram.
April 5  - C.F. Andrews died in a Culcutta Nursing home. Gandhiji in his tribute to Andrews said, "I have not known a better man or a better Christian than C-F Andrews. India bestowed on him the title of Dinabandhu".
April 17 - Had long discussion with Jawaharlal Nehru at Sevagram.
June 18  - Sri. Subbas Bose at the Forward bloc Conference in Nagpur Suggested establishment of a provincial National Govt. in India.

Aug 18 -23  - Attended congress working committee meetings at Wardha. Gandhi expounded a programme of constructive work for fulfillment of which would be the non violent attainment of Swaraj.

Oct 21  - Vinoba Bhave arrested. Selected Satyagrahis daily went out shouting anti-war slogan and courted arrest.

Oct 24  - Gandhiji suspended publication of Harijan, Harijan Bhandu, and Harijan sevak following Govt. instructions to editors.

December 21  - was laid up with high blood pressure at Sevagram.

1941 Feb 3  - Assured by Newspapers Editors Conference that they would welcome reappearance of the Harijan

Feb 23  - Wrote a forward to status of Indian princes, written by Pyarelal and published from Navajram press.

Feb -28  - Visited Harijan Ashram.

March 23  - 'Pakistan Day' was observed by muslims

July 26  - Writing in the first issue of Khadi Jegat, said "This bloody war indicates that the world will ultimately be destroyed by machinery, and it is only handicrafts that will sustain or save the world.".

Aug 3  - Opening Kadhi Vidyalaya at Wardha, Gandhiji declared, "We want to achieve the welfare of the
world by truth and non violence"

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<th>Date</th>
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<tr>
<td>Aug 7</td>
<td>Rabindranath Tagore died.</td>
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<td>Nov 11</td>
<td>Expressed his objection to Indo - Ceylon Pact in the same manner as to the Burma Pact.</td>
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<td>Dec 8</td>
<td>Gandhi stayed for a month from this date at Bardoli in Sardar Patel's Ashram.</td>
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<tr>
<td>Dec 27</td>
<td>Gandhiji issued a statement asking the Bihar Govt. to lift ban on the Hindu Mahasabha</td>
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1942 Jan 7 - Announced his decision to reissue Harijan

Jan -17 - Addressed representatives of provincial congress committee and members of working committee at Wardha on the immediate task before congressmen, and the constructive programme, with particular reference to Hindu - Muslim unity and untouchability.

Jan-18 - Restarted Harijan weeklies after a lapse of 18 months.

Feb 2 - Addressed the first All India Cow - Protection Conference at Nagpur.

March 8 - Defended India Nehru's engagement with Feroze Gandhi.

April 23 - Rajagopalachari recommended acceptance of Pakistan in principle as a basis of settlement between Congress and the League.
<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
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<tbody>
<tr>
<td>June 3</td>
<td>Louis Fisher, famous American Journalist, came to stay at Sevagram and interviewed Gandhiji for a week.</td>
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<tr>
<td>Aug. 8</td>
<td>&quot;Quit India&quot; movement resolution was passed by AICC session in Bombay.</td>
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<td>Gandhi Said: &quot;I have pledged the Congress and the Congress will do (or) die&quot;.</td>
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<tr>
<td>Aug-15</td>
<td>Mahadev Desai died in detention in Aga Khan palace.</td>
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<tr>
<td>1943, Feb.10</td>
<td>Undertook fast of three weeks duration in Aga Khan Palace detention camp.</td>
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<tr>
<td>March 22</td>
<td>Kasturba Gandhi in detention camp was suffering from Chronic bronchitis according to a letter from Dr. Gilder to Col. Bhandari.</td>
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<tr>
<td>June 30</td>
<td>The number of prisoners in India following &quot;Quit India&quot; movement rose to 36,000.</td>
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<tr>
<td>Oct.29</td>
<td>It was announced in commons that between Aug-15 and October 1,68,000 persons had died in Culcutta alone due to Bengal famine.</td>
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<tr>
<td>Dec 20</td>
<td>Govt. communique reported Kasturba Gandhi had another heart attack.</td>
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<tr>
<td>1944. Feb-22</td>
<td>Kasturba died at 7.30 pm on Shivaratri day in the Aga Khan Palace.</td>
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APPENDICE - G

SELECTED QUOTATION FROM GANDHI

RELIGION:

"Religion is a matter of life and death. A man does not change religion as he change his garments. He takes it with him beyond the grave." (Young India, 4.6.1925.)

"God's laws are eternal and unalterable and not separable from God Himself. It is an indispensable condition of His very perfection." ( Young India, 24.11.1927.)

"And if we are imperfect ourselves, religion as conceived by us must also be imperfect, We have not realized religion in its, perfection even as we have not realized God. Religion of our conception being thus imperfect is always subject to a process of evolution and re-interpretation, progress towards Truth, towards God, is possible only because of such evolution. And if all faiths obtained by men are imperfect, the question of comparative merit does not arise. All faiths constitute revelation of Truth, but all are imperfect and liable to error. Reverence for other faiths need not to their faults. We must be keenly alive to the defects of our own faith also, yet not leave it on that account, but try to overcome those defects." (From Yaravada Mandir: Ahirma Observences, M.K.Gandhi, Navajivan Publishing House, 1932, Aahmedepad, Page - 26.)

"The ultimate definition of religion may be said to obedience to the law of God." ( Young India, 25.8.1940.)

