

Why I Assassinated Mahatma Gandhi Nathuram Vinayak Godse

It is common knowledge that Mahatma Gandhi was shot dead in 1948 by a Hindu militant, shortly after India had both gained her independence and lost nearly a quarter of her territory to the new state of Pakistan. Lesser known is assassin Nathuram Godse's motive. Until now, no publication has dealt with this question, except for the naked text of Godse's own defence speech during his trial. It didn't save him from the hangman, but still contains substantive arguments against the facile glorification of the Mahatma. Dr Koenraad Elst compares Godse's case against Gandhi with criticisms voiced in wider circles, and with historical data known at the time or brought to light since. While the Mahatma was extolled by the Hindu masses, political leaders of divergent persuasions who had had dealings with him were less enthusiastic. Their sobering views would have become the received wisdom about the Mahatma if he hadn't been martyred. Yet, the author also presents some new considerations in Gandhi's defence from unexpected quarters.

Why I Assassinated Gandhi Why I Assassinated Mahatma Gandhi? Why I Killed Gandhi Sristhi Publishers & Distributors

It is a learning lesson for all political leaders of the World to see and learn how a villainous person can make fool the countrymen having a Dress of half necked FAKIR (in the words of Winston Churchill) with his ethics of "Non-Violence" bringing division, destruction, slaughter in millions and then the mankind with "Non-Violence" when United Nations Secretary commented the person is a man of peace of mankind. The Murderer, the Monarch and the Fakir is a fresh account of one of the most controversial political assassinations in contemporary history-that of Mahatma Gandhi. Based on previously unseen intelligence reports and police records, this book recreates the circumstances of his murder, the events leading up to it and the investigation afterwards. In doing so, it unearths a conspiracy that runs far deeper than a hate crime and challenges the popular narrative about the assassination that has persisted for the past seventy years. The Murderer, the Monarch and the Fakir examines the potential role of princely states, hypermasculinity and a militant right-wing in the context of a nation that had just won her independence. It relies on investigative journalism and new evidence set in a strong academic framework to unpack the significance of this tumultuous event.

The Men Who Killed Gandhi by Manohar Malgonkar takes readers back into the pages of Indian history during the time of the partition, featuring the murder plot and assassination of Mahatma Gandhi. The Men Who Killed Gandhi is a spellbinding non fictional recreation of the events which led to India's partition, the eventual assassination of Gandhi, and the prosecution of those who were involved in Gandhi's murder. This historical reenactment is set against the tumultuous backdrop of the British Raj. Malgonkar's book is a result of painstaking research and from also having privileged access to many important documents and photographs related to the assassination. There is no doubt that Mahatma Gandhi played a leading role in obtaining independence from the British. But the problems that ensued afterwards, such as the structural rebuilding of the country and the Partition, led to many riots,

massive migrations, and deep racial and cultural divides. Not everyone agreed with Gandhi and his ideals. As a result, a plot to assassinate Gandhi was devised by six individuals named, Narayan Apte, Gopal Godse, Madanlal Pahwa, Digambar Badge, and Nathuram Godse. This was eventually carried out in New Delhi, on the 30th of January, 1948. Eventually, these six individuals were tried and convicted. Four of them received life sentences while two of them received the death penalty. The first publication of *The Men Who Killed Gandhi* occurred in 1978, during the Emergency years. As a result, Malgonkar omitted many vital facts including Dr. Ambedkar's role in minimizing Savarkar's criminal conviction. This 11th edition of the text contains these omitted facts as well as rare documents, and photographs obtained from National Archives. After the four individuals who were convicted for Gandhi's murder completed their life sentences, they were interviewed by Malgonkar. These individuals revealed many details to him which were never known before. The author also received access to the Kapur Commission from his friend Mr. Nayar, who was in the Indian Police Service. As a result, *The Men Who Killed Gandhi* is considered the most historically accurate account of Gandhi's assassination plot.

