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Vishv Umiyadham - Jaspur, Ahmedabad

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UMA SRUSHTI



Editor-Dr. Prabhudas I Patel

A Place of Divinity - Unity & Energy | 01 November - 2023 | A Global Ideology

Bharat Bhagya Vidhata

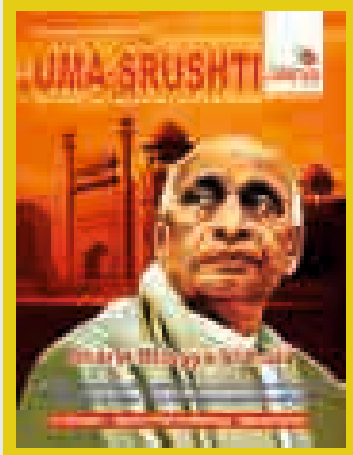
This is an ardent nationalist royalist who was a freedom fighter of India and He became the shaper of India's destiny by building a united India

31 October : Sardar Patel's Birthday - Special Aank

Editorial



Dr. Prabhudas Patel



: Translated by :
Dr. Jay Jivani

Sardar Saheb, India's Iron Man with all the Thirty - two Virtues.

Dear Readers,
Beloved Sons of Maa Umia!
My regards to all of you!

Years ago, the son of Gujarat (Morarji Desai) ruled over the throne of Delhi as the Prime Minister of independent India. **Today, in the same throne of Delhi, the great-grandson of Gujarat in the Government of India, Shri Narendrabhai Modi ji is ruling as the Prime Minister.**

Years ago, Sardar Vallabhbhai Patel of Gujarat served as the Home Minister in the Government of India and Today, the same way, **Shri Amitbhai Shah of our great Gujarat is serving as the Home Minister in the Government of India.**

Chanakya has notably said that no matter what the time and the situation is, people love only a powerful ruler. And at present, one, the **Prime Minister and, the other, the Home Minister, both hailing from Gujarat, are ruling over the whole country.**

There is a saying in Hindi - 'Sinho ke lale nahi'- **Lions don't roam in herds.**

Both of them are tactful and visionaries -

One is the warrior lion among men, 'Nar-simha' and...

The other, Shardul, among men, 'Nar-shardul' are ruling the nation.

One has the brain of Chanakya whereas the other has of Churchill.

One has courage and the other has foresight,

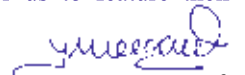
One's prudence, another's loyalty,

The diplomacy of one, 'Gandhigiri' of the other has been leading the whole world today.

For years, the world did not know the strength of Hindustan. Today, most of the countries in the whole world are seeking India's friendship and guidance. The superpowers of the world who did not even consider India's value once upon a time, are today eagerly seeking to adopt India's path of world peace and Vasudhaiva Kutumbakam.

Chandrayaan-3 and the planning and management of G-20 countries has stunned the whole world. In commemoration of the post-independence era and to ensure that the legacy of Sardar Saheb, a prominent figure in Azad India, remains ingrained in the hearts of Indians, a grand procession of a thousand chariots has been arranged on his birthday on the 31st of October. This extraordinary event is a testament to Sardar Saheb's commitment, with approximately 562 Indian kings from princely states participating to uphold his promise. **The responsibility of the momentous task of organizing and managing the whole event has been shouldered single handedly by the visionary Shree R. P. Patel, pioneer and president of Vishwa Umia Foundation.**

Dear Friends, the Vishwa Umia Foundation has ignited a fervor to catalyze the patriotic spirit among Indians with the mantra "Meri Mitti Mera Desh " (My Soil, My Nation) given by the honorable Prime Minister Shri. Pursuant to this, a special edition of 'Uma Srishti', a monthly magazine managed by Vishwa Umia Foundation, has been published. This time, the edition vividly portrays the life of Sardar Saheb, drawing extensively from notable sources such as 'Sardar: Ek Khoj' by Padm Shri Devendra Patel, 'Sardar Patel: Jivan ane Kathan' by Manilal Patel, and 'Sardar Patel ek Samarpit Jivan' by Rajmohan Gandhi. We extend our gratitude to these authors for generously contributing their insights. Additionally, we express our deep appreciation for the valuable articles provided by Padm Shri Dr. Kumarpal Desai and former Chief Secretary Shri P. K. Laheri Saheb, making it an honor for us to feature their contributions.


जिवनी

Dedication

Narendra Modi Prime Minister, Government of India

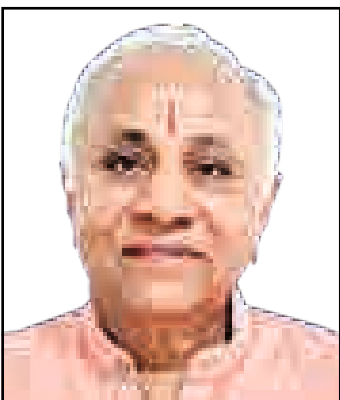
On the S. G. Highway in Ahmedabad stands the sacred Vishv Umiyadham, where you performed the auspicious 'Maha Bhumi Pujan' ceremony, is now set to host the construction of the **world's tallest temple dedicated to Maa Shakti, rising proudly to a height of 504 feet.**

The radiant future holds a day when the majestic Maa Umiya's temple will capture the gaze of news media, journalists, revered sages, ascetics, Mahamandaleshwaras, Shankaracharyas, and numerous devotees worldwide. This sacred sanctuary will stand as a beacon of divine splendor, beckoning multitudes of eager visitors, each yearning to bask in its celestial aura.

The first ray of Suryanarayana Dev (The Lord Sun) will play the 51-yard dhaja adorning the golden pinnacle of the temple. **A new Tirupati temple will arise in Gujarat. There will be a new addition to the wonders of the world.**

Sir! You had built the 'Statue of Unity' of Sardar Saheb, a man of Bharat with all the 32 virtues. On the birthday of this 'Bharat Bhagya Vidhata' on October 31, Vishv Umiya Foundation celebrates this day with 1000 car rally, honoring the heirs of the kings, **'Sardar Kathasar' and this special issue which will awaken the memories of Sardar in the minds of all the youngsters... we dedicate this special issue to You.**

with heartfelt appreciation for your virtues,



Dr. Prabhudas Patel
Managing Editor
Umashrushti
Vishv Umiya Foundation



R. P. Patel
President
Umashrushti
Vishv Umiya Foundation



President Nivedan

In a sacred pursuit infused with unwavering resolve, we are building the world's tallest temple honoring Maa Umiya. Our noble endeavor is imbued with the divine purpose of illuminating spiritual consciousness, destined to serve as a sanctified haven fostering unity and faith among all. It shall stand as a beacon, inspiring all to embrace the ethos of sacrifice, service, and unwavering

dedication to our eternal principles of faith, nation, and society. Our aim is to convene and instill a sense of purpose in contributing to social progress across diverse realms such as education, healthcare, and community welfare. We aspire to foster confidence, ensuring that individuals receive support during times of adversity and crisis, thereby cultivating a sense of security and well-being for all.

The concepts of national consciousness and nationalism have roots dating back to ancient times. The Yajurveda gives a beautiful definition of the word 'Rashtra' - 'अर्थेत् स्थ राष्ट्रदा

राष्ट्र मे दत्' meaning You are the bestower of the Nation, O

Benevolent Waves, so we pray to You to grant us the Rashtra. In the Atharvaveda there are prayers for the prosperity of the nation. The definition of nation in the "Shatapatha Brahmana" is as follows - "A nation is a population with prosperity and energy. A nation is not just a population." After the French Revolution the word nation (Rastra) became very popular and came to be used in the

From Spiritual Consciousness to National Consciousness

sense of patriotism. Today, the meaning of the word Rashtra (nation) is a nation with polity or independence or sovereignty.

From ancient times, India has been a vast land, a melting pot of numerous languages, religions, cultures, lineages, and traditions. The essence of true national consciousness lies in surpassing individual selfishness and regarding the nation's interests as paramount. The interest of the nation is above the interest of the individual and the society, although the spirit of nation arises from spiritual consciousness. Spiritual consciousness binds the individual to religion, binds different masses into a formula, which over time transforms into national consciousness, which forms the basis of the nation's strength. National consciousness encompasses loyalty to the nation, a mindset of resistance against anti-national elements, adherence to national



policies, and a commitment to uphold national pride and honor. The essence of true national consciousness lies in preserving and instilling the social, cultural, and political values of the nation, along with actively contributing to their enrichment.

The spirit of nation consciousness in Bharat dates back to Vedic times. While it began to decline in the Middle Ages, the Bhakti movement maintained a streak of national consciousness. India's unity and independence are interrelated. If unity is broken, freedom is also destroyed. This stream of national consciousness influences the entire country. Today, when separatist factors, anti-separatism, classism, linguisticism, and other disintegrating activities are deepening their roots and trying to break the country, it can only be gotten rid of if the national consciousness has to be exposed to find a solution. Therefore, it is the ultimate duty of every patriot to identify and ignite the national consciousness among the masses.

गिरा अरथ जल वीचि सम, कहियत भिन्न न भिन्न ।

In other words, just as word and meaning are distinct yet integral, nation and consciousness are mutually integral. The integrated form of political, social, religious, economic, cultural and historical consciousness of the people living within the geographical boundaries of any country is called national consciousness. National consciousness organizes the people of the nation and gives rise to the spirit of self-sacrifice for the national interest. World consciousness represents a higher level beyond national consciousness. The global spirit arises within individuals who are united with their national identity. The true essence of human life lies in achieving unity among humanity by renouncing caste, discrimination, and petty selfishness. Indian culture understands "Vasudhaiva Kutumbakam" i.e. whole earth as family. Thus nation consciousness is the ladder to world consciousness. The mainstay of national consciousness is faith and devotion to the nation, which inspires to sacrifice everything for the nation. In the awakening of national consciousness during India's struggle for freedom, numerous heroic figures such as Rana Hamir, Sangram Singh, Maharana Pratap, Guru Gobind Singh, Guru Tegh Bahadur, Chhatrapati Shivaji, Raja Rammohan Rai, Swami Dayananda Saraswati, Swami Vivekananda, Mahatma Gandhi, Sardar Vallabhbhai Patel, Jawaharlal Nehru, Subhash Chandra Bose, Rajendra Prasad, Bhagat Singh, Chandrashekhar Azad, Veer Savarkar, Ramprasad Bismil, Rasbihari Bose, and many others selflessly dedicated themselves.

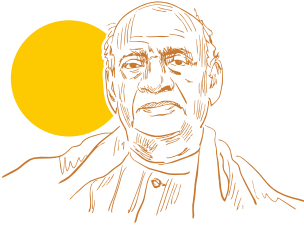
The temple is the center of spiritual consciousness. One gets self-identity only through spiritual thoughts. It is only through spiritual consciousness that national consciousness emerges and that is why the world's highest 504 feet tall temple of the mother of all of us, Ma Umiya in Vishwa Umiyadham - Ahmedabad is being built at the same pace. Should spiritual consciousness awaken national consciousness, the nation will thrive in every aspect—prosperous, flourishing, and fortified.

With the above ideology, on the birth anniversary of Sardar Saheb, who is an icon of national consciousness, Vishwa Umiya Foundation organized a grand "Sardar Patel Rashtriya Chetna Mahasamelan" on 31 October 2013, National Unity Day.

After independence, it was Sardar Patel who prevented us from disintegrating and built a united India with love, brilliant intellect, fortitude and tact to 565 princely states. This nation could never have become a nation without Sardar. Gandhiji himself said that if Sardar had not met me, this work would not have been done. The princely states who merged their princely states into India with the spirit of sacrifice and dedication in building a united India have given a message that every countryman should be ready to dedicate himself to his religion, country and society according to his capacity. After 76 years of independence, Vishwa Umiyadham is honored to host a ceremony to honor and pay tribute to the descendants of such princely states. Members of royal families from different parts of the country, such as Maharana Pratap and Chhatrapati Shivaji, were present at the honor ceremony for the Sadar. It fills us with pride to contribute to the cause of social harmony. The "Sardar Gaurav Gatha" was held during this convention to ensure that our present generation learns, comprehends, and draws inspiration from the remarkable and stirring tale of Sardar Patel. His lifelong dedication to nation-building serves as a beacon, motivating us to contribute to the preservation of social harmony.