"Only when religion becomes an integral part of one’s life. Can it be called Religion." (Bapu - ke - Ashirvad, 24.9.1945.)

"If all religion are one at source, we have to synthesize them. Today they are looked upon as separate and that is why we kill each other." (Harijan, 22.9.1946.)

"Religious neutrality means that the State will have no State religion nor a system of favoritism. There will be no untouchability. The 'untouchables' will have the same rights as any other." (C.W.M.G, Vol.46, Page-363.)

"While religion deals with the esoteric, science deals with exoteric. Therefore, Gandhi propounded that science should be guide by religion." (Dr.G.R.Sharma, An Introduction to Gandhian Thought, Page-106.)
HINDUISM

"I have said, not once but many times, that I regard it my first duty to eradicate untouchability. I would not regard myself a true Hindu if I did not talk about this subject day and night. If Hinduism harbours untouchability, the 22 crones of Hindus will perish, which means India will perish" (C.W.M.G. Vol.26, Page-524).

"The Hindus are not sinful by nature they are sunk in ignorance. Untouchability must be extinct in this very year. Two of the strongest desires that keep me in flesh and bone are the emancipation of the untouchables and the protection of the cow. When these two desires are fulfilled there is Swaraj, and therein lies my own Moksha. May God give strength to work out your Salvation" (Young India, 4.5.1921).

"Intellectual work is important and has undoubted place in the scheme of life. But what I insist on is the necessity of physical labour. No man, I claim, ought to be free from that obligation. It will serve to improve even the quality of his intellectual output." (Hariajan 23.2.1947.)

"The kingdom of Heaven is for those who are poor in spirit. Let us therefore learn at every step to reduce our needs and wants to the terms of the poor and try to be truly poor in spirit." (C.W.M.G. Vol-35, Page-453.)

"The chief cause of all the wickedness that there is in the world is the misuse of the intellect. It is through the misuse of the intellect that there is so much inequality in the world. Tens of millions go about begging while a hundred or two become millionaires. The true economics is that by which every men and woman gets a living by physical labour." (C.W.M.G. Vol-24, Page-282.)

"Hinduism believes in the oneness not of merely all human life but in the oneness of all that lives. Its worship of the cow is, in my opinion, its unique contribution to the evolution of humanitarianism." (Young India, 20.10.1927.)

"Cow slaughter can never be stopped by law. Knowledge, education and the spirit of kindliness towards her alone, can put an end to it. It will not be possible to save those animals that are a burden on the land or perhaps even man if he is a burden." (Harijan, 15.9.1946.)
"When the Hindus become insistent, the killing of cows increased. In my opinion, Cow-protection societies may be considered Cow-killing societies. It is a disgrace to us that we should need such societies. When we forgot how to protect Cows, I suppose we needed such societies." (Hind Swaraj, Page-47.)

"Hinduism and all their religion are being weighed in the balance. Eternal truth is one. God also is one. Let every one of us steer clear of conflicting creeds and customs and follow the straight path of Truth. Only than shall we true Hindu." (Young India, 8.4.1926.)

"The priests, who today arrogate to themselves the function of the Brahmin and distort religion, are no custodians of Hinduism or Brahminism. Consciously or unconsciously they are laying the axe at the root of the very tree on which they are sitting, and when they tell you that Shastras enjoin untouchability and when they talk of pollution distance, I have no hesitation in saying that they are belying their creed and that they are misinterpreting the spirit of Hinduism" (Young India, 20.10.1927).

"I have not the ability for telling the future. I have not strength except what comes from insistence on truth. Non-violence too springs from the same insistence. God alone knows absolute truth. Therefore I have often said, Truth is God. It follows that man, a finite being cannot know absolute truth" (C.W.M.G. Vol. 83, Page. 339).

Q: You say that those who eat fish should be provided with the same. Does not this entail violence both for him who eats and him who provides the fish?

Ans: Both commit violence. So do those who eat vegetables. This kind of violence is inherent in all embodied life, therefore, in man too. It is in this condition, and in spite of it, that we have to practice non-violence as a duty. I have often indicated how we may do so. Then man who coerces another not to eat fish commits more violence than he who eats it. Fishermen, fish-vendors and fish-eaters are probably unaware of any violence in their action. Even if they were, they might look upon it as unavoidable. But the man who uses coercion is guilty of deliberate violence. Coercion is inhuman. Those who quarrel among themselves, those who will stop to anything in order to a mass wealth, those who exploit or indulge in forced human labour, those who over-load or goad or otherwise torture animals, all these knowingly commit such violence as can easily be stopped. I do not consider it violence to permit the fish-eater to eat fish. It is my duty to suffer it. Ahimsa is the highest duty. Even if we cannot practice it in full, we must try to understand its spirit and refrain, as far as is humanly possible form violence (BOMBAY, March-11, 1946. Harijan, 24.3.1946).
"Untouchability is the blockiest spot on Hinduism, and the sooner it is wiped out the better I have of late been saying that the Hindus have to become Ati Shudras not merely in name but in thought, word and deed. For that token scavenging is not enough. I have, therefore, decided that I must go and actually live among Harijans in Harijan quarters. I can quite understand their pent up resentment at the way in which they have been treated by the so-called Savarnas. They might even want to wreak vengeance. There is such a glaring contradiction between our profession and practice. They have a right to feel impatient. I can only plead with them to bear with the Hindu society. An age-old evil cannot be eradicated in a day, I know; it has to go or Hinduism must perish" (C.W.M.G. Vol. 83, Page. 350).