Opening in July 1914, as Mohandas Gandhi leaves South Africa to return to India, *Gandhi: The Years That Changed the World, 1914-1918* traces the Mahatma's life over the three decades preceding his assassination. Drawing on new archival materials, acclaimed historian Ramachandra Guha follows Gandhi's struggle to deliver India from British rule, to forge harmonious relations between India's Hindus and Muslims, to end the pernicious practice of untouchability, and to nurture India's economic and moral self-reliance. He shows how in each of these campaigns, Gandhi adapted methods of nonviolence that successfully challenged British authority and would influence revolutionary movements throughout the world. A revelatory look at the complexity of Gandhi's thinking and motives, the book is a luminous portrait of not only the man himself, but also those closest to him—family, friends, and political and social leaders. Bhagat Singh is a name that became synonymous with revolution in India's struggle for Independence. This young boy brought about a change in the way people thought about freedom. He was well read and fought extensively for rights – his own, his comrades' and his countrymen's. A discussion with a friend soon turned into a matter of self-assessment for Bhagat Singh, leading to a discourse on why he chose to be an atheist. Even in the face of death at a very young age, his uncanny observation leads to his putting forth some pertinent questions. On another occasion, he was disappointed with his father's plea in court for his innocence and chose to write a letter to him. This book is a collection of eighteen of his valued writings from within the walls of prison and outside it, which show us the resolve in his words, and the bravery in his acts subsequently.

An analysis of Gandhi's accomplishments as a politician and civil rights advocate reveals his conflicted ideologies and feelings about his place in history, offering insight into his philosophies, social campaigns, and private disappointments.

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earned him the mantle of Mahatma, 'the great soul.' His philosophy and praxis of satyagraha, non-violent civil disobedience, has been analyzed extensively. But is satyagraha also an aesthetic regime, with practices akin to a work of art? Is Gandhi, then, an artist of disobedience? Sumathi Ramaswamy explores these questions with the help of India's modern and contemporary artists who have over the past century sought out the Mahatma as their muse and invested in him across a wide range of media from painting and sculpture to video installation and digital production. At a time when Gandhi is a hallowed but hollow presence, why have they lavished so much attention on him? A hundred and fifty years after his birth, Gandhi is hyper visible across the Indian landscape from tea stalls and government offices to museums and galleries. This is ironical given that the Mahatma appeared to have had little time for the visual arts or for artists for that matter. Yet fascinatingly, the visual artist has emerged as Gandhi's conscience-keeper, reminding others of the meaning of the Mahatma in his own time and today. In so doing, these artists also reveal why this most disobedient of 'modern' icons has grabbed their attention, resulting in a veritable art of disobedience as an homage to one of the twentieth century's great prophets of disobedience. Mahatma Gandhi Gandhi. The name conjures the image of a man, unimpressive in appearance, simple in his lifestyle, who spent his life pursuing independence for India. Months after the country achieved that independence from Great Britain, Gandhi's life ended when an assassin killed him. But Gandhi's legacy lives on. Gandhi's rise to political and spiritual leadership is the incredible saga of a man who, in his youth, showed no signs of greatness but who became one of the most influential men of all time. The civil rights movement that was led by Martin Luther King, Jr. owes its inspiration to Gandhi; the patient suffering of Nelson Mandela in his fight against apartheid grew out of the civil disobedience of Gandhi. Inside you will read about... - Growing up in India - Studying Law in London - Political Activism in South Africa - Becoming the Mahatma - The Battle for Independence in India - The Martyr of India And much more! The twentieth century saw the rise of despots and dictators, charlatans and cowards; it witnessed the evolution of weapons so deadly that whole countries could be destroyed; it incubated the rise of political philosophies and religious extremism that sought to eradicate democracy and mock compassion. But amidst all of the violence and hatred, Gandhi remained steadfast to his beliefs, and his beliefs have changed the world.

As the frequent description of Nathuram Godse as a "Hindu extremist", people who are less careful with logic assume that his analysis of Gandhi's politics must also be an extremist view, shared only by other extremists and perhaps a few more harmless eccentrics. On many points, however, Godse merely articulated the majority view among freedom fighters, among Hindus at large and even among mankind in general. His insistence on the need for military capability to deter or repel aggressors is shared by political leaders in every country. His criticism of Gandhi's autocratic and whimsical leadership was voiced by many