In the end, it can be aptly said that Sardar Patel epitomizes our national consciousness. The happiness, freedom, and security we enjoy today are the direct result of his unwavering commitment to uniting India. ■

R. P. Patel
President
Vishv Umiya Foundation



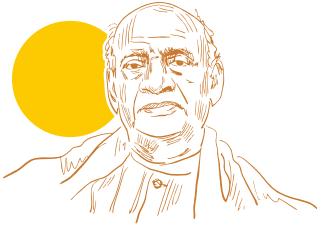
The lucky 'Iron man' of integral India



Has there been an attempt to validate Patel's exceptional character? It's common to see adjectives like 'Iron Man' used to describe Sardar Patel, suggesting his formidable persona. All of us use it everyday here and there, now and then but Is it appropriate to refer to him as such? Do these adjectives genuinely capture the essence of his leadership? It's a fact that Sardar Patel was as courageous and bold as he was generous and forgiving. The workforce he led mirrored the loving nature of the heart, while also being as ambitious as it was grateful to a higher power. Let's take a moment to ponder the depth of love embodied by Sardar Patel. On June 1, 1933, Sardar Vallabhbhai Patel wrote, 'Constantly strive to attain the merit of (God's) mercy... accept God's will and surrender to Him and strive to make life as pure as possible.' Nine months before his death, Sardar wrote in a

letter, 'The world is running towards the cataclysm. How to escape from it is in the hands of God, but how to stay strong is our job. The designation 'Iron Man' would likely have been unimaginable for someone like Sardar Vallabhbhai Patel. Its possible origin can be found in a saying from Bhavabhuti's play 'Uttaramcharit,' where Rama's heart is described as "Vajadip kurgani, muduni kusumapi," meaning having a heart harder than a weight and softer than a flower. If 'Vaj' and 'Pushpa' were thought of together, such an adjective would have been appropriate for Sardar, but we have taken only the irrelevant first part and coined a strange adjective like 'Iron Man' out of it. He went ahead and called him 'Iron Man'. He has been compared to Oliver Cromwell and Bismarck to compare the leader's personality. Comparisons have also been made between Sardar Patel, General MacArthur and Hitler. It is not appropriate to compare Patel to military leaders like MacArthur and Hitler, as Patel was a political figure. Responding to those who might associate Patel with Hitler, it is not suitable. Such comparisons are often made with figures like Bismarck, who used force to unify German states, akin to how Patel played a role in the political integration of India. For those who may criticize Patel's approach, likening him to Bismarck, who utilized force in unification, may serve as a response. However, it is crucial to note that Patel's title as the "Iron Man" doesn't align with the negative connotations associated with the term "lokhndi" (cruel). The term "lokhndi" is generally associated with brutality and cruelty, which contrasts with Patel's strong but fair and compassionate leadership style.

Sardar Patel possessed unwavering courage in the face of challenges. Such a strong-willed individual cannot be labeled as a cruel person. In Europe, those referred to as 'Aryan Men' managed to achieve their goals without resorting to violence. The term 'Aryan Men' is comparable to the Gujarati term 'lokhndi purush,' which unfairly criticizes Patel's immense capabilities. It is intriguing that even in poetic references to Sardar Patel, such as 'Hey Lohapurush,' he is acknowledged for his extraordinary abilities.



Sardar Patel Special

During the Bardoli Satyagraha, Vallabhbhai Patel faced adversity from the British, who compared him to Lenin. Renowned Gujarati literate Uma Shankar Joshi referred to Patel as an 'Atmavattavalo Purush' (selfless individual). Notable figures like Narsinhrao Divetiya and H.M. Patel associated Patel with epic characters like Arjuna and Hanuman. In literary references, Patel was addressed as a 'Lohapurush' and was equated with characters exhibiting traits similar to those of Arjuna and Vallabhbhai Patel.

In the context of the Mahabharata, Narsinhrao Divetiya drew parallels between Arjuna facing renowned warriors like Bhishma, Dronacharya, Jayadratha, and Karna on the battlefield of Kurukshetra. Despite the formidable opponents, the concept of unity and collaboration in facing the battle resonates, questioning the metaphorical battlefield where Arjuna's limbs weaken, signifying the consideration of stepping back from the war. These comparisons raise a question: in the presence of formidable opponents like Bhishma, Dronacharya, Jayadratha, and Karna, who gathered on the battlefield of Kurukshetra, should one engage in warfare or contemplate stepping back?

Sardar Vallabhbhai Patel faced a situation where he did not have just one or two states, but a total of over five hundred princely states. Even in such circumstances, Sardar Patel never backed down or considered avoiding challenges. There was never a moment when he hesitated to confront difficulties. Just as Arjuna asked Lord Krishna about the right course of action, Sardar Vallabhbhai Patel, without consulting Mahatma Gandhi or anyone else, fearlessly engaged in political battles using strategies like negotiation, pressure, punishment, and division against the Rajas of all the princely states in Hindustan. These Rajas were adept at scheming, deceit, and manipulation.

Jinnah's divisive politics aimed to criticize Sardar Patel's capabilities by labeling him as 'Manasvi' or 'Communist.' However, Sardar Patel's pragmatic approach prevailed over ideologies that sought to undermine his abilities. He stood against the opposition, not just from the British but also from those within the Congress who sought to question his competence.

Sardar Patel was known for his decisive and proactive approach. Described as a 'man of action' or 'communist' by his adversaries, his principles were fundamentally against those who wanted to create divisions in the country. Where were the British weak? The British wanted to exploit the princely states and use them as tools to keep the country divided. Sardar Patel, even more than Arjuna, faced more opponents and underwent more tests. Jinnah, who demanded the partition, was an advocate of separatist principles. His objective was to create a fragmented battlefield, challenging the unity of the country. In contrast, Sardar Patel confronted more opponents and handled more situations.

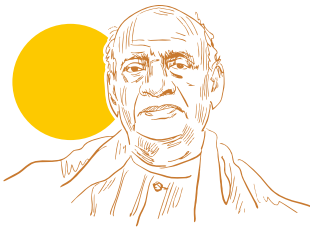
Janab Jhina's demand for a separate homeland was divisive. Described as 'manasvi' or 'communist,' those who sought to criticize Sardar Patel's abilities had conflicting ideologies. The British were not weak anywhere; they wanted to use the princely states to create divisions within the country. Sardar Patel, unlike Arjuna, faced more opponents and confronted more challenges, not just from the British but also from within the Congress.

Sardar Patel's opponents and critics demanded more confrontations and more trials. His pragmatic approach and ability to handle more adversaries set him apart. Bardoli's work was subtle but impactful. When Lord Krishna approached Duryodhana to avert the catastrophic war of Kurukshetra, he suggested a solution. At that moment, Lord Krishna told Duryodhana that if he gave the Pandavas just five villages, it could prevent the massive destruction of Kurukshetra. He advised Duryodhana to take care of the rest of the kingdom and find contentment. In response, Duryodhana arrogantly replied, "What are these five villages? But the land covered by the tip of a needle, I will not give them even that."

The desire for his own kingdom and land can be traced back to the Mahabharata era. Battles were fought for such pieces of land. Foreign rule took over, and Sardar Vallabhbhai Patel, through his shrewd intellect, acquired this land and the kingdom from the foreign rulers. After this, how many thrones and territories would be under him! The British, before leaving the country, suggested to the native princely states that they could join either India or Pakistan and remain independent if they wished.

During this time, Sardar Vallabhbhai Patel explained to these princes with great intelligence. He awakened the sense of nationalism in their hearts. Some willingly surrendered their kingdoms, while others confronted Sardar with resistance. Some kings, with genuine understanding, dedicated their realms to Sardar, while others faced Sardar's forceful arguments. Sardar accepted the kingdoms of these kings not just as rulers but as true guides.

Many kings saw him as an elder brother. Some did not fully agree, yet they acknowledged Sardar's genuine guidance. Some kings, despite their reluctance, bowed down before him. The question arises, what did Sardar say to them? Whom did he side with? He did not bow before their wealth or power. Many kings treated him on par with their elder brothers. The question remains - what did Sardar want from them? With whom did he compromise? He was not comparable to any figure like Bismarck, Hitler, Machiavelli, or even Arjuna. Sardar was the architect of undivided India and the creator of modern India.



Sardar : An Inspiration to all

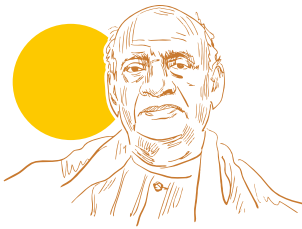


The Shree Vallabhbhai Patel, whose statue stands at an impressive 182 meters at Sadhu Bat, serves as a symbol in tribute to the esteemed Sardar. He shines like a pole star amidst the multitude of leaders during the Gandhi era. As we commemorate his birth centenary in 2025, it is incumbent upon us to ensure that the next generation is well acquainted with Sardar's unique and remarkable personality. Regrettably, for years, jealous and insecure leadership sought relentlessly to marginalize Sardar, yet the respect and affection for him among the public remained undiminished. Sardar, not one to seek fame or praise, embodies a brilliant personality fashioned after the lofty ideals of the Mahatma.

Until the age of 42, Vallabhbhai, as a worldly individual, placed value on achieving goals such as wealth, attire, and success. Initially, Sardar, having amassed wealth and embraced a luxurious Western lifestyle, found Gandhiji's principles impractical and unfamiliar. However, upon becoming acquainted with Gandhiji, Sardar's keen eyes recognized his uniqueness: "This man is extraordinary. His thoughts, words, and actions are consistent. He is a sage and understands the needs of the people of our nation... If we embrace his teachings, we can break free from oppression." This realization prompted a profound transformation in Vallabhbhai's entire persona, altering his character and perspective on life entirely, transcending materialistic aspects of existence.

Like a snake shedding its skin, Sardar relinquished the material pleasures of life. He differed from Gandhiji in his blend of chieftain patriotism and devotion, detachment paired with a sense of humor, practical skills alongside organizational strength, as well as courage and unwavering dedication. Over the 33 years following his 42nd year, Sardar trod the arduous path of Gandhian principles. Among all of Gandhi's disciples, Sardar's intimacy with him remained unparalleled. Even in the face of Gandhi's jests, Sardar remained steadfast, willing to step down as prime minister if needed. Through local satyagrahas such as Kheda, Ras, and Borsad, Vallabhbhai demonstrated that nonviolent protests could achieve success. The Jhanda Satyagraha (Flag Satyagraha) of 1922 in Nagpur and the subsequent Bardoli Satyagraha further solidified Sardar's commitment to Gandhiji's ideals. He organized the Dandi March in 1930, managed the Congress during Gandhiji's foreign tours, and served alongside him in Yerwada Jail, showcasing Sardar's fully realized personality.

There was negligible disparity in age between Sardar and Gandhiji. On one hand, Sardar possessed the resolve to tread the path laid out by Gandhiji, while on the other hand, he harbored the determination to uphold differing perspectives. The unification of native princely states by Sardar through the strategy of Sama, Dama, Danda, and Bheda stands as a singular occurrence in world history, akin to "Nah Bhuto Na Bhavishyati". Sardar epitomizes a reservoir of virtues. The finest homage we can offer to Sardar is by drawing even a modicum of inspiration from his life and endeavors, dedicating ourselves entirely to the nation and its people, and harmonizing ideals with practical political acumen. Sardar was the architect of a unified India, equipped with the principles of good governance. His humor serves as a compelling illustration of how wholesomeness and self-assurance can infuse life with meaning. ■



Sardar Patel Special

Such was the mood of Sardar



Sardar said something in the ear of Mahavir Tyagi who was sitting next to him. Tyagi went to the Delhi railway station and delivered the Sardar's message to Sheikh Abdulla. The message was, 'Sheikhsaheb can leave the Constituent Assembly... not Delhi... will be detained.'