"It is my firm belief that if Hinduism is to service, untouchability must go. If untouchability lives, Hinduism is bound to perish and will deserve to perish ...... The Removal to Untouchability root and branch thus becomes a religious duty for me and for other Hindus like me. If we want to achieve Swaraj through non-violence then untouchability will have to be eradicated. We cannot at tan "Swaraj without than"(C.W.M.G.1980 Vol. 79, Page-298).

CASTE

"Caste does not cannot superiority or inferiority. It simply recognizes different out looks and corresponding modes of life. But it is no use denying the fact that a sort of hierarchy has been evolved in the caste system." (Young India, 29.10.1920.)

"Caste system has in my opinion, a scientific basics. Reason does not revolt against it. If it has disadvantages, it has also its advantages..... Caste creates a social and moral restraint. The doctrine of caste cannot be extended. I would restrict if to four divisions. Any multiplication would be an evil." (Young India, 12.3.1925.)

"The beauty of the caste system is that is does not base itself upon distinctions of wealth possessions. Caste is but an extension of the principle of the family. Both are governed by blood and heredity." (Young India, 29.12.1920.)

"I do not believe in caste as it is at present constituted, but I do believe in the four fundamental divisions regulated according to the four principal occupations. The existing innumerable divisions, with the attendant artificial restrictions and elaborate ceremonial, are harmful to the growth of a religious spirit, as also to the social well being of the Hindus and, therefore, also their neighbours." (Young India, 25.2.1926.)
"Let me state if that the form in which these system lingers in Hindu religion is a stupid thing which has out lived its usefulness. It blocks the growth of the religion. To enable Hindu Religion and Hindustan to live and thrive the caste system must be got rid of."
(Quoted in Monmathnath Gupta, Gandhi and his times, Page-299.)

"I do not believe in caste in the modern sense. It is an excrescence and a handicap on progress." (Young India, 4.6.1931.)
"Caste, in so far as it connotes distinctions in status, is an evil." (Young India, 4.6.1931.)

"Soil erosion east up good soil. It is bad enough caste erosion is worse; it east up men and divides men from men." (Harijan, 5.5.1946.)

"Caste has nothing to do with religion. It is a custom whose origin I do not know, and not need to know. But I do know that it is harmful, both to spiritual and national growth." (Harijan, 18.7.1936.)

"Caste must go if we want to root out untouchability." (C.W.M.G. Vol.81, Page-25.)

"Caste distinction have taken such deep root amongst us that they have also infected the Muslims, Christians and followers of other religions in India. It is true that class barriers are also to be found in more or less degree in other parts of the world. This means that it is distemper common to the human race. It can be eliminated only by the inculcation of religion in its true sense. I have not found sanction for such barriers and distinctions in the scriptures of any religion." (The Hindu - 19.9.1945.)

Question: As you are an advocate of the abolition of caste, are we to take it that you favour inter-caste marriages? Many occupations are now the monopoly of specific castes. Should not this be abolished?.

Answer: "He was certainly in favour of inter-caste marriages. The question did not arise when all became casteless. When this happy event took place, monopoly of occupations would go." (From "Gandhi" walking Tour Diary--Harijan, 16.3.1947.)

"I wish to say that the caste system as if exists to class in Hinduism is an anachronism. It is one of those ugly things which will certainly hinder the growth of true religion. It must go if both Hinduism and India are to live and grow from day today. The way to do is for all Hindus to become their own scavengers and threat the so called hereditary Bhangis as their own brothers." (C.W.M.G.Vol.79 Page-384.)
VARNA

"Varna does not connote a set of rights or privileges, it prescribes duties or obligations only." (Wit and Wisdom of Mahatma Gandhi, Page-143.)

"Varna does not connote superiority, it connotes different functions and different duties." (Harijan, 25.3.1939.)

"Varna has nothing to do with caste. Caste is an excrescence, just like untouchability, upon Hinduism." (Wit and Wisdom of Mahatma Gandhi, Page-142.)

Varna, as I understand it, is an economic law which operates whether we know it or not conformation to it will bring happiness to mankind. Disregard for it is disrupting society today all over the world. Varna is the antithesis of the doctrine of 'might is right'. It abolishes all distinctions between high and low". (Harijan, 12-1-1934.)

"In the purest type of Hinduism a Brahmans, an ant, elephant and a dog - eater (Shwapacha) are of the same status. And because our philosophy today stinks in our nostrils. Hinduism insists on the brotherhood not only of all mankind but of all the lives" ((Harijan, 28-3-1936).

"Today Varnashrama Dharma and Hinduism are misrepresented and denied by its votaries. The remedy is not destruction, but correction. Let us reproduce in ourselves the true Hindu spirit, and then ask whether it satisfies the soul or not" ((Young India, 24 -11-1927.)

"According to my definition of Varna there is no Varna in operation at present in Hinduism. The so-called Brahmins have ceased to impart knowledge. They take to various other occupations. This is more or less true of the other Varnas. In reality, being under foreign domination we are all slaves, and hence less than Shudras-Untouchables of the west." ( C.W.M.G, Volm-46, Page - 303.)