inside the Congress movement. His skepticism of the Mahatma's mixing of spirituality and politics was shared by many Hindus rooted in their tradition, including active practitioners of either politics or the spiritual path. His scathing verdict of Gandhiji as the "father of Pakistan" was certainly a minority view, but one shared till today by numerous Hindus and Sikhs who had trusted the Mahatma's assurances ("Partition over my dead body") yet found themselves forced to flee from their homes in what had become Pakistan. Yet, none of the millions of people who agreed with Godse on some or on all points of his critique, deduced from their sober and demythologized analysis that murder was the solution. There is no necessary relation between criticism and murder. It is an old rhetorical trick of despots to associate criticism of their regime with disorder and crime. Given the despotic nature of the "secularism" imposed on India by a self-alienated elite group, no one will be surprised to notice that criticism of Gandhi's policy of "Muslim appeasement" is routinely criminalized by vocal "secularists", typically with reference to Godse's crime. What remains of Nathuram Godse is the statement he gave in his own defence during the trial, on 8 November 1948. After the statement was read in court, its publication was prohibited. However, after the release of Godse's accomplices from prison in the 1960s, translations in Indian languages started appearing, and in 1977, Nathuram's brother Gopal published the English original under the cautious title *May It Please Your Honour*. A new edition, with a long epilogue by Gopal on the background and the events in prison, was published in 1993 under the more revealing title *Why I Assassinated Mahatma Gandhi*. The Hindu Mahasabha has merely published the speech itself, and some eye-witnesses have laid down in writing their memories of the atmosphere in court when Godse spoke. Justice Gopal Das Khosla, one of Godse's judges, and whose sympathies were certainly not with "Hindu communalism", has left us this impression: "The audience was visibly and audibly moved. There was a deep silence when he ceased speaking. Many women were in tears and men were coughing and searching for their handkerchiefs... I have, however, no doubt that had the audience on that day been constituted into a jury and entrusted with the task of deciding Godse's appeal, they would have brought in a verdict of not guilty by an overwhelming majority."

RSS, School Texts and the Murder of Mahatma Gandhi undertakes the novel experiment of juxtaposing three apparently quite different issues, the nature of the RSS school textbooks, the murder of the Mahatma and the basic ideology of Savarkar and Golwalkar. While deeply delving into all three aspects, it brings out the deep connection between them. The book, which brings out the basic ideological underpinnings of the Hindu Communal Project, is divided into three parts. Part I discusses how this ideology is propagated among young impressionable minds through school textbooks. Part II studies the role of the Sangh combine in the murder of Mahatma Gandhi and Part III analyses the basic elements of the Hindu communal ideology, as propounded by some of its

founders like Savarkar and Golwalkar. The book brings home to us in a dramatic manner the great threat communalism poses to our society, thus making it a must-read for the general educated reader, including politicians, political workers, social activists and journalists.

The story of Mohandas Gandhi, one of the world's best-loved and most important promoters of freedom and justice, fascinates every generation. Thrown off a South African train for sitting in a "whites only" compartment, Gandhi resolved to oppose injustice wherever he encountered it. His life of resistance led him to a remarkable philosophy of nonviolence that culminated in the freedom struggle in India. Part 2 of the book features a selection of quotations from Gandhi's essential writings. "Albert Einstein observed, 'Generations to come ... will scarce believe that such a one as [Mohandas K. Gandhi] ever in flesh and blood walked upon this earth.'" Richard Deats' account of Gandhi's life and message could not be more timely. It is accessible, concise, and compelling. Read it." Scott Kennedy Cofounder, Resource Center for Nonviolence Mayor, City of Santa Cruz, California "Richard Deats' analysis of Gandhi's search for God and the value of nonviolence is very readable and insightful. Gandhi always believed one cannot find God without first understanding and living a nonviolent lifestyle. This book shows us the way to higher thinking and higher living." Arun Gandhi, Founder and President M.K. Gandhi Institute for Nonviolence, Memphis, Tenn. "The Death and Afterlife of Mahatma Gandhi is an explosive and original analysis of the assassination of the 'Father of the Nation'. Who is responsible for the Mahatma's death? Just one determined zealot, the larger ideology that supported him, the Congress-led Government that failed to protect him, or a vast majority of Indians and their descendants who considered Gandhi irrelevant, and endorsed violence instead? Paranjape's meticulous study culminates in his reading of Gandhi's last six months in Delhi where, from the very edge of the grave, he wrought what was perhaps his greatest miracle – the saving of Delhi and thus of India itself from the internecine bloodshed of Partition. Paranjape, taking a cue from the Mahatma himself, also shows us a way to expiate our guilt and to heal the wounds of an ancient civilization torn into two. This is a brilliant, far-reaching and profound exploration of the meaning of the Mahatma's death."