Borsad taluka was heavily harassed by robbers. One would be unable to go out after five o'clock in the evening. As an excuse of saving the people from the torture of robbers like Babardeva, Gulabraja, Alikhan etc., the British government imposed a tax of two and a half lakh rupees on the people to get additional expenses. This tax was called Haidia tax. People opposed it. It is the duty of the government to protect the lives and property of the people. Sardar took the leadership. Leaders such as Ravishankar Maharaj, Darbar Gopaldas, Dwarkadas Parikh etc. joined with Sardar. Finally, the British government canceled that tax. The people won.

The efforts of Ravishankar Maharaj changed the heart of Babardeva etc. They decided to meet Sardar. Meanwhile, Babardeva was arrested. He committed 22 murders. The British government sentenced him to death. So the meeting with Sardar could not happen.

If any of you know Babardeva, let him know that your outlawry is not even outlawry. Running around with a gun and robbing and killing innocents is nothing like outlawry. Instead, outlawry belongs to Dhasa Darbar Gopaldas. It also belongs to Gandhiji, who has gone out against the British government. (Said by Sardar in the public meeting of Borsad.)

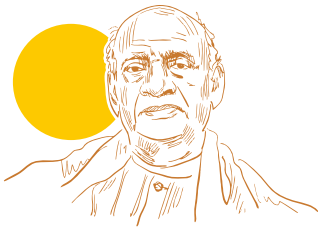
In the last week of October 1947, Vallabhbhai was studying the map of Kashmir. Meanwhile, he consulted with the military commander standing next to him and

immediately pointed to the Jammu-Pathankot area and instructed the Minister of Public Works Department, Gadgil, "The 65-mile long road between these two cities should be prepared in eight months to accommodate heavy army vehicles. This fight is going to be a long one."

Gadgil said, 'Rivers, hills, mountains cannot be seen on the map.'

Vallabhbhai said again in clear words, 'This work must be done on time. It is very important from the point of view of the defense of the country.' Without any argument or question, Gadgil started executing Sardar Sahib's order. 10,000 laborers were brought from Rajasthan by special trains. The work was accelerated on a war footing and the road of 65 miles was completed on time. Every fifteen years its progress report was sent to Sardar.

In October-1948, there was a discussion going on about Kashmir in the Constituent Assembly. While the discussion was going on, Sheikh Abdullah, disagreeing on some points, got up in anger and threatened to go to Kashmir with remarks that the results would be reversed and left the meeting. At that time, Sardar said something in the ear of Mahavir Tyagi, who was sitting next to him. Tyagi went to the Delhi railway station and delivered the Sardar's message to Sheikh Abdullah. The message was, 'Sheikhsaheb may leave the Constituent Assembly... not Delhi... or face detention.' This stern message from the Sardar had such an effect that Sheikhsaheb went directly to his residence in Delhi from the railway station. Such was the mood of Sardar. ■



Sardar Patel Special

Muslims of Ahmedabad made Jinnah run away from the gathering



No one wanted to listen to Jinnah anymore. The outrage of the people grew so much that Jinnah realized that the Muslims of Ahmedabad would beat him. Very next moment he stopped his speech and ran away towards the back of the stage, leaving the speech unfinished.

Many people did not know that Mohammad Ali Jinnah's forefathers were Hindu Lohanas. Many did not know that he created Pakistan by inciting Muslims, but he himself never performed 'Namaz'. Fond of Liquor, Cigarettes and Foreign Stitched Suit and silk neckties, Jinnah married a Parsi girl instead of marrying into the Muslim community. No one saw Jinnah going to the mosque. Never seen keeping Roza (fasting in Muslims). Many people do not even know that he has never gone to perform Hajj.

Very few people know that Sardar Sahab has been the President of Ahmedabad Municipality. He hoisted the national flag of India with Gandhiji on the municipality building present till date. At that time the population of Ahmedabad city was barely five lakhs. Hindu and Muslim both communities lived in Ahmedabad.

The country had not yet gained independence. Mohammad Ali Jinnah led the Muslim League, a rival organization of the Congress, fighting for independence. The number of Muslim League and Muslim members also increased in the Municipal Board of Ahmedabad. At that time the Ahmedabad head of the Muslim League used to give speeches against Sardar Sahab and anti-patriotism during the meeting, but Sardar Sahab would listen to him calmly if his views were relevant. During this time someone thought of inviting Mohammad Ali Jinnah to Ahmedabad to promote the Muslim League. Jinnah accepted the invitation to come to Ahmedabad.

Mohammad Ali Jinnah arrived. At first he gave speech normally, but gradually his language became bitter. The Muslims of Ahmedabad were in the colors of nationalism. They respected Sardar and Gandhiji. Hearing Jinnah's rough language, the Muslims sitting in the meeting showered tons of

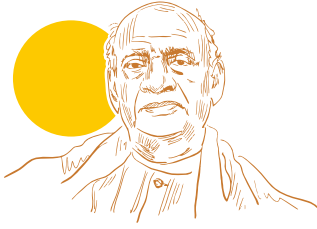
questions on Jinnah. As people were asking harsh questions Jinnah got furious. He made sarcastic remarks about Sardar and Gandhi without caring about the audience's sentiments. Hearing Jinnah's nonsense, the Muslims sitting in the meeting stood up in anger. People rushed to the stage. There was chaos all around. No one wanted to listen to Jinnah anymore. The outrage of the people grew so much that Jinnah realized that the Muslims of Ahmedabad would beat him. Very next moment he stopped giving his speech and ran away towards the back of the stage, leaving the speech unfinished.

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Sardar was more popular than Mohammad Ali Jinnah among the Muslims of Ahmedabad.

There were a few graves outside Munshi's factory, which produced crackers to be burnt during noon time of Diwali. Sardar Sahab saw that no one was looking after these graves. One or two relatives of those buried here would come here only once or twice throughout the year. There was a forest around the lake Kankaria. Some parts were deserted. Sardar Sahab came up with the idea of developing this area for people's outing. He got a plan prepared for the improvement of the Kankaria, but some of the graves were in the middle of the development plan. These graves must have had to be moved for the development of Kankaria. This was a sensitive issue. Sardar Sahab called the prominent Muslim fraternities of Ahmedabad.

The Muslim fraternity immediately agreed and allowed the graves to be moved for the development of the city of Ahmedabad. Even today, the shifted graves are present near the police station. This is a sample of how the Muslims of Ahmedabad city hated Mohammad Ali Jinnah and respected Sardar Sahab. Instead of destroying the graves, Sardar Sahab suggested moving the graves in such a way that they could be monitored. That was his practical view. ■



Sardar Patel Special

And Sardar resigned and left Ahmedabad

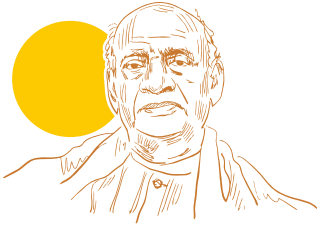


Sardar Saheb got fed up and removed Bhagat from the post of Chief Officer by passing a majority resolution in the municipality. A new Chief Officer was then appointed, but as the new Chief Officer resigned, some stakeholders proposed bringing in Ishwarlal Bhagat again.

Since Sardar Saheb assumed the presidency of the municipality, Ishwarlal Bhagat, who was then the Municipal Chief Officer, remained Sardar Saheb's opponent from start to finish. Bhagat was in favor of British rule. Bhagat, the chief officer of the municipality, used to mislead the works that Sardar Saheb put in the board. Bhagat's enmity against Sardar Saheb was a matter of public gossip. For example, Sardar Saheb decided khadi as the uniform for the municipal employees, Bhagat used tricks, tricks and bylaws to buy cloth from foreign mills. Sardar Saheb got fed up and removed Bhagat from the post of Chief Officer by passing a majority resolution in the municipality. A new Chief Officer was then appointed, but as the new Chief Officer resigned, some stakeholders proposed bringing in Ishwarlal Bhagat again. It consisted of appointed members of the British government and members of the Muslim League. They wanted to bring in the controversial Bhagat as Municipal Chief Officer to trouble Sardar Saheb. Sardar Saheb said, 'If Bhagat is brought back as Chief Officer, I will give up the presidency.' Regardless of Sardar Shree's ultimatum, some of them decided in the board with a majority of just two or three votes, to appoint Ishwarlal Bhagat, who was pro-British

And on the same day without a moment's delay Sardar Saheb resigned from the presidency of Ahmedabad Municipality, not only that, but that very night he left from Ahmedabad to Bardoli. Many citizens, who understood public interest, tried to convince him a lot, but Sardar Saheb did not come back to Ahmedabad.

Ahmedabad could not take care of Sardar, it is an unfortunate chapter in the history of Ahmedabad, but Sardar became the 'Sardar' not only of Ahmedabad, but of the whole country which became a bright chapter for the country of India. ■



Sardar Patel Special

Bardoli Satyagraha women gave Vallabhbhai the title of 'Sardar'



Sardar Patel's first and biggest struggle in the freedom movement was Kheda Satyagraha. In those days, the area of Kheda and nearby, was in the throes of severe famine. Farmers demanded concessions in heavy taxation from the government. Finally, the government relented and gave tax relief that year. This was the first step of success in their life. In South Gujarat, at Bardoli they took the leadership of farmers. He was successful in this and the local women gave him the title of 'Sardar'. This identity was woven with his name for whole life. Although most of the Congress committees were in Sardar's side at independence, out of respect for Gandhiji's views, Sardar backed Pandit Nehru for the post, avoiding the race for Prime Minister.

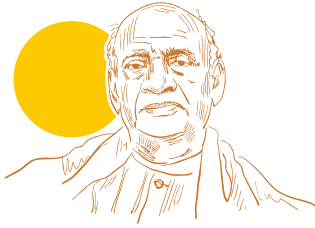
The life story of Mahatma Gandhi and

Although most of the Congress committees were in Sardar's side at the time of independence, out of respect for Gandhiji's views, Sardar backed Pandit Nehru for the post, avoiding the race for Prime Minister.

other freedom fighters is the history of the freedom movement. Gandhiji, who had a great personality, said that if I had not met Sardar, the amount of work that was done might not have been done. What can be a greater statement about the relationship between Gandhiji and Sardar Patel... Sardar Patel has been an important contributor to Gandhiji's political and social life journey. Be it the political responsibility of the Gujarat Sabha or the movement of the 'Hind Chhodo', or the establishment of

an educational institution such as Gujarat Vidyapeeth, or a huge task such as unification of India, or laying the foundation for the construction of modern India after independence, Sardar Patel has played the successful role of Gandhiji's ministerial commander. Sardar Patel dedicated his life to the implementation of Gandhiji's ideas and values. It is no exaggeration to say that Gandhiji and Sardar Patel had a relationship like elder brother and younger brother. The history of India's independence is nothing special than the life journey of these two dignitaries.