ASHRAMA

"Ashrama is a necessary corollary to what I have stated to you, and if Varna today has become distorted, Ashrama has altogether disappeared. Ashrama means the four stages in one's life. And I wish Ashrama means the four stages in one's life, and I wish the students who have kindly presented their purses to me the Arts and Science students and the Law College students were able to assure me that they were living according to the laws to the first Ashrama and that they were Brahmacharis in Thought , word and deed. The Bracharyashrama enjoins that only those who live the life of a Brahmachari, at least up to 25 years, are entitled to enter upon the second Ashrama, i.e, the
Grihasthashrama. And because the whole conception of Hinduism is to make man better than he is and draw him nearer to his Maker, the Rishis set a limit even to the Grihasthashrama stage and imposed on us the obligation of Vanaprastha and sannyasa. But today you will vainly search throughout the length and breadth of India for a true Brahmachari, for a true Grihastha, not to talk of Vanaprastha and a Sannyasi".

"There is nothing in common between Varnashrama and caste. Caste, if you will, is undoubtedly a drag upon Hindu progress, and untouchability is as I have already called it or described it, an excrescence upon Vanashrama".

In this conception of Varna there is absolutely no idea of superiority and inferiority. If I again interpret the Hindu spirit rightly, all life is absolutely equal and one". (Young India, 20.10.1927)

**PRACTICE OF UNTOUCHABILITY**

"I claim to have read the Shastra's to my satisfaction and I claim to have endeavoured from my youth upwards to put into practice the fundamental precepts of the Shastra's. One of the conclusions I have reached is that there is no warrant in the Shastra's for untouchability as it is practiced today. (Harijan 12.1.1934.)

"In the eye of God there are no touchable or untouchables" (C.W.M.G. Vol.34, Page-519)

"The feeling of untouchability was Satanic". (C.W.M.G.Vol.20,Page- 281.)

"None can be born untouchable, as all are sparks of one and the same fire. It is wrong to treat certain human beings as untouchable from birth" (M.K.Gandhi, From Yeravada Mandir, Page -31.)

" Man's nature is not essentially evil. Brute nature has been known to yield to the influence of love. You must never despair of human nature". (Young India, 5.11.1938 )

"Evil has no separate existence at all it is only good or Truth misplaced." (Conversations of Gandhiji, page 37)

"If we are children of the same God, how can there be any any rank amoung us?" (Harijan, 28.09.1934. )
"Assumptions of superiority by any person over any other is a sin against God and man". (Wit and Wisdom of Mahatma Gandhi, Page - 221.)

"Thoughts transforms man's futures as well as character" (Young India 19.6.1924.)

"The more I think, in all humility, the more I feel that in the name of religion the Hindus have inflicted upon the Bhangis and other castes the same Dyerism which the empire lot lose (upon us). As I call the Empire's Dyerism Satanism, So do I look upon untouchability as a form of Satanism. I have been working hard to free Hinduism of this evil and I pray to God to make me fit or still more rigorous tapashcharya for the purpose" (C.W.M.G. Vol. 19, Page - 521).

"It is tragedy that religion for untouchables means today nothing more than restrictions on food and drink, nothing more than adherence to a sense of superiority and inferiority. Let me tell you that there cannot be any grosser ignorance than this. Birth and observance of forms cannot determine one's superiority and inferiority. Character is the only determining factor. God did not create men with the badge of superiority or inferiority, no scripture which labels a human being as inferior or untouchable because of his or her birth can command our allegiance, it is a denial of God and Truth which is God" (Harijan 31.8.1934).

"I am not concerned with its origin. I have no manner of doubt that the higher orders are entirely responsible for perpetuating the sin. It is unfortunate, too, that you have likened the untouchability of women and others on certain occasions with the permanent untouchability under every circumstance of the suppressed classes and their descendants" (C.W.MG, Vol.23, Page-274).

"The Hindus are not sinful by nature they are sunk in ignorance. Untouchability must be extinct in this very year. Two of the strongest desires that keep me in flesh and bone are the emancipation of the untouchables and the protection of the cow. When these two desires are fulfilled there is Swaraj, and therein lies my own Moksha. May God give strength to work out your Salvation" (Young India, 4.5.1921).

"I regard untouchability as the greatest blot on Hinduism. This idea was not brought home to me by my bitter experiences during the South African struggle" (C.W.M.G, Vol.19, Page-569).

"Anything that is prejudicial to the welfare of the nation is untouchable. Anything that is calculated to do the nation a disservice is untouchable. Liquor therefore is untouchable, but no human being is
untouchable, and I regard it as fiendish (or) Satanic to regard a fifth of the land as untouchable" (Young India, 17-2-1927).

"Don't call me a Mahatma, but call me a Bhangi" (C.W.M.G. Vol.47, Page -66).

"But even then I believed that untouchability was no part of Hinduism and that if it was, such Hinduism was not for me. True Hinduism does not regarded untouchability as a sin. I do not want to enter into any controversy regarding the interpretation of the Shastra's. It might be difficult for me to establish my point by quoting authorities from the Bhagavat Gita of Manusmriti. But I claim to have understood the spirit of Hinduism. Hinduism has sinned in giving sanction to untouchability" (C.W.M.G, Vol.19, Page-571).

**REMOVING OF UNTOUCHABILITY**

"The Removal of untouchability means the removal of all distinctions of superiority and inferiority attaching to birth" (Young India, 6.8.1931).