Description In this no-holds-barred memoir, Devaki Jain begins with her childhood in south India, a life of comfort and ease with a father who served as dewan in the Princely States of Mysore and Gwalior. But there were restrictions too, that come with growing up in an orthodox Tamil Brahmin family, as well as the rarely spoken about dangers of predatory male relatives. Ruskin College, Oxford, gave her her first taste of freedom in 1955, at the age of 22. Oxford brought her a degree in philosophy and economics-as well as hardship, as she washed dishes in a cafe to pay her fees. It was here, too, that she had her early encounters with the sensual life. With rare candour, she writes of her romantic liaisons in Oxford and Harvard, and falling in love with her 'unsuitable boy'-her husband, Lakshmi Jain, whom she married against her beloved father's wishes. Devaki's professional life saw her becoming deeply involved with the cause of 'poor' women-workers in the informal economy, for whom she strove to get a better deal. In the international arena, she joined cause with the concerns of the colonized nations of the south, as they fought to make their voices heard against the rich and powerful nations of the former colonizers. Her work brought her into contact with world leaders and thinkers, amongst them, Vinoba Bhave, Nelson Mandela, Henry Kissinger, and Iris Murdoch.

In the pantheon of freedom fighters, Mohandas Karamchand Gandhi has pride of place. His fame and influence extend far beyond India and are nowhere more significant than in South Africa. "India gave us a Mohandas, we gave them a Mahatma," goes a popular South African refrain. Contemporary South African leaders, including Mandela, have consistently lauded him as being part of the epic battle to defeat the racist white regime. The South African Gandhi

focuses on Gandhi's first leadership experiences and the complicated man they reveal—a man who actually supported the British Empire. Ashwin Desai and Goolam Vahed unveil a man who, throughout his stay on African soil, stayed true to Empire while showing a disdain for Africans. For Gandhi, whites and Indians were bonded by an Aryan bloodline that had no place for the African. Gandhi's racism was matched by his class prejudice towards the Indian indentured. He persistently claimed that they were ignorant and needed his leadership, and he wrote their resistances and compromises in surviving a brutal labor regime out of history. The South African Gandhi writes the indentured and working class back into history. The authors show that Gandhi never missed an opportunity to show his loyalty to Empire, with a particular penchant for war as a means to do so. He served as an Empire stretcher-bearer in the Boer War while the British occupied South Africa, he demanded guns in the aftermath of the Bhambatha Rebellion, and he toured the villages of India during the First World War as recruiter for the Imperial army. This meticulously researched book punctures the dominant narrative of Gandhi and uncovers an ambiguous figure whose time on African soil was marked by a desire to seek the integration of Indians, minus many basic rights, into the white body politic while simultaneously excluding Africans from his moral compass and political ideals. This book is a compilation of some of the famous quotes coined by the legendary Mahatma Gandhi and brought out on his 150th Birth Anniversary. Mahatma Gandhi was an institution in himself. He has been an inspiration to many world leaders who have followed his principles towards humanity, self-reliance and sacrifice. We believe that these quotes will enrich the knowledge of generations and those people who wish to take message and learn from his quotes.

How many times are kids supposed to study Gandhi? Come September and out comes the bald head wig, round glasses, white dhoti, tall stick ... that's about the extent of how today's kids engage with the Mahatma. Chandrashekhar is one such teen. Bored by the annual Gandhi projects, he wonders if his teacher is being too unreasonable in asking them to "BE" Gandhi. And then, his world is shaken by events that rock him to the core, forcing him to dig deep and not just find his 'inner Gandhi', but become Gandhi. Not for a day or two. But, maybe even, for life. This is a novel that explores, not Gandhi the man or his life as a leader, but really the Gandhian way that must remain relevant to us. Especially today when the world is becoming increasingly steeped in violence and hate.

One day before he is assassinated, Gandhi steps out of Birla House into newly independent Delhi, wanting his approaching death to be a final, redemptive message; Sasi begins to clean up the crime scene after her lover leaves to arrange for the disposal of her husband's body, but suddenly, the wall clock begins to tick backwards, setting off a dramatic reversal of events; resurrected from death by her brother, Nallathangaal roams the forests with her seven children for decades until the love of a carousel man frees her from the curse; Cheenu returns to his beloved wife to find that the years of warped urges in jail have changed him irrevocably. Farewell, Mahatma brings together ten tales that introduce us to the brilliance and distinctiveness of Devibharathi's imagination and craft. These stories explore the dark and dichotomous realities of our history and present, our social and individual lives, deeply probing themes such as freedom, need, desire and the volatile spaces between man and woman. At once unnerving and illuminating, these are short stories at their best.