Just as Vallabhbhai was initially not impressed by Gandhiji's thoughts, Gandhiji also found Vallabhbhai to be a stubborn man at first. In 1917, when a powerful local commander was needed for the Kheda Satyagraha, Gandhi's eyes were fixed on Vallabhbhai, but at that time the Mahatma also felt that who would be that strong man? What will he do? Mohandas was especially afraid that this 'Patidar' would not act as per my instructions. On the other hand, it was also understood that it would not work out without them. At the Kheda Satyagraha, Vallabhbhai officially started working together with Gandhiji, but both were new to each other. At that time, Gandhi was constantly afraid that what if Patel would leave him? So Gandhiji specially took care that Vallabhbhai was not offended. Mahadev Desai, who became an assistant to Mohandas in the same year, wrote that, after having a meal with Patel, Gandhiji constantly kept praising Vallabhbhai's work as trials of not to lose him. On the other hand, Vallabhbhai also gradually realized that Mohandas did not have any selfish motto. He fights for the injustice of the Farmers of Kheda. So if I don't support him, I will be considered a criminal. ■



Sardar Patel Special

If you want to give election fund, give it, I will not come to have tea !



J. R. d. Tata

If Gandhiji and Sardar Sahab were alive today, they would have been shocked to see the billions of rupees being spent on campaigning for elections. Here is an incident worth noting. Sardar Sahab was the treasurer of the Indian National Congress before independence. Sardar Sahab had close relations with the general public, party workers and industrialists as well. During the elections to the Provincial Legislature before independence, Dr. Rajendra Prasad told Sardar Sahab that, 'J. R. d. Tata wants to give election funds, but he has some conditions.' After that Sardar Sahab J. R. d. called Tata. Tata demanded, 'I will give the election fund, but place one of my men in the candidate selection committee.'

Sardar Sahab rejected the demand and said, 'Will you place one of our men in the management of your company? So I cannot accept your demand.'

After listening to Sardar Sahab, Tata relaxed and left the signed blank check on Sardar Sahab's table smiling.

Dalmiya Sheth

Once Dalmiya Seth's secretary Dharmadev went to meet Sardar Sahab's secretary and he said, 'Dalmia Seth is ready to give an election fund of two lakh rupees. Will Sardar Sahab accept that amount?'

Sardar Sahab's secretary asked Sardar Sahab and Sardar Sahab said, 'We will accept it.'

The next day, Dalmia Seth's secretary came back and told Sardar Sahab's secretary, 'Dalmia Seth wants Sardar Sahab to have tea at their place where he would hand over the amount!'

Sardar Sahab's secretary said this to Sardar Sahab. As soon as he heard the matter, he furiously replied, 'Tell Dalmiya Seth that if he wants to give election funds, he is not doing any favor to me or to the Congress by giving two lakh rupees. Make it clear to them that if they want to give election funds, then give them. If you don't want to give, don't give. I will not go to his house to have tea for two lakh rupees.'

On getting this reply from Sardar Sahab, Dalmiya Seth paid Rs. Two lakhs in the amount of Rs. A check of two and a half lakh rupees was twenty-five thousand more to the amount of two lakhs and landed the check for two lacks, twenty-five thousand to Sardar Sahab.

Seth Walchand Hirachand

Some industrialists came to Sardar Sahab to plead for Valchand Seth and offered that, 'If you give ticket to Valchand Seth, we will give a huge amount to the election fund.'

After hearing this, Sardar Sahab said, 'I do not accept such 'deals'. Tell Valchand Seth that I am not giving him a ticket. Even after that, if he contests from any other party, he will be defeated.'

...and that's what happened. Despite Sardar Sahab's warning, Valchand Seth contested the election from another party and lost, while V. N. Gadgil won the election. Sardar Sahab never accepted the offer of ticket in exchange for election fund.

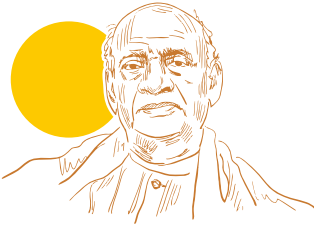
Ramnath Goenka

In the years that followed, Morarji Desai was the treasurer of the Congress party at one point after India gained independence. Once J. R. D. Tata came to meet him. Morarji Desai was responsible for collecting election funds. Morarjibhai told J. R. d. Tata, 'Congress party needs money. If you believe in our party's policies, the only contribute to the election funds.'

He said that considering the facts and circumstances of the cases against Ramnath Goenka, these cases are not withdrawable in the eyes of law. If Ramnathji gives any new information or facts, his cases can be checked as necessary. After listening to everything for an hour, Prime Minister Morarji Desai praised the CBI director's fairness and courage and said, 'Do it according to the law only.'

Morarjibhai's decision angered many senior ministers, but Morarji Desai never withdrew the cases against Ramnath Goenka, who had supported his own party during his rule. Of course, those cases were closed after Morarji Desai quit as Prime Minister.

Is that even possible today ? ■



When Vallabhbhai's clothes were sent to Mumbai for laundry



Vallabhbhai immediately told the judge, 'Accused from Kheda, do not get justice in this court. Even if there is no evidence, the accused are presumed to have committed adultery.'

Ahmedabad. Both brothers were natives of Kheda. Vallabhbhai's hometown was also Kheda and in those days Kheda district was notorious for crime. Vallabhbhai applied for bail. The police objected and said, 'This is a case of Kheda and the accused are terrible people, because they belong to Kheda.'

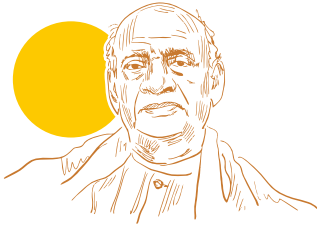
When the judge accepted the police's argument and refused to grant bail, Vallabhbhai immediately told the judge, 'Kheda accused do not get justice in this court. Even if there is no evidence, the accused are presumed to have committed adultery. It is wrongly assumed that the accused should be punished because the entire district is considered a criminal, which is not appropriate.'

The judge was stunned to hear this statement of Vallabhbhai in the presence of many lawyers in the packed court. The judge said, 'Patel, you are agitated. We will proceed with the proceedings after half an hour's break.'

The judge went into his chambers and ordered the bail application which he had refused to be granted. After that the trial went on and the accused were acquitted. ■

First Speaker of Lok Sabha Vasudev Mavlankar writes: "Nice Hosier youths dressed in fashionable clothes wore felt hats slightly crooked on their heads. Vallabhbhai's stern and strict demeanor had the eyes of a true man. Looking at the world with a little pessimism. Newly joined lawyers would closely monitor this new barrister. His personality and demeanor was charming. People looked at him with respect and awe. People also had a slight dislike for him because of his contempt for others. Vallabhbhai will not accept if any judge leaves the margin of discretion or if the police show partiality. Without any concern about the undue interference from the judge, the public prosecutor or the police, Sardar would have uttered there and there!

A murder case was going on against two brothers in the Sessions Court of



Vallabhbhai was earlier known as 'Suba' of Gujarat



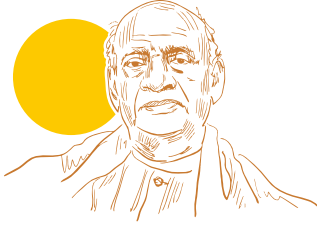
In 1921, a pamphlet was issued regarding a meeting held about an incident in the village of Varad near Bardoli. In it, the people of that area mentioned the word 'Suba' for Vallabhbhai.

On the date of 1st August, Tilak Nirvana day, a new exciting program started. Foreign clothes were burnt as 'Holi'. Rabindranath Tagore was disappointed. Gandhiji's close friend Charlie Andrews also expressed his dislike. Andrews himself wore khadi, but he argued that it was not right to destroy beautiful and useful things in such 'Holi'. Gandhiji told him, 'By wearing cloth made in a foreign mill, the poor of India lose the right to feed their stomachs through spinning and weaving. Also, by doing such a Holi, the anger of the people of India towards the British can be diverted towards indigenous things.'

Gandhiji was now roaming all over the country. When Gandhiji was out of Gujarat, Vallabhbhai did not go with him. At that time, he stayed in Gujarat and arranged a new strategy. At that time Chittaranandas made Bengal conscious. Motilal Nehru brought awareness in Uttar Pradesh, so did Lala Lajpatrai in Punjab. Rajendraprasad and Kishorebabu raised consciousness in Bihar. As Rajagopalachari handled Madras, Vallabhbhai handled Gujarat. He collected funds, recruited satyagrahis. Quarrels settled. Organized the community. Till 1928, many people called Vallabhbhai the Suba (Governor) of Gujarat. After that, the name Sardar started being used for him. In 1921, a pamphlet was issued regarding a meeting held about an incident in the village of Varad near Bardoli. In it, the people of that area mentioned the word 'Suba' for Vallabhbhai.

In February 1921, Vallabhbhai proposed that the Board should not take government grants. This step was taken as part of non-cooperation with the British government. The resolution to reject the government grant was approved by the board. Official inspectors were made to inspect schools and government examiners were banned from conducting examinations. The collector said in writing that this step of Ahmedabad Municipality is illegal. Vallabhbhai proposed to file the paper in the office. The municipality has informed the collector that we have not taken government money and therefore are not bound to submit accounts. The Education Commissioner issued an order and made 300 teachers of the municipality government teachers. 297 teachers agreed to continue in the employment of the municipality after Vallabhbhai assured them that the municipality would bear the responsibility of their salary and pension. The municipalities of Surat and Nadiad followed the step of Ahmedabad.

To prevent the British government from taking over the municipal schools, Vallabhbhai ordered a month's vacation in the schools and declared the British government's order illegal and requested the municipality not to pay Rs. 72,000 to the government. The money of the municipality was kept in the Imperial Bank. Frederic Pratt had connections at the bank. He transferred Rs. 72,000 from the municipality's account to a new account opened by the Education Department of the British Government. The move was tremendous, but the teachers refused to take a salary from the British government's education department. Vallabhbhai denounced the conspiracies between the British commissioner Pratt and the bank as a 'robbery of money'. The next morning Ahmedabad Municipality first withdrew Rs. 10,000 and salaries were paid to the teachers. Having failed to separate Vallabhbhai from the Ahmedabad Municipality and his allies, Commissioner Frederick Pratt finally played his masterstroke. Ahmedabad Municipality was suspended. Frederick Pratt won by force of power, but Vallabhbhai was not defeated. Teachers and parents of Ahmedabad supported Vallabhbhai. This attitude of Frederick also angered the supporters of the English government. Vallabhbhai's ability to stabilize the fight on a united front and his vision and agility continued to manifest. ■



Sardar Patel Special

Against the will of British (White) collector, Vallabhbhai spoke in Gujarati only



Gujarat Provincial Congress Committee was now established in place of 'Gujarat Sabha'. Vallabhbhai was elected as the first president. He remained in the presidency continuously till 1946. After the end of 1920, Vallabhbhai became a full-time public servant. He adopted a lifestyle of 'constant travel and eating whatever he could find and sleeping wherever he found comfort'. Now he rarely lived in a house in Bhadra, Ahmedabad. He left the practice of law because of joining Gandhiji's non-cooperation movement. In fact, the legal profession had been abandoned since 1919. He stepped in the court for the last time to defend the accused Nadiad and Narsanda.

Under the influence of Gandhiji's non-cooperation struggle, sixteen-year-old Manibahen also embraced non-cooperation. In September 1920, Manibahen left the government school and her father Vallabhbhai approved her decision. After leaving the government school, Manibahen started studying in a proprietary school in Ahmedabad, which gave up government connection. Gujarat Vidyapeeth was established in October 1920 as part of the boycott of government colleges of the British Government. Accepting Vidyapeeth as his 'adopted' child, Vallabhbhai started efforts to support it financially. Brilliant professors like Bhagatram Kripalani, Kakasaheb Kalelkar, Gidwani and Kishorelal Mashruwala joined the Gujarat Vidyapeeth.