"A separate electorate for the Depressed Classes, Gandhi wrote, "is harmful for them and for Hinduism...... So far as Hinduism is concerned, separate electorates would simply vivisect and disrupt it...... The political aspect, important though it is, dwindles into insignificance compared to the moral and religious issue". If therefore the government decided to create a separate electorate for untouchables, "I must fast unto death". That, he knew, would embarrass the authorities whose prisoner he was, but "for me the contemplated step is not a method, it is part of my being" (Quoted in Louis Fischeer, The life of Mahatma Gandhi, Page 317).

"It is perfectly true, that more is common between Hindus and Sikhs than between Hindus and Hinduism. But the remedy is not to add evil but to reform Hinduism, so that the demand for separation on the part of Untouchables dies a natural death. Meantime Hindus cannot be expected to commit suicide which separation of Harijans from caste Hindus must mean" (Harijan, 28.7.1946).

"And above all, in a movement like that of the Removal of untouchability which in my opinion is essentially religious and one of Self-Purification, there is no room for hate, no room for haste, no room for thoughtlessness and no room for exaggeration" (C.W.M.G, Vol.35, Page-100).

"For me just as there is no Swaraj without communal unity. So is there no Swaraj without the removal of untouchability. But what do feel
is that without Swaraj there will be neither communal unity nor removal of untouchability" (Young India, 17.4.1930).

"Abolition of untouchability: Salutation to all - high and low" (Navajivan, 17.6.1928).

"The Hindus, who were responsible for the existence of their so-called untouchable brothers, have committed many sins. Whatever they may do by way of self-purification and expiation for these sins would be inadequate. Therefore, whenever I have a chance to serve the untouchables, I consider it a God-sent opportunity to do some slight atonement for past sins" (C.W.M.G, Vol.35, Page-485).

HARIJAN:

"My appeal to women, therefore, is that they should intelligently become the personification of renunciation and thereby not only adorn but also raise the status of their sex and the nation. So long as considerations of caste and community continue to weigh with us and rule our choice, women will be well-advised to remain aloof and thereby build up their prestige. The question is as to how best this can be done...

As to men, they should consider it their duty to come out of the impure atmosphere wherever it exists. They will not be guided by considerations of caste and community, if these are banished from their own minds. The best and easiest way to achieve this is for both men and women to stoop to conquer by becoming Harijans and that too of the last class.....i.e., Bhangis or Mehtars". (Harijan, 21.4.1946.)

"There are two ways of serving the Harijans. First, by raising them through education, etc., and secondly by rooting out untouchability from among the caste Hindus. The first course always bears fruit and it is desirable to pursue it however little one can. Simply "Eradication of Untouchability" does not serve our purpose. Therefore, "Harijan Sevak Sangh" is a more appropriate expression. It is true that so far very little work has been done among the Savarnas. The reasons are obvious. We lack self-sacrifice. Everyone, to some extent, can do the work of spreading education. But everyone cannot work among the Savarna for the removal of untouchability. Untouchability cannot be removal by delivering speeches. It will be removed only by the power of our self-sacrifice. In such self-sacrifice, fasting has an important place. The fasts should be backed by discretion ..... Caste must go if we want to root out untouchability" (C.W.M.G, Vol.81, Page-24).

"The present feeling among the "Harijan Sevak Sangh" workers is that practically nothing has been done among caste Hindus. Education
of Harijans is one thing; Education of savarnas is another and as I know more difficult. You can educate Harijans by giving them scholarships, hostels, etc. but no such way is possible among the caste Hindus. The task, therefore, is to educate the savarnas. But this can be done only by those who are fired by a living faith in the Hinduism which I understand. Only those who fully know the meaning of Hinduism as know it can perform the miracle. Let us not forget that untouchability is a most difficult thing to remove and that our task is a heavy one. But I have no doubt that God will remove untouchability or remove Hinduism"
(C.W.M.G. Vol.81, Page. 120).

"Ask them to consider one thing about the Yeravda Pact. It has a provision regarding ten year's limit. But it is not there in the 1935 Act. Can it, then, be legally enforced? Let Pakvasa think about it. He may, if necessary, consult counsel. My own view is clear. The law will not help. (C.W.M.G. Vol. 82, Page. 116).

INTER-CASTE MARRIAGE:

"As regards inter - dining and inter-caste marriage, Gandhiji said that so far as he understood the Ming of the Congress he knew was no difference of opinion about inter - dining but he thought that so long as one could not think himself one of the Harijans the poison of untouchability could not be removed. If anybody was not prepared to marry a Harijan he found no occasion of giving his blessings to that marriage. The question of marrying a Harijan was not so difficult but the difficulty was only mental" (Amrita Bazar Patrika, 03.01.46).

"I am also glad that you have decided to give Manorama in marriage to a Harijan. But your inference in favour of atheism is not correct,. or as I believe, your nastikta is only a form of astikta. I am prepared to get the marriage performed in the Sevagram Ashram and have the same rites followed as in the case of Tendulkar. The priest, who will perform the ceremony under my supervision, will be a Harijan" (Harijan. 16-1-46).

"If I am right in my statement that the regeneration of Hinduism lies in our becoming Harijans, then it is very clear that a change must be made in the marriage rite in all weddings taking place in the Ashram or the ones with my blessings. (C.W.M.G. Vol.81, Page-95).

"You may be sure I am opposed to the practice of inviting Brahmins and breaking a coconut at a foundation - stone - laying. And yet I have tolerated this. But since the time I learnt to regard all of us as belonging to one class, namely, other Atishudras, all these rituals have taken a different form in my mind. The new form was first put to use on the occasion of the marriage of Tendulkar and Indu it is a long time
since then, but I have seen no defect in the practice. On the day itself the new form seemed very impressive indeed" (C.W.M.G. Vol. 82, Page. 12).