The assassination of Mahatma Gandhi on 30 January 1948 was a declaration of war and a statement of intent. For the forces who conspired in the killing, the act

was a declaration of war against the secular, democratic Indian state and all those who stood to affirm these principles, as well as an announcement of a lasting commitment to India as a 'Hindu Rashtra'. It was also an act to signal the elimination of all that India's national movement against imperialism stood for. Beyond Doubt is a dossier of historical and critical documents that aims to contextualize the politics, motivations and circumstances behind the assassination of Mahatma Gandhi. Attempts to legitimize the act of killing and to celebrate the killers have re-doubled since May 2014, following the coming to power of the new regime in New Delhi. The time is right, therefore, to set the record straight. The visceral hatred directed against Gandhi and the denigration of everything he stood for need to be recounted if we are to understand the political nature of that dastardly act. This book attempts to weave together archival documents from Government of India records relating to developments after the assassination, with translation of works in Marathi, Gujarati and Hindi deconstructing the ideology responsible for the political killing. While several of the documents have appeared before in issues of Communalism Combat, this compilation presents new material on the subject. The first English translation of Jagan Phadnis's book, Mahatmyache Akher, forms part of the dossier, as do Y.D. Phadke's analysis of attempts to legitimize Gandhi's killing and Chunibhai Vaidya's analysis of Pradeep Dalvi's play on Godse. It also covers the recent controversy over the destruction of files relating to Gandhi's assassination by Government of India.

In March 1947 Lord Louis Mountbatten became the last Viceroy of India, with the mandate to hand over 'the jewel in the crown' of the British Empire within one year. Mountbatten worked with Nehru, Gandhi and the leader of the Muslim League, Jinnah, to devise a plan for partitioning the empire into two independent sovereign states, India and Pakistan, on August 15, 1947 and he remained as interim Governor-General of India until June 1948. During this time Lord Mountbatten's daughter and India's mother, Pamela, was with her parents and kept a diary recounting this extraordinary tale of history. The diaries include their trips to stay in Calcutta, Bombay, Madras, Orissa and Assam, and the exotic palaces of Indian rulers. 'India Remembered' is a scrapbook of private family photographs taken during this historical period (Edwina Mountbatten walking arm in arm with Nehru through a courtyard, or Gandhi taking tea for the first time at Viceroy's House). Includes many anecdotes from Pamela Mountbatten's diaries such as reminiscences of having to leave 10 minutes before dinner was actually announced as the walk from the bedroom to the dining hall was so far (if running really late, riding a bicycle through the corridors to make time). Includes photographs evoking the atmosphere of the Mountbatten's favourite retreat, that of Viceregal Lodge in Simla.

Provide challenging activities that enable students to explore history, geography, and social studies topics. Activities include word searches, fact or opinion, creative writing, and more. Answer keys, time lines, and suggested reading lists

are included.

Manu Gandhi, M.K. Gandhi's grand-niece, joined him in 1943 at the age of fifteen. An aide to Gandhi's ailing wife Kasturba in the Aga Khan Palace prison in Pune, Manu remained with him until his assassination. She was a partner in his final yajna, an experiment in Brahmacharya, and his invocation of Rama at the moment of his death. Spanning two volumes, *The Diary of Manu Gandhi* is a record of her life and times with M.K. Gandhi between 1943 and 1948.

Authenticated by Gandhi himself, the meticulous and intimate entries in the diary throw light on Gandhi's life as a prisoner and his endeavour to establish the possibility of collective non-violence. They also offer a glimpse into his ideological conflicts, his efforts to find his voice, and his lonely pilgrimage to Noakhali during the riots of 1946. The first volume (1943–44) chronicles the spiritual and educational pursuits of an adolescent woman who takes up writing as a mode of self-examination. The author shares a moving portrait of Kasturba Gandhi's illness and death and also unravels the deep emotional bond she develops with Gandhi, whom she calls her 'mother'.