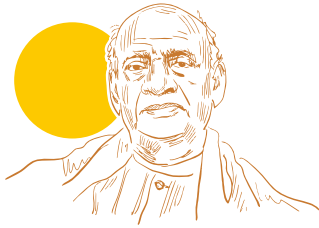
Rajagopalachari in Madras and Rajendraprasad in Patna also gave up their respective careers and comforts. Hundreds of

A chairman requested Vallabhbhai to speak in English, but Vallabhbhai said, 'I don't think this demand is fair. The Collector himself speaks Gujarati well. Other officers must also know Gujarati language.'

lawyers across the country followed their step. Abdul Ghaffar Khan, the Khan of the North-West border, also rose to fight against the British. A similar attitude was adopted by Maulana Abdul Kalam Azad, a passionate Urdu writer. Hundreds of bright youth of the country dropped out of government colleges. Later, these students joined to study at educational institutions like Gujarat Vidyapeeth in Gujarat, Kashi Vidyapeeth in Banaras, Jamia Millia in Aligarh (later Delhi), Bengal National College in Kolkata, National College in Patna and Swadhinata Vidyalaya in Madras. In some places, disputes began to be settled without resorting to local courts. An unprecedented brotherhood was established between Hindus and Muslims. Even orthodox Brahmins began to share meals with Muslims at their own house. Many Muslims give up meat during Eid celebrations.

The Mawal leaders of Gujarat tried to cope with this new environment. A public meeting was organized on 'Origin and Extinction of Non-Cooperation'. Collectors, police officials, magistrates and officials gathered in the hall of Ahmedabad. Learned speakers delivered speeches in English. Vallabhbhai started his speech with the permission of the official, but he started speaking in Gujarati. A chairman requested Vallabhbhai to speak in English, but Vallabhbhai said, 'I don't think this demand is fair. The Collector himself speaks Gujarati well. Other officers must also know Gujarati language.'

The chairman gave up his insistence and Vallabhbhai continued to speak in Gujarati. The English collector got up and left. The other British bureaucrats also got up and left the meeting, but Vallabhbhai spoke only in Gujarati. After Vallabhbhai's speech, the chairman of the meeting could only say, 'We have a lot to learn from the non-cooperators. Non-cooperators maintain public relations and win people's hearts by talking to them.' Vallabhbhai must have smiled after hearing this statement. ■



How was the humor between Gandhiji and Sardar?



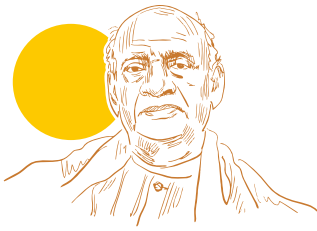
- During the year 1924, Gandhiji underwent an appendix operation. A few days later when Vallabhbhai went to inquire about Gandhi's health, he was still quite feeble, but the success of Borsad Satyagraha was still fresh. Thus, Gandhiji immediately welcomed Vallabhbhai exclaiming, "Come, King of Borsad!"
- During the period 1932, after serving in Yerwada Jail, while doing various jobs in the jail Vallabhbhai used to look for useless papers and make envelopes from them. On this Gandhiji has written that: Like a cat in search of a mouse, he used to remain in the search for papers to make envelopes. It doesn't seem like there is anyone as fast as Vallabhbhai in making envelopes. He makes them without any

measurements. Despite just guessing the dimensions, the envelopes turn out identical.

- In prison, Gandhiji used to receive a variety of queries from different people. When he was writing his response and someone else happened to be there, he would ask their opinion. So, when it came to taking Sardar's opinion, it was quite humorous. For example, a brother questioned, 'He doesn't like his wife because she is ugly.' Vallabhbhai immediately advised Bapu, 'Write to him, and tell him to poke himself in the eyes and become blind. Then he'll be able to live with his wife happily.' Then, once again someone else raised another question, "What to do if a man with a body of three mounds gets crushed by ants when he walks on the earth?" Regarding

that Sardar advised in reply, 'Write to him and tell him to put his feet on his head and then walk.'

- In the morning, Bapu had a habit of drinking lemon juice with baking soda. Sardar used to prepare that drink every day, but one day Gandhiji said to Sardar that you are holding the spoon wrongly while preparing the drink. The way to hold it is not like this...that way! By saying that, Gandhi taught Vallabhbhai how to hold a spoon.
- In 1945, Sardar came out after three years of imprisonment and reached Panchgini to meet Bapu. It was Gandhiji's silence at that time, so he wrote a letter to Sardar to welcome him. In addition, instructions were also written for Sardar that Katisnan (waist bath) should be performed. To have milk, glucose, honey and butter if it can be digested, do not eat fibrous food. Both of them were worried about each other.
- At the time of the Dandi march, other prominent leaders like Sardar Patel were also not interested in the idea of a march. He was not present even in the meetings held in the Ashram for March. When Mahadev Desai asked Sardar Patel about his absence, he replied: 'Why should I be interested in these discussions? Do as he says, I will give you the details of my program after he (Gandhiji) goes to jail, but until he is free, I don't want to discuss it.' But Sardar was in the role of Lakshmana for Gandhiji. So, when Sardar was given the task of preparing the outline of Dandi march, he readily accepted it and prepared the outline of Dandi march along with Mohanlal Pandya and Ravi Shankar Maharaj without bringing his personal opinion or likes and dislikes into the mix. ■



Sardar Patel Special

Give me an airplane, I want to go to Kashmir tomorrow

On October 27, 1947, the Indian Army reached Kashmir on the instruction of Sardar Sahib. The war happened. The rest of Kashmir was spared, but by then Pakistan had captured Muzaffarabad, which Pakistan still holds today.

The issue of Kashmir was very complicated during independence. Jawaharlal Nehru was a Kashmiri Pandit so wanted to keep the portfolio of Kashmir with him. Jawaharlal Nehru did not want to take any kind of military action when the Pakistani army moved to occupy Kashmir immediately after the partition of India. The fact was that several generations of Jawaharlal Nehru had already left Kashmir, but Nehru, who considered himself a Kashmiri, had emotional ties with Kashmir and Sheikh Abdullah. At that time, the Hindu Maharaja of Kashmir, Hari Singh, was in confusion. Nehru had a strained relationship with Maharaja Hari Singh. So, they ultimately had to depend on Sardar Sahib to merge Kashmir into India.

On September 27, 1947, Nehru himself told Sardar that the Muslims of the North-West Frontier Province of Punjab were preparing to invade Kashmir, so it was necessary that Kashmir should be merged in India as soon as possible.

Maharaja Hari Singh was shrewd, he was trying to get the status of an independent nation for Kashmir itself instead of merging with India. Maharaja also wrote a letter to Lord Mountbatten regarding this. The Maharaja wrote in the letter, 'If Kashmir is kept independent, it is in the interest of both India and Pakistan.'

But being a skilled politician Sardar maintained good relations with the Maharaj. In the meantime, some tribes tried to take over Kashmir due to the presence of the Pakistani army. Now Maharaja Hari Singh also fell in thought. At that time, Sardar Sahib said to the Maharaja, 'It is in your interest that you merge with India.' Maharaj was ready to assimilate Kashmir into India.

In the next minute, a look of excitement appeared on the face of the army general. Rays of hope appeared on his face, but without waiting for an answer, the Sardar stood up and just said, 'Preparations for the delivery of the baggage from the aircraft will be done by morning.'

In other words, it was a decision of war against the infiltrators in Kashmir without discussing it with anyone. He had this deep strength of will and quick decision making in odd situations.



The first unit of the Indian Army was sent to Kashmir by plane. On the next day itself, Sardar Sahib instructed to keep a plane of the Air Force ready for him. He alongside his daughter Ms. Maniben and some high-level officers wanted to go to the battlefield, so that they could give immediate guidance on the situation in Kashmir. A lot of people advised him against going to war-ridden Kashmir. Someone even said that the head of the army would not permit him to go there. At that time Sardar said, 'Do not worry about the Commander-in-Chief. Get me a plane. I have to go to Kashmir.'

On one side the king agreed to merge Kashmir into India, on the other side on 27 October 1947, the Indian Army reached Kashmir on the notice of Sardar Sahib. The battle was fought. The rest of the Kashmir was saved, but by then Pakistan had already occupied Muzaffarabad, which still lies under its control and that is where the terrorist camps to destroy India function.

Had Sardar Sahib not taken a prompt decision then half of the present Kashmir and Srinagar would also have been taken over by Pakistan. ■

Bahuratna Vasundhara

Ek Mulakat



Dr. Prabhudas Patel
Journalist - Editor



The visionary and dynamic-extraordinary personality of Vishv Umiya Foundation President R. P. Patel Saheb, who made Gujarat a paradise by building the world's tallest (504 feet) Temple of Goddess Umiya in Ahmedabad.

Namaskar, friends! In the "Bahuratna Vasundhara" section of "Uma Srishti," a magazine operated by the Vishwa Umiya Foundation, we present insights from a face-to-face interview with the esteemed personality, pioneer, and President of the Umiya Foundation, R. P. Patel.

● How did you come up with the idea of creating the World Foundation?

I firmly believe that religious institutions and temples serve a purpose beyond mere worship. Religious institutions and temples are a basis of spiritual consciousness. Along with this, it is also a basis for the development of social life, so there should be a lot of social activities and educational activities in those temples as well. During the time when the reservation movement started in Gujarat and according to the role played by the Patidar community as an elder brother in the entire society, somewhere or other the friends of the other community developed a feeling for the Patidar community that even though the Patidar community is so capable and rich, why should it do such a movement? On that very day, another notion arose that the initiation of building such an organisation should commence. Both of these ideas inspired me to establish the Vishwa Umiya Foundation. Along with this, I also accepted that there should be an organisation in the society which becomes the platform of every society. This

Bahuratna Vasundhara

Ek Mulakat

idea was born with the approach that a parliament of 500 trustees would be formed within the organisation and whenever any questions of the society or any other society arise, only this parliament can take the decision. After pondering over the requirements for quite some time, it became apparent that to accomplish this noble endeavour, at least a hundred bigha of land and a tentative budget of 1000 crores of rupees would be necessary. In addition to constructing a temple, plans have been set in motion for establishing a skill university, a hospital, as well as organising sports and cultural activities. The idea of the 'Umiya Adalat' was put forward. With all these concepts in mind, the groundwork was laid with a firm resolution to establish this organisation with a budget of 1000 crores. When I initially proposed this idea, many friends dubbed me as Shekhchali. Nevertheless, with unwavering determination, the organisation was commenced, echoing the sentiment, "Hum akele chale hai aur karwa bantanta gaya." Without succumbing to any form of temptation, expectation, or concern for respect, I dedicatedly worked for a continuous 18 hours. As this organisation embarked on its journey, it has grown exponentially over the past five years to become one of the premier global social organisations. Thus, the genesis of this idea has unfolded in this remarkable manner. Presently, the organisation boasts approximately 470 trustees. Donations exceeding 500 crores have been pledged, facilitating the construction of the world's tallest temple. This temple serves as a hub of faith for youth, attracting not only



Patidars from across the globe but also individuals from diverse communities. Furthermore, the organisation has adopted an ethos of distributing aid from donors to the needy, fostering a culture of assistance and support.

In terms of mindset and disposition, your resemblance to Prime Minister Modi Sir is striking. Like him, you embrace societal challenges and pioneer innovations on a global scale. While Ma Umiya Mataji is the clan goddess of the Kadva Patidars, you frequently invoke "Jagat Jani Umiya," suggesting a broader significance. How do you envision this broader perspective?

It's a profound question indeed. Traditionally, we have revered Ma Umiya as the focal point of hope, the revered deity of the Kadva Patidar community. However, her essence extends beyond any single community. Shakti, synonymous with Goddess Parvati, signifies the creative force behind the universe's genesis, transcending any particular group. Just as Narendrabhai Modi hails from Vadnagar yet has ascended to become a global leader, Ma Umiya's influence surpasses boundaries. While honouring her as the patron goddess of the Patidar clan is a source of pride, we must recognize her universal significance - as "Jagat Janni," the mother of the world. Our mission is to illuminate her

universal story to the world, symbolised by the construction of the tallest temple.