"Now marriages cannot be performed in the Ashram. I can arrange at some other place in Wardha outside the Ashram. I shall not be able to attend the function. The ceremony will be performed by a Harijan, as was done in the case of Tendulkarji. It will be better if it is done according to the Civil Marriage Act" (C.W.M.G. Vol. 82, Page. 62).

"You must be aware that ordinary marriages no longer have any interest for me. I am interested, if at all, in a caste Hindu marrying a Harijan. For, if we wish to observe Varnashrama dharma, we should all belong to one caste, i.e., of Harijans. And how else can we prove that we have really become Harijans? But what if marriage between a Bhangi and a Brahmin is not for observing dharma but for indulgence? All the same you have my blessings if your marriage is for the service of the people and if both of you live a life of self-restraint" (C.W.M.G. Vol. 82, Page-86).

"I have no longer any interest in marriage, whether within the caste, inter-caste of even interprovincial. Therefore, so far as possible, I do not say anything anywhere on the subject of marriages. As it is I hardly ever attended any and now I have firmly stopped attending them altogether. What I believe is that if we want to preserve what-ever is good in Varnashrama every Hindu has to become not only a Shudra but as atishudra, and regard himself as such. And as a true indication of it marriages should really take place only between atishudras and the so-called other Varnas. These marriages also should be not for the sake of indulgence but so as to observe restraint and keeping in mind the restrictions it implies" (C.W.M.G. Vol. 82, Page. 162).

"Mahatma Gandhi emphasized the need for removing untouchability from the Hindu society. It was a terrible blot on Hinduism, he added. They must feel that every action was their brother their own flesh. They must banish from their hearts all distinctions between Hindus and Muslims, Harijans and Bhils and Santhals. If they could learn these lessons they could banish a good many of the evils that be set society (Amrita Bazar Patrika, 22.12.45).

"I am a Harijan, and this pilgrimage of mine is a Harijan Yatra. I want you to follow me to Madura in your thoughts and cast aside untouchability. You must also contribute to the Harijan Fund. But mere money contributions will not do. There must be a genuine change of heart. So long as there is no change of heart towards the Harijans on the part of the Savarnas. we will not get freedom, and Hinduism will be
ruined. I know, you do not want Hinduism to be ruined. So you must rid yourselves and Hinduism of the sin" (C.W.M.G. Vol. 83, Page 79).

"The name 'Harijan' has sacred associations. It was suggested by a Harijan as a substitute for Asprishya (untouchable), Dalita (depressed), of for the different categories of 'untouchables'.

Such as Bhangis Mehtars, Chamars, Pariahs, etc. The Government officers put them in a schedule and, therefore, called then the Scheduled Classes, thus making confusion worse confounded. Those who were not untouchables were classed among the Scheduled and the ones who could be so called were excluded. We have now arrived at a stage, thanks to the Government policy when to be included among the Scheduled Classes is to be coveted. The Government has created a separate electorate agitating for seats in all elective institutions. I do not mind such ambition, if it carries honest merit with it. But it becomes positively mischievous, when seats are coveted irrespective of merit. The wish to be so educated as to be qualified for the highest post is to be appreciated and encouraged, the wish to be appointed to such a post on the basis of belonging to a caste or a class in essentially to be deprecated and discouraged.

The real remedy has been suggested by me. The feeling of inferiority must go. It is going, but too slowly. The process can be accelerated, if every Hindu would deliberately shed his superiority and in practice become a Harijan or, if you like, a Mehtar, the lowest class among Harijans. Then we will all become true children of God as the word 'Harijan means. Until this is done, no matter which word signifies 'untouchables', it will smell of inferiority. The process has to be carried out thoroughly in every walk of life till the last trace of untouchability is removed. When that happy day arrives, every quarter will be a Harijan quarter and cleanliness of the heart and the home will be the order of the day" (NEW DELHI, April-5, 1946. Harijan, 14.4.1946).

"You want my blessings for your success in the future, don't you? That you will attain success implies my blessings. On the one hand you are rending great service to the avarnas, on the other you are serving the savarnas, that is you are trying to make avarnas of them. What face have they to brag? Have they set out to bury Hinduism?" (C.W.M.G.Vol. 79, Page-63).

CONVERSION:
"I came to the conclusion long ago, after prayerful search and study and discussion with as many people as I could meet, that all religions were true and also had some error in them, and that whilst I hold by my own, I shall also hold others as dear as Hinduism, from
which it logically follows that we should all be as dear as our nearest kith and kin and that we should make no distinction between them. So we can only pray, if we are Hindus, not that a Christian should become a Hindu, or if we are Mussalmans, not that a Hindu or Christian should become a Mussalman nor should we ever secretly pray that anyone should be converted, but our utmost prayer should be that a Hindu should be a better Hindu, a Mussalman a better Mussalman and a Christian a better Christian. This is the fundamental truth of fellowship. If however there is any suspicion in you minds that only one religion is true and others false, you must reject that doctrine. I plead for utter truthfulness. If we do not feel for other religions as we feel for our own, we had better disband ourselves for we do not want wishy washy toleration. My doctrine of toleration does not include toleration of evil, though it does the tolerance of the evil-minded. I would not only not try to convert but would not even secretly pray that anyone should embrace my faith. I would take an illustration from the physical world, and explain that I mean. If I want to hand a rose to you there is definite movement. But if I want to transmit its scent, I do without any movement. The rose can transmit its own scent without the vehicle of speech. God is a self-acting force. Let God work His way. Council of International Federation, Sabarmati Ashram. ("Young India":19-1-1928: Collected works of Mahatma Gandhi: Vol. 35. p.p.461-464).