More than half a century after his death, Mahatma Gandhi continues to inspire millions throughout the world. Yet modern India, most strikingly in its decision to join the nuclear arms race, seems to have abandoned much of his nonviolent vision. Inspired by recent events in India, Stanley Wolpert offers this subtle and profound biography of India's "Great Soul." Wolpert compellingly chronicles the life of Mahatma Gandhi from his early days as a child of privilege to his humble rise to power and his assassination at the hands of a man of his own faith. This trajectory, like that of Christ, was the result of Gandhi's passion: his conscious courting of suffering as the means to reach divine truth. From his early campaigns to stop discrimination in South Africa to his leadership of a people's revolution to end the British imperial domination of India, Gandhi emerges as a man of inner conflicts obscured by his political genius and moral vision.

Influenced early on by nonviolent teachings in Hinduism, Jainism, Christianity, and Buddhism, he came to insist on the primacy of love for one's adversary in any conflict as the invincible power for change. His unyielding opposition to intolerance and oppression would inspire India like no leader since the Buddha--creating a legacy that would encourage Martin Luther King, Jr., Nelson Mandela, and other global leaders to demand a better world through peaceful civil disobedience. By boldly considering Gandhi the man, rather than the living god depicted by his disciples, Wolpert provides an unprecedented representation of Gandhi's personality and the profound complexities that compelled his actions and brought freedom to India.

Mahatma Gandhi became a legend in his own time. A tireless fighter for human rights and for Indian independence, his strategy of satyagraha, or passive resistance, earned him the admiration of millions. Louis Fischer's biography is the definitive account of Gandhi's life; it tells the astonishing story of one man who changed the world forever. The book explores the evolution of Gandhi's ideas, his attitudes toward religion, the

racial problem, the caste system, his conflict with the British, his approach to Muslim separatism and the division of India, his attitude toward social and economic change, his doctrine of nonviolence, and other key issues.

A pivotal figure in India's independence movement, the country's first Prime Minister, and an active politician for most of his life, Jawaharlal Nehru was also a renowned writer and scholar. Nehru's India brings together twenty-one representative speeches from Jawaharlal Nehru's 'Prime Ministerial years'. Through these speeches, selected and introduced by Mushirul Hasan, we get to see the development of Nehru's vision for free India and the actual process of transforming the blueprint into reality. They are an early articulation of government position and policies vis-a-vis infrastructural development, the roles of government and business, the differing requirements of communities and languages, and the inseparability of science and ethics. While some often reflect the opposition and struggle Nehru faced in the implementation of these policies, others help reveal the person behind the politician and administrator. Mushirul Hasan's delightful introduction cleverly knits the selections together.

While the nation was celebrating Independence from British Rule and singing all praises for the 'Father of The Nation' – Mahatma Gandhi, the news of his assassination came as a shock. He was shot in the chest three times while he was walking towards the prayer grounds at the Birla House, New Delhi. The man behind the assassination – Nathuram Godse was a well known nationalist. He was arrested at the crime scene and sentenced to death after a year long trial. The book contains the final speech given by Godse in the court, mentioning the reason behind the drastic step he took.

In 1948, at the dawn of his country's independence, Mohandas Gandhi, father of the Indian independence movement and a beloved prophet of nonviolence, was assassinated by Hindu nationalists. In riveting detail, author James W. Douglass shows as he previously did with the story of JFK how police and security forces were complicit in the assassination and how in killing one man, they hoped to destroy his vision of peace, nonviolence, and reconciliation. Gandhi had long anticipated and prepared for this fate. In reviewing the little-known story of his early "experiments in truth" in South Africa the laboratory for Gandhi's philosophy of satyagraha, or truth force Douglass shows how early he confronted and overcame the fear of death. And, as with his account of JFK's death, he shows why this story matters: what we can learn from Gandhi's truth in the struggle for peace and reconciliation today.

On 30 January 1948 Mahatma Gandhi, Father of a NEWLY LIBERATED INDIAN NATION, WAS MURDERED BY A HINDU EXTREMIST. Since then, many lies have been passed off as truths, half-truths have been mixed with true incidents and passed off as whole truths. Gandhi was responsible for the partition ; Gandhi sheltered Muslims and abandoned Hindus ; Killing Gandhi was the only way to save India ; these were, and even today are, some of the statements propagated by Hindu extremists and followers of Godse to justify Gandhi s murder.

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