You mentioned the challenge of acquiring 100 bigha of land and executing a Rs 1000 crore project, tasks not achievable overnight. Yet, the world witnessed Prime Minister Narendrabhai Modi perform the Bhoomi Pujan ceremony in just 22 days, a feat previously unimaginable. What inner thoughts and passions fuel your actions?

When an individual delves into spirituality, an inherent power begins to manifest within. Energy is gained, and with unwavering sincerity and devoid of greed, even the most daunting tasks become achievable. At the inception, the organization's bank balance scarcely reached five lakh rupees. During the auspicious Maha Bhumi Pujan ceremony, it was decided that for the construction of the tallest temple in the world, its Maha Bhumi Pujan would be conducted by a figure of global reverence. Thus, we approached the esteemed Prime Minister Narendrabhai Modi, who graciously accepted our request, guided by the blessings of Maa Umiya. The synchronicity of conducting Maha Bhoomipujan on the auspicious day of Maha Shivratri, in the presence of seven lakh people, resonated profoundly, spreading its message worldwide. I attribute all of

Bahuratna Vasundhara

Ek Mulakat

this to the divine grace of Mother Umiya, transcending boundaries. It underscores the power of faith and spiritual consciousness, instilling a unique energy to serve and uplift society.

Usually, individuals become active in socio-religious organisations after the age of 75, following the completion of Vanaprastha. What motivated you to engage in this endeavour instead of focusing on family and other personal social responsibilities?

I strongly believe that while an individual should prioritise self-fulfilment, there comes a point, typically after a certain age, where one's focus should shift towards serving society and the nation. Around the age of 50, in 2007, I took my first step into social life with the realization that having received so much happiness from God, it was time to give back to society. I've always advocated that after the age of 60, every person is reborn. Until then, one may live primarily for oneself, family, and career, but beyond that milestone, one's purpose should extend to serving society. I made a conscious decision to dedicate my later years to serving society, which has fueled my passionate involvement in various activities since the inception of Vishwa Umiyadham. This dedication is reflected in the remarkable progress and achievements of the organisation over the past five years.

Vishwa Umiya Foundation, though just five years old and still in its infancy, has made significant strides, especially within Gujarat, India, America, Canada, and Africa, despite the challenges posed by the Covid



pandemic of two years. This success wouldn't have been possible without the dedicated team members who tirelessly contributed their efforts. Who are these remarkable individuals behind the foundation's global success?

When leading any society or organisation, your actions and demeanour become a reflection of the organisation itself. Your life transitions from private to public, embodying the values and principles of the society. Today, at almost 67 years old, I continue to dedicate 16 to 18 hours a day to our cause. Many individuals joined the organisation driven by a shared commitment to society. I attentively listen to everyone's input and ideas. Amidst the challenges of the COVID-19 pandemic, when the second wave struck, our response was swift. In just 10 days, with the assistance of Dr. Dineshbhai and other friends, we built a hospital to serve those in need. Additionally, a team from the USA generously provided us with 1,000 oxygen concentrators, which we distributed free of charge to communities in need. This spirit of collaboration and dedication inspires me greatly. I take immense pride in our team, which includes esteemed members such as Prahlad Kameshwar, D. N. Gol, Deepakbhai, Prabhudas Aap, Rupeshbhai, Rasikbhai, and many others. Their sense of responsibility and

Sardar Patel Special

dedication have contributed to the rapid expansion of our organisation's network across five countries: the USA, Canada, Australia, Africa, and the UK. Through their efforts, even abroad, our organisation fosters a sense of familial warmth and support.

I have witnessed your dedication approximately 15 hours daily on this campus. There is firsthand the potential of our youth in front of you who represent the future of our nation. However, prevailing circumstances often lead many youth astray, grappling with issues such as unemployment, depression, and despair. Do you have strategies to rekindle their enthusiasm and engage them in national consciousness and activities that benefit our country?

Certainly Sir, I don't agree 100% with that, but I am clear that today's young generation and today's generation now have to make the society think for the nation. Whether knowingly or unknowingly, day by day the imitation of the western country is happening in India. Sanatan Dharma is a religion within the entire world from which all the religions of the world have been created. Sanatana Dharma is the basis of spirituality-consciousness and spiritual consciousness is the pillar of social life. Temples are a symbol of unity and when faith creates unity, unity creates energy and this energy radiates within many spheres. Today's youth are engrossed in indulgences and other activities, they are depressed about the kind of contribution they should make to their religion and their society. In order to attract the youth, the youth have to do activities that they like to engage in the work of the society.

Bahuratna Vasundhara

Ek Mulakat

We seem to have lost sight of the value Sardar Patel holds in our collective consciousness. It's time for a revival, to instill the spirit of Sardar Patel in the hearts and minds of every youth. Only then can we truly work towards the betterment of our nation. As part of our efforts, we organised a rally of 1000 cars and a program honouring the descendants of the kings who dedicated themselves to the ideals of Sardar Patel, expressing our gratitude and welcome. India, with its rich cultural heritage and timeless spirituality, is facing challenges from certain factions that seek to undermine these foundations. It's imperative to foster national consciousness to address these issues. What are your views on this matter?

Our aim with this program is to ignite a sense of national consciousness, starting from Gujarat and resonating across the nation. National consciousness entails a deep awareness and pride in one's identity as a citizen of India, and it's crucial to promote and nurture this sentiment. Sardar Patel epitomises this national consciousness, which is why he holds such significance for us. In the grand event held on the 31st, we anticipate the participation of 10,000 cars from all corners of Gujarat, converging in Ahmedabad for a rally expected to draw a crowd of over one lakh individuals. We believe that it is our duty, inspired by the example of the royals who integrated their states into India, to contribute towards the welfare of our nation, our culture, and our society. We aim to send a powerful message to society by honouring these royals. Descendants of Maharana Pratap, Chhatrapati Shivaji, and

Sardar Patel Special

representatives from 565 princely states will grace this occasion. By honouring them, we seek to fulfil the debt owed to Sardar Patel for their trust and sacrifice in unifying the nation. This event marks a historic occasion as, for the first time in Indian history, royalty is being honoured with the slogan 'Meri Mitti Mera Desh Aur Mera Dharma'. The soil brought by the participants will be dedicated to the construction of Jagat Janni Ma Umiya's temple in Ahmedabad. This endeavour is a concerted effort to garner support from all corners of Gujarat for the temple of Maa Umiya.

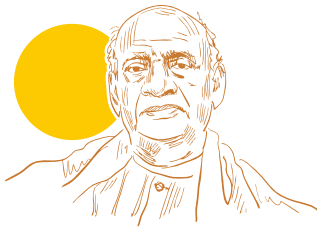
This is a chapter to be written in golden letters in history. At present our priority is the construction of the world's tallest Umiya Mata temple at 504 feet. I think that we used to study eight wonders and now the temple of Mataji when the first ray of the sun will play fifty-two yards with the 504 feet high peak, on that day the event will be completed in the presence of media, sages and many devotees from all over the world. Then I think that your idea of making Gujarat a world paradise and India's second Tirupati will be built in Gujarat will be fulfilled.

Prabhudasbhai, I'd like to add to what you've mentioned. Our endeavour isn't just about constructing a temple; it's about establishing a centre of faith. Through the Uma Swadam Yojana, we produce and sell clean and nutritious snacks made with quality ingredients and ghee within our organisation. Alongside the temple, we are developing a skill university, a hospital, and a sports and cultural complex to address the societal needs in education, healthcare, and sports. Moreover, we continue to

undertake various activities for societal development. For instance, in December 2023, we organised an Olympiad that saw the participation of around one lakh players. This event aimed to instill a sense of responsibility and patriotism among the youth. Additionally, during Navratri, we organise cultural activities to engage and empower women, further contributing to societal progress. I want to emphasise that Vishwa Umiadham's construction is not just about building a temple; it's about establishing a platform for society. In the future, individuals from any background can join our organisation with pride, offering their services to contribute to societal welfare and enrich their own lives.

Thank you very much for your time. The exceptional ideas you've shared here will transcend boundaries and be embraced by people worldwide, all through the conduit of Ma Umiya and her temple.

I must also acknowledge the significant support we've received from the government throughout this project. Their assistance, particularly in providing a zero percent deduction when we acquired a hundred acres of land for Vishwa Umiyadham, has been invaluable. I extend my heartfelt gratitude to my team members for their unwavering support and encouragement, to my elders whose inspiration has been invaluable, and especially to my young friends who have stood by me at every step. Congratulations to all. Once again, I am deeply grateful for the opportunity to share my thoughts today. Thank you immensely for your profound and noble sentiments. ■



Sardar Patel Special

In case you love dogs too much, keep them in your house.



In the year 1924, Sardar Sahib became chief of Ahmedabad municipality. He stayed in the role of chief till 1928. Ahmedabad was known as 'Dhuletabad' when Sardar Saheb was in charge. Given the poor state of the houses, the city almost had the appearance of a large village. To catch snakes, 7–8-foot-long snake tongs had to be kept at every corner of the street. To get rid of monkeys, people used to put scarecrows on their terraces. There used to be a fear of infected dogs and a high death rate from rabies and other diseases. The city was devoid of sewage lines. Additionally, there were no water taps. The city was surrounded by tall walls. At precisely nine o'clock in the evening, the city gates were closing. Should someone arrive after hours, they must knock the chain through the gate's small window. Someone used to sleep right next to the gate all the time. Individuals in the Kankaria region were being robbed. The water contained crocodiles that posed a threat. The vehicles weren't being used at the time. The elite class used horse-drawn carriages for transportation. The carts were parked in the narrow streets. As a result, the streets continued to be unclean. In addition, there was the fear of rats, and the city's poor hygiene contributed to the spread of the plague.

The condition of the city has been changed

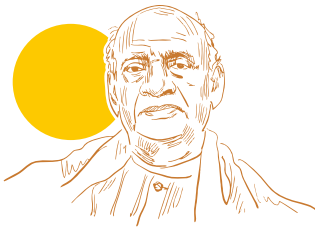
It was Sardar Saheb who decided to change the state of the city. He believed that town planning was necessary because the city is fairly small. The order to kill the stray dogs was carried out in order to end their torture, but some people objected, asking, "What is he up to?"

"If you really like stray dogs, then you should keep them at your house," Sardar Saheb retorted. The plague was killing people quickly. Due to the appalling conditions, people began cremating dead bodies in the streets since the crematorium was overflowing with them. Amid the massive outcry from a few humanitarian people, Sardar Saheb gave the order to eradicate the rat population that was the source of the plague.

Sardar Saheb has backed Pritamrai Vrajrai Desai's establishment of Pritamnagar in 1927. The construction of the Vadilal Sarabhai Hospital on an open plot was made possible by Sardar Saheb's tireless efforts. In the V.S. fountain, there is still an inscription that reads, "The convention of Congress has been organized here." "Hail to Sardar Vallabhbhai Patel," wrote Gandhiji following his visit to the V.S. hospital. I am happy with the hospital.

Relief road

There was only one main road in Ahmedabad at the time, called "Richi road," which is now known as Gandhi road. Sardar has suggested building an additional road in order to relieve the traffic on this one, as it has become more congested. Relief road (Tilak Marg) as it exists today was formed from that. After many years, Relief Cinema was created based on that road's name. Numerous structures, including mosques and temples, stood in the way of making this road. The citizens have fiercely protested. Sardar Saheb, however, bravely cleared out every place of worship that stood in the way of the straight road and created the Relief road. Sardar Saheb also had the long-term vision to maintain the Relief Road's 100 feet of width. The Relief



Sardar Patel Special

road of today is a true gift from Sardar Patel to the city.