"My trouble is that the Missionary friends do not bring to their work a purely humanitarian spirit. Their object is to add more number to their fold". Asked if he would say the same thing about a Christian who embraces Hinduism, he said: "I would. Here is Mirabehn. I would have her find all the spiritual comfort she needs from Christianity, and I should not dream of converting her to Hinduism, even if she wanted to do so. Today it is the case of a grown-up woman like her, tomorrow it may be that of a European child trusted to my care by a friend. Take the case of Khan Saheb's daughter entrusted to my care by her father. I should jealously educate her in her own faith and should strive my utmost against her being lured away from it, if ever she was so inclined. I have had the privilege of having children and grown-up persons of other faiths with me. I was thankful to find them better Chritians, Mussalmans, Parsis or Jews by their contact with me". (Harijan: 25-1-1935).

"Who am I to prevent them? If I had power and could legislate, I should certainly stop all proselytizing. It is the cause of much avoidable conflict between classes and unnecessary heart-burning among missionaries". (Harijan: 11-5-1935).

"In 1926 Manilal fell in love with a muslim woman. Both families knew each other. Gandhiji (3-4-26) wrote a letter to Manilal, "you follow
the Hindu Religion and Fatima follows Islam. Your choice (to marry) is against your religion. It would be like putting two swords in on one scabbard. What religion will your children follow?.. if Fatima forsakes her religion just for the sake of marriage. She will be committing a crime against religion itself... That issue cannot be solved by inter-marriage". (Kasturba a life, Arun Gandhi 2000, p-240). 6-3-1927- Manilal Gandhi and Susila Mushruwala were married in Akola, some 200 miles north east of Bombay. (p-241).

May - 1936 - the news was broadcast across India: "Harilal Gandhi, son of Mahatma Gandhi, had converted to Islam in a public ceremony in one of Bombay's biggest mosques, taking Abdullah Gandhi, as his new name. Gandhi wrote "To my numerous Muslim Friends" : "If this acceptance was from the heart and free from any worldly considerations, I should have no quarrel, for, I believe Islam to be as true a religion as my own.

"But I have the gravest doubt about this acceptance being from the heart or free from selfish considerations. Every one who knows my son Harilal knows that he has been for years addicted to the drink evil and has been in the habit of visiting houses of ill fame. For some years he has been living on the charity of friends who have helped him unstintingly. He is indebted to some Pathans from whom he had borrowed on heavy interest. Up to only recently he was in dread of his life from his Pathan creditors in Bombay. Now he is the hero of the hour in that city. He had a most devoted wife who forgave his many sins including his unfaithfulness. He has three grown-up children, two daughters and one son, whom he ceased to support long ago.

"Not many weeks ago he wrote to the press complaining against Hindus - not Hinduism - and threatening to go over to Christianity or Islam. The language of the letter showed quite clearly that he would go over to the highest bidder. That letter had the desired effect. Through the good offices of one Hindu councilor, he got a job in Nagpur Municipality. And he came out with another letter to the press about recalling the first and declaring emphatic adherence to his ancestral faith.

"But, as events have proved, his pecuniary ambition was not satisfied, and in order to satisfy that ambition, he has embraced Islam. There are other facts which are known to me and which strengthen my inference.

"When I was in Nagpur in April last, he had come to see me and his mother, and he told me how he was amused by the attentions that were being paid to him by missionaries of rival faiths. God can work
wonders. He has been known to have changed the stoniest hearts and turned the sinners into saints as it were in a moment. Nothing will please me better than to find that during the Nagpur meeting and the Friday announcement he had repented of the past and had suddenly become a changed man, having shed the drink habit and sexual lust.

"But the press reports give no such evidence. He still delights in sensation and in good living. If he had changed, he would have written to me to gladden my heart. All my children have had the greatest freedom of thought and action. They have been taught to regard all religions with the same respect that they paid to their own. Harilal knew that if he had told me that he had found the key to a right life and peace in Islam, I would have put no obstacle in his path. But no one of untouchables, including his son, now twenty-four years old, and who is with me, knew anything about the event till we saw the announcement in the press.

"My views on Islam are well known to the Mussulmans, who are reported to have enthused over my son's profession. A brotherhood of Islam has telegraphed to me thus: 'Expect like your son, you a truth-seeker to embrace Islam, truest religion of the world'.

"I must confess that all this has hurt me. I sense no religious spirit behind this demonstration. I feel that those who are responsible for Harilal's acceptance of Islam did not take the most ordinary precaution they ought to have in a case of this kind. Harilal's apostasy is no loss to Hinduism and his admission to Islam a source of weakness to it, if as I fear, he remains the same wreck that he was before.

"Surely conversion is a matter between man and his Maker who alone knows His creatures' hearts. And conversion without a clean heart, is a denial of god and religion. Conversion without cleanness of heart can only be a matter for sorrow, not joy, to a godly person.