The city was experiencing severe water scarcity at the time. All of the notable figures, including Sir Ramanlal Mahimatram Neelkanth, Diwan Bahadur Haribhai Desai, Sardar Patel, and Ganesh Vasudev Mavalanakar, met with Prat, the English officer serving as the municipal commissioner at the time, to discuss how to solve the water problem. The street known as "Dhal" could not receive water at that time. Everyone has agreed to meet there the following day. Makas, the English municipal engineer, was also introduced to the municipal commissioner. There were people there as well. People were scolded by the municipal commissioner for not offering assistance to municipal engineer Makas.

Sardar Saheb became enraged and retorted, "You are not performing your responsibility properly, so why do you ask people for help? This engineer is a useless person, and they shouldn't be employed as engineers. Why are you making our

own house problems? Let's go, brothers. Since engineer Makas is the root of all issues, let's set fire to his bungalow, which is located next to you."

Following Sardar's speech, the municipal commissioner was taken aback. He interrupted and walked out. The two British officers were unable to say anything in response to Sardar's forceful declarations. Actually, Makas, the engineer, fled the place. Following an eight-day incident, Municipal Makas resigned from his position and fled Ahmedabad, never to return. Eventually, Ahmedabad began hiring Indian engineers in spite of British rule, and the city's water problems began to be resolved.

While some foolish leaders in independent India now submit to the municipal commissioner or other officers by joining forces, Sardar Saheb had the guts to confront British officers before independence, branding them "worthless" and forcing them to resign from their posts. ■

VISHVESH PATEL
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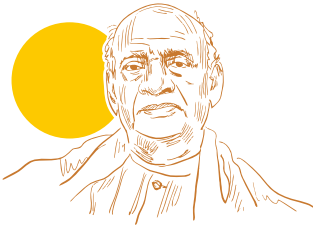
CHIRAG PATEL
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Garden of Delight



Gold Roof
DESIGNER DIAMOND JEWELLERY
VVS • EF • IGI CERTIFIED

202/3/4, Madhav Complex, Nr President Hotel, Off C. G. Road, Ahmedabad - 9



Challenging task of One and United India

If you want to see a living memorial of Sardar Vallabhbhai Patel, the map of India from Kashmir to Kanyakumari is his living memorial. The British departed after dismembering India. Partition of India-Pakistan, Hindu-Muslim-Sikh communal strife, more than 565 independent small and large country states, creating a one and united India among all of these was a big challenge. At the age of 71, in very poor health, limited security forces, an economically miserable India destroyed by the British... Sardar's creation of an independent India in 50 days was no less than a magical feat.

565 princely states varied greatly in caste, religion, language, area and economic status. In it, many states were also harboring intentions of forming an independent country apart from India-Pakistan. Gandhi's eyes were on Sardar. This work can be done 'only by you'. He performed a mighty task like bringing down the Ganga from heaven. The British gave a 9-hole pot without a head to India. A sculptor named Sardar carved it and made it whole.

What would India be like if there was no Sardar? Even to go to Kashmir, Junagadh or Hyderabad, we would have to take a passport-visa. Sardar starts work with wisdom. Sardar says to the royals that no one can separate us as a people. So it would be better to sit together as friends and make the necessary laws than to make a treaty as foreigners. I invite my friends, the royalty and people of the native states to join the Constituent Assembly in such a friendly manner. The result of non-cooperation will be chaos and disorder and if we don't work together everyone will suffer.

The British gave India a 9-hole pot without a head, a sculptor named Sardar carved it and made it whole, Sardar became Nilakantha and drank the bowl of poison like a skilled architect and did a great job of unity, integrity and sovereignty of the country.

Most of the royals were people lover royals. The Nawab of Junagadh had to flee to Pakistan. Conducted military operations in Hyderabad. The Maharaja of Kashmir was saved from the attacks of the Pakistani tribesmen after making him sign the treaty. Sardar saved Kashmir by gathering hundreds of planes in one night. The part of Kashmir which is the crown or head of India, which remains with us today, is the legacy of the Sardar.

Sardar provided the unity operation of the country with his shrewd intelligence and diplomacy using minimum force. Only Sardar could make Gandhiji understand about partition. Sardar asked Gandhiji that we have to accept partition or internal disobedience after independence? A choice has to be made between the two.

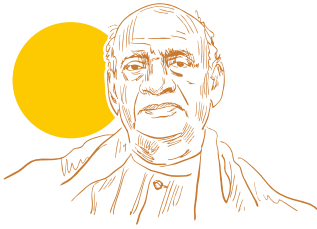


Will we be able to tolerate that after independence we have to take measures to stop violence against our own brothers within the country? It is not a small incident that the Sardar, by tactfully making Bapu understand about the partition, saved independent India from the intertwining of major internal disturbances.

Sardar has merged very generously. The royals were not cheated or robbed. Against receiving 77 crores, an annuity of 5.80 crore rupees was also given by making a constitutional provision. Also gave the right to annuity to heirs. Pension made tax free. Personal Properties-Bungalows were not taken. Granted succession rights.

Thus the royals were bound by the thread of emotion and made the country a big lake. Done the job bravely without revenge. He told the kings that there is no option left besides giving up the kingdom - if you don't give it now, people will expel you, then if you come to Delhi, I will not listen.

Sardar knew and understood very well that the unity of the country cannot be achieved only by connecting the borders of the states. That is, efforts were made to prepare the country with its poor health before and after independence against challenges like poverty, tyranny, untouchability, communal tension, ill health, illiteracy, poor condition of farmers, broken villages and village industry, addictions. This work was very hard and laborious. Sardar became Nilakantha and drank the bowl of poison like a skilled architect and worked hard for the unity, integrity and sovereignty of the country. ■



Sardar Patel Special

'Don't mention my name anywhere, don't make any money on my name!'



The Gandhi-Sardar era is now over. Gandhiji's simplicity, 'potdi' (bottom wear near to dhoti), rentio, truth and honest fasting have now departed. Sardar Sahab's unironed kurtas of khadi, impeccability and propensity to give whatever he had to the nation are gone. Today, people come into politics to make money. While Sardar Sahab, during the years 1913 to 1917, used to earn Rs. 40 thousand per month from his advocacy practice. Even though at the time of his death in 1950, he was the Deputy Prime Minister, still his bank balance was only Rs. It was 216.

A single telephone

It is worth knowing how simple Sardar Sahab's life was despite being the Deputy Prime Minister of the country. There was only one telephone present in the house which Sardar Sahab got as the Deputy Prime Minister, which number was 40407. When that phone was used for

During the years 1913 to 1917, Sardar Sahab used to earn Rs. 40 thousand per month from his advocacy practice. Even though at the time of his death in 1950, he was the Deputy Prime Minister, still his bank balance was only Rs. It was 216.

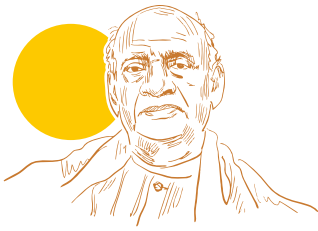
Congress party or his personal work apart from government work, Sardar Sahab used to pay the extra phone bill himself. The car given to Sardar Sahab was used only for government work. When Sardar Sahab goes out on government business, no T.A. bills were placed. The postage stamps for the letters written for government work were only taken from the government account. While Sardar Sahab used to pay the money for affixing stamps on personal letters from his own pocket. Sardar Sahab spent only 12 rupees on his son Dahyabhai's wedding.

A lesson to the son

Once when Sardar Sahab's son Dahyabhai went to Delhi to meet Sardar Sahab, Sardar Sahab told his son Dahyabhai that, 'Here you will find people of all kinds. Come to me if you don't get bread to eat, but don't use my name anywhere or make any money in my name. Similarly, don't come to me to refer to anyone. Stay two miles away from Delhi till I am in Delhi.'

Daughter of the poor

When Sardar Sahab worked on Rentio, then Sardar Sahab's caftan was made out of it. When it is torn, Manibehan makes her own clothes from it... and all these incidents are from back then, when Sardar Sahab was the Deputy Prime Minister of this country. Is there such a Sardar in this country, this country will never get a leader like Sardar Sahab. Sardar Sahab, a symbol of simplicity, if you want to see the rare pictures of his, from birth to death, his clothes, his slippers, pans as well as his favorite Gita and his favorite books, one should visit the Sardar Vallabhbhai Patel National Memorial at Shahibaug in Ahmedabad and take the children there too. Former Union Minister Dinsha Patel as the Chairman of this organization has equipped the memorial with advanced technology to keep the memories of Sardar Sahab alive again. Now information about Sardar Sahab's life, family and works can be accessed with just a click of a button. A world-class advanced light and sound show will soon be spectacular at the Sardar Memorial. ■



Sardar Patel Special

Vallabhbhai refused to leave Ahmedabad during the plague



Vallabhbhai began roaming the streets during a plague outbreak in the city. Drains started to be cleaned to maintain cleanliness. Pesticides began to be sprayed in plague-ridden areas. If friends would argue, he would stare at them. His silence spoke louder than his words.

The year 1917, which is considered important in Vallabhbhai's life, ended. During that period plague broke out in Ahmedabad. Schools and offices were closed. Many people left Ahmedabad and went out, but Vallabhbhai remained in his house in the Bhadra area. Some advised him to leave Ahmedabad to save his life, but Vallabhbhai refused to leave Ahmedabad and go elsewhere.

Vallabhbhai began roaming the streets during a plague outbreak in the city. Drains started to be cleaned to maintain cleanliness. Pesticides began to be sprayed in plague-ridden areas. If friends would argue, they would stare at him. His silence spoke louder than his words. If someone argues further, they say, 'I have accepted the chairmanship of the cleaning committee, so how can I escape from my responsibility? Running

away from my duty is treason to the people. How can I run away for my life when the leaders under my hands are taking the risk of the plague?'

At that time the plague of Ahmedabad also spread in Kheda district and in 1916-17 eighteen thousand people died due to plague.

Gandhiji's satyagraha seemed to Vallabhbhai to be more consequential and beneficial than petitioning the British government or throwing bombs, but Vallabhbhai did not act hastily.

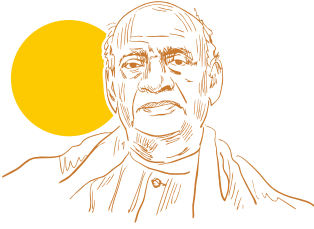
Vallabhbhai decided to serve. Gandhiji was very pleased to know that. Vallabhbhai joined Gandhiji's force and left for Kheda for seven-eight months. In 1938, he said, 'When I joined Gandhiji, I burnt my family, my advocacy, my reputation and my everything. I didn't know if there would be anything but

ashes left out of all this.'

Vallabhbhai dated This decision was taken on January 9, 1918. Vallabhbhai himself chose the path of service to the nation out of the two options that confront every man who is forced to go abroad or for the country for personal happiness.

In view of the bad situation in Kheda district, the demand of farmers to waive the revenue was gaining momentum. The government ordered to confiscate properties to penalize farmers who did not pay the revenue and to punish the Talati who did not implement it. Meetings were held against this decision. The practice started from Nadiad and rarely changed.

Vallabhbhai spoke in the meeting of March 30th. This meeting was in Nadiad. Farmers of Kheda district were present in large numbers. Nadiad is Vallabhbhai's own. He was born in Nadiad. He stayed in Nadiad for six years to study up to matriculation. He also prepared for the pleader exam in Nadiad. This was his first occasion to speak in front of the people of his own area. There was also the excitement of fighting against the government. The people of six villages were also interested in the transformation of their own Vallabhbhai – Barrister Vallabhbhai. There was also curiosity to see what Vallabhbhai was doing after leaving the court-office, who had left the reputed coat-trousers and started wearing desi attire. Addressing the gathering, he said, "The spark of this struggle is going to set fire to the whole country. There is no happiness without hardships and sufferings. Gandhiji, who inspired this struggle, is able to make even coward a brave. Kheda district in Hindustan is the land of the brave.' ■



Gandhi, Nehru and Sardar



Even Sardar's critic socialists has later said that it would have been better if Sardar had been the Prime Minister instead of Jawaharlal. It is well known that Gandhi's ultimate wish was to make both stay together in the Cabinets

Gandhi, Jawahar and Sardar are our swaraj trio and from the point of view of analysis, if we value the three separately, it is understandable that there are incidents when Sardar and Jawahar are on the same side and Gandhi is on the other side. These three cannot be thought of separately. The acceptance of partition felt inevitable to this realist royalist, and by agreeing with Jawahar on that issue, as befits an iron man, crushing the rest of his feelings or swallowing away his pain he at one point left even Gandhiji aside. Yet at the moment of decision it was Gandhiji who saw the religion in urging the Congress executive to agree with Jawahar and Sardar after swallowing all the lumps.