"My object in addressing these lines to numerous Muslim friends is to ask them to examine Harilal in the light of his immediate past and if they find that his conversion is a soulless matter, to tell him so plainly and disown him, and if they discover sincerity in him, to see that he is protected against temptations, so that his sincerity results in his becoming a godfearing member of society. Let them know that excessive indulgence has softened his brain and undermined the sense of right and wrong, truth and falsehood. I do not mind whether he is known as Abdulla or Harilal, if by adopting one name for the other he becomes a true devotee of God, which both the names mean".
In a pathetic letter to her son, Harilal, Kasturba called Devadas to her side and dictated the following letter: "I do not know what to say to you. I have been pleading with you all these long years to hold yourself in check. But you have been going from bad to worse. Think of the misery you are causing to your aged parents in the evening of their lives. Yours father says nothing to anyone, but I know how the shocks you are giving him are breaking his heart. Though born as a son, you are indeed behaving like an enemy. I am told that in your recent wanderings, you have been criticizing and ridiculing your great father. You little realize that you only disgrace yourself by speaking evil of your father. He has nothing but love in his heart for you. You know that he attaches the greatest importance to purity of conduct. But you have never paid any heed to his advice. Yet he has offered to keep you with him, to feed and clothe you, and even nurse you. He has so many other responsibilities in this world. He cannot do more for you. He can only lament his fate. God has given him great will power and may God grant him as long a life as he may require for fulfilling his mission on this earth. (Harijan, June 6, 1936).

In a letter dated February 23, 1925, to Maulana Shaukat Ali. "I cannot treat the conversions as lightly as you seem to do. In my opinion the Khilafatists have greatly neglected their duty and Maulvi Ahmed Gaul certainly betrayed the trust reposed in him . . . "

In his Report on Kohat riots, condemning strongly these forcible conversions, Gandhiji wrote: "But the most important assurance that should be given is, that in future no conversions are to take place except in the presence of the elders of the communities and except in the case of those who understand the full meaning of what they are doing; and if such conversions are attempted they should receive no recognition . . . I am unable to conceive genuine conversions in the Frontier where Hindus live purely for purpose of gain and where they, a hopeless minority untrained in the use of arms, live in the midst of an overwhelming majority who are, moreover, by far their superiors in bodily strength and use of arms. (Young India, 26.3.25).

Gandhiji’s appeal to Dr. Ambedkar Against Conversion of Harijans. "I can understand the anger of a high-souled and highly educated person like Dr. Ambedkar over atrocities such as were committed in Kavitha and other villages. But religion is not like a house or a cloak which can be changed at will. It is a more integral part of one’s self than that of one’s body. Religion is the tie that binds one to one’s Creator, and whilst the body perishes as it has to, religion persists even after death. Dr. Ambedkar has faith in God. I would urge him to assuage his wrath and to reconsider the position and examine his ancestral religion on its own merits, and not through the weakness of its
unfaithful followers. Lastly, I am convinced that a change of faith by him and those who passed the resolution, will not serve the cause which they have at heart, for the millions of unsophisticated, illiterate Harijans will not listen to him and the others when they have disowned their ancestral faith, especially, when it is remembered that their lives for good or evil are intertwined with those of the caste-Hindus." (Times of India, 16.10.35).

"A remedy suggested to 'untouchables ' is rejection of Hinduism and wholesale conversion to Islam or Christianity and if a change of religion could be justified for worldly betterment, I would advise it without hesitation. But religion is a matter of the heart. No physical inconvenience can warrant abandonment of one's own religion. If the inhuman treatment of the Panchmas were a part of Hinduism, its rejection would be a permanent duty both for them and for those like me who would not make a fetish even of religion and condone every evil in its sacred name. But I believe that untouchability is no part of Hinduism. It is rather its excrescence to be removed by every effort. And there is quite an army of Hindu reformers who have set their heart upon ridding Hinduism of this blot. Conversion, therefore, I hold, no remedy whatsoever". (Young India, 27.2.20).

"If the leaders of different religions in India ceased to compete with one another in enticing Harijans into their fold, it would be well for this unfortunate country. I have the profound conviction that those who are engaged in the competition are not serving the cause of Religion. By looking at it in terms of politics or economics they reduce the religious values, whereas the proper thing would be to estimate politics and every other thing in terms of religion". (Gandhi: Christian Missions, Ahmedabad, July 1960, P.52).

"Liquidation of untouchability cannot be attained by the conversion of untouchables to Islam or any other religion. For, it is the so-called caste Hindu who has to rid himself of the sin of untouchability. He can wash away the stain only by doing Justice". (Harijan, 20.4.40).

"I hold that proselytising under the cloak of humanitarian work, is, to say the least, unhealthy . . . Conversions have now-a-days become a matter of business, like any other. I remember having read a missionary report saying how much it cost per head to convert and then presenting a budget for the next harvest". (Young India, 24.9.31).

"I cannot help saying that the activities of the Missionaries in this connection have hurt me. They with the Mussulmans and the Sikhs came forward as soon as Dr. Ambedkar threw the bombshell and gave it an importance out of all proportion to the weight it carried, and then
ensured a rivalry between these organisations. I could understand the Muslim organisations doing this, as Hindus and Muslims have been quarrelling. The Sikh intervention is an enigma. But the Christian Mission claims to be a purely spiritual effort. It hurt me to find Christian bodies vying with the Muslims and Sikhs in trying to add to the numbers of their fold. It seemed to me an ugly performance and travesty of religion". (Harijan, 19.12.36).

1946, Oct.26 - Declared at a prayer meeting that, "forcible conversion was no conversion at all not abduction of a girl a bar to her return to her home".