Even Sardar's critic socialists has later said that it would have been better if Sardar had been the Prime Minister instead of Jawaharlal. It is well known that Gandhi's ultimate wish was to make both stay together in the Cabinets. Both Sardar and Jawahar have consistently respected that wish even after Gandhiji's departure despite ideological and historical ups and downs. In that sense, this Swaraj trio has never been separated and has seen to live together in the interest of the country without hiding their differences.

Gandhiji told Sardar's detractors that you are as wrong in

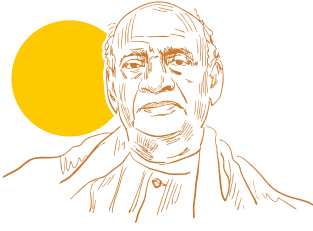
showering unsolicited praise on Pandit Nehru and me as you are in singling out Sardar and making him a 'Holi coconut'. Neither I nor Pandit Nehru are satisfied with such praise. I know Sardar. Sardar's sharp tongue and outspokenness sometimes hurt unintentionally, but it soon endears him to those who get to know him. On the subject of Hindu-Muslim unity, Sardar's attitude and his way of working are different from me and Pandit Nehru, but to call him anti-Muslim is a travesty of the truth. Sardar's heart is big enough to place everyone.

Only with the sum up of the Swaraj triumvirate of Gandhi-Jawahar-Sardar, it became possible to have Shyamaprasad Mukherjee and Bhimrao Ambedkar in the government. He had a broad populist approach to harness various talents in the mainstream of the Swaraj movement for democratic nation-building.

Due to the popular initiative of the 'Aarzi Hukumat' and being able to stay in India, the resolution came up to re-build Somnath at Prabhas Patan. There was talk of building a temple independently, not at a disputed site of a broken temple-mosque, and the Cabinet of the Government of India also gave its stamp of approval. If a concept of national tradition was attached to the reconstruction of the often-destroyed temple, there was also the question of how much a newly independent nation could sign in that direction as a secular republic. After a discussion with Gandhiji, the Sardar declared that whatever happened would be done through voluntary contributions. A non-governmental trust will be taken over and not even a penny of the government will be used. Necessarily there was a reconciliation and compromise with tradition in this construction concept.

In the Jaipur Congress in December-1948, he insisted from the platform that we are a secular country. When the work of the Constituent Assembly was coming to an end, the Sardar's words were:

"I want the consent of all minorities to change the course of history... Those who take pride in achieving a Muslim homeland please do not forget how much the poor Muslims have suffered in the country... If anyone still believes in bi-nationalism, I respectfully appeal to them to go away and leave us in peace.' We are laying the foundations of a truly secular democratic state in which all have equal opportunities. ■



Sardar and Somnath



The rebuilding of the Somnath temple was a ritual or 'sadhana' to preserve the dignity of Indian culture. Sardar understood this very well. Hence, the trustee deed of Somnath Trust stated the intention of rebuilding the temple. At the same time, with the consent of the Sardar, the objective of developing the Bhalka Tirtha - Shri Krishna Death place as a pilgrimage site was also placed in the trust deed. Similarly, he also placed the decision to establish Somnath Sanskrit University for the development of language and culture in the Trusteeship. These three resolutions of Sardar have been fulfilled.

Somnath temple is a precious cultural heritage given to India by Sardar. Kanaiyalal Munshi said that if Sardar Vallabhbhai had not been among us, our eyes would not have had the good fortune to see the reconstruction of Somnath.

Seeing India's most glorious temple for centuries, in a dilapidated and broken state, the Sardar's heart sank and at the beach of Somnath with water in his hands, he resolved to rebuild the Somnath temple.

Four days after the merger of Junagadh with India on 9th November 1947, Sardar came to Junagadh and from there reached Prabhas Patan and went to Somnath temple. He was accompanied by the Union Minister Kakasaheb Gadgil and the famous writer Kanaiyalal Munshi. Seeing India's most glorious temple for centuries, in a dilapidated and broken condition, the Sardar's heart sank and at the beach of Somnath with water in his hands, he resolved to rebuild the Somnath temple.

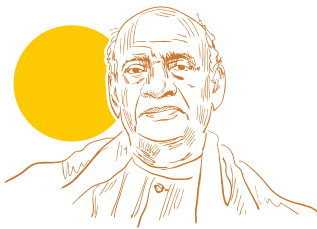
In the meeting held after the resolution, Sardar said that on the auspicious day of the new year, we decided to rebuild Somnath. We the people have to do this work. This is sacred work and we all have to participate in it.

This work has to be done by the people, not the government. Sardar was very clear about that. And for that, it is a very important event that Sardar decided to rebuild through trust of public money and not government money. Also, the first announcements were made by Jamsaheb to give one lakh rupees and Shamaldas Gandhi on behalf of 'Arzi Hukumat' to give rupees 51 thousand.

Thus, by rebuilding the Somnath temple which was destroyed six times, Sardar became the sculptor of Somnath temple as well as the sculptor of intact India. It would not be an exaggeration to say that Sardar is the current Brahma of Somnath on the occasion of Somnath's restoration.

Our first President and Sardar's friend Rajendrababu said on May 11, 1951 on the occasion of Prana Pratishtha that this Yagna of reconstruction was started by Sardar Vallabhbhai Patel. He was instrumental in making India's fragmented unity once again united.

Reflecting Sardar's thoughts, Rajendra-babu said - I believe that other religions can worship God in their own way and attain Him. Not only do I have absolute respect for holy places in all religions, I do not hesitate to express that respect when given an opportunity. The supreme truth of religious life is that every person of every caste should be allowed complete freedom and facility so that he may attain the highest elevation of his life according to his own realization and natural intelligence, that is the truth of complete religious tolerance. ■



Sardar Patel Special

After the independence of the country, Sardar lived only for three years and four months

The Sardar in Delhi could not relax due to the heavy workload. The doctor advised him to go to Mumbai for medicine and rest. He realized that now death is near. **Before leaving Delhi, I called the office officials, discussed the work, gave advice, and gave useful guidance.**

Prime Minister Jawaharlal Nehru and President Rajendra Prasad came to the airport to bid farewell to Sardar Sahab. Bid farewell to Sardar Sahab with best wishes. They hoped that Sardar Sahab would recover soon and return to the capital Delhi. Sardar Sahab finally spoke to him as much. It is said that, 'My departure will increase the burden on Jawaharlal.' He was brought to Mumbai on 12-12-1950. Sardar's body was very weak. In the last days, Sardar got the idea of his death. These lines were often heard from his mouth:

**'Mangal Mandir Kholo
Dayamaya**

**Mari naad tare haath hir...
Jeevanjal Jyare Sukai Jaay'**

Sardar expressed his desire to hear the harp in his last state. Great musicians were invited to perform on Veena and the Gita recital also continued.

On 15-12-1950 at 9.30 in the morning, Sardar Vallabhbhai Patel, the brave son of Mother

India, breathed his last and passed away on the path of welfare. Not a bright son of Mother India, but a long-burning lamp, extinguished after 27,438 days 75 years, 1 month and 15 days.

Sardar lived only three years and four months after the independence of the country. Any Hindi can be proud of what Sardar's whispers have achieved in this short span of three years and what we have inherited - within the



On Dt. 15-12-1950 at 9.30 in the morning, Sardar Vallabhbhai Patel, the brave son of Mother India, breathed his last and passed away on the path of welfare. Not a bright son of Mother India, but a long-burning lamp was extinguished after 27,438 days, 75 years, 1 month and 15 days of light.

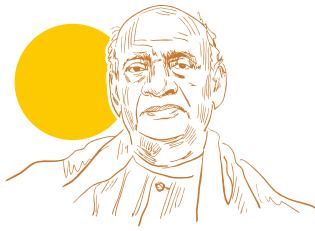
framework of a Constitution. A country functioning as a unit under a parliament elected on the basis of adult suffrage, like a house for discussion of all questions of the country, an economic structure for the whole country and a military system. **Sardar's rare contribution to India's success has been remarkable and commendable.**

After Sardar's death, the 'Manchester Guardian' newspaper wrote: 'Patel was not only the organizer of the freedom struggle, but he was the creator of the new polity that came into existence in India after the freedom

struggle. Rarely has a single person been so successful in both the form of a leader of the freedom struggle and a prince. **Sardar Patel was the only exception to that rule.'**

Lord Mountbatten gives a meaningful introduction to this crafty vision in his characteristic style: 'Before I came to Hind I was warned that I would have to contend with a friendly Sardar Vallabhbhai Patel in Hind, but when we met I came to the decision that from above It looks very hard, firm and unyielding and I think it looks that way because it doesn't want to let the world know that a kind heart beats in that hard body. **Now I consider him one of my great friends.**

Mahatmaji, Sardar Patel and Jawaharlal Nehru, who built the edifice of the freedom struggle, had different personalities and yet all three had a lot in common – all three took the begging for the freedom of the country, spent time in jail, did not think about the happiness of personal life. All three were widowers. All three were widowers. Mahatmaji took a vow of celibacy at the age of 40 before he became a widower, Jawaharlal became a widower when he reached the forest period of life and Sardar Patel became a widower at the age of 32. All three gave up their earthly bodies at the age of 75 to 79 years. When the three reached their old age, they could see the sun of Swaraj. ■



Sardar Patel Special

Sardar Memorial located in Shahibaug area of Ahmedabad



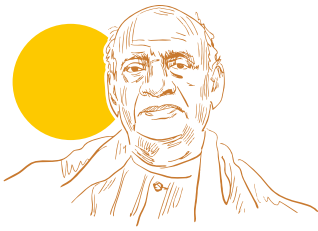
This national monument in Ahmedabad is not built by the government, but by the people. 50 lakh rupees were collected from different organizations and public donations for the memorial. The administration of this memorial is run from its annual interest income

In 1975, The Janata Morcha government of Gujarat under the leadership of Babubhai J. Patel, resolved to construct a grand memorial. Ratubhai Adani suggested turning the Raj Bhavan at Shahibaug into a Sardar memorial. Chief Minister Babubhai immediately discussed this with the then Governor Srimanarayan, but did not get a proper response from him. Then Viswanathan became the Governor. They too were not ready to leave the Raj Bhavan. Meanwhile, Morarjibhai's government came to the center. The Gujarat government sought permission to move the Raj Bhavan to Gandhinagar and build a memorial there. The central government accepted the proposal. Meanwhile, Sharda Mukherjee came as the Governor. He got ready to move to Gandhinagar. Thus, after

the tenure of three governors and four years of leadership, the Raj Bhavan of Ahmedabad was transformed into the Sardar Vallabhbhai Patel Memorial.

This national monument in Ahmedabad is not built by the government, but by the people. 50 lakh rupees were collected from different organizations and public donations for the memorial. The administration of this memorial is run from its annual interest income.

The memorial has an exhibition giving an overview of the Sardar's life. Sardar Sahab's literature is collected here, including correspondence with national leaders, important files on historic decisions taken by him as Deputy Prime Minister and Home Minister, literature on merger of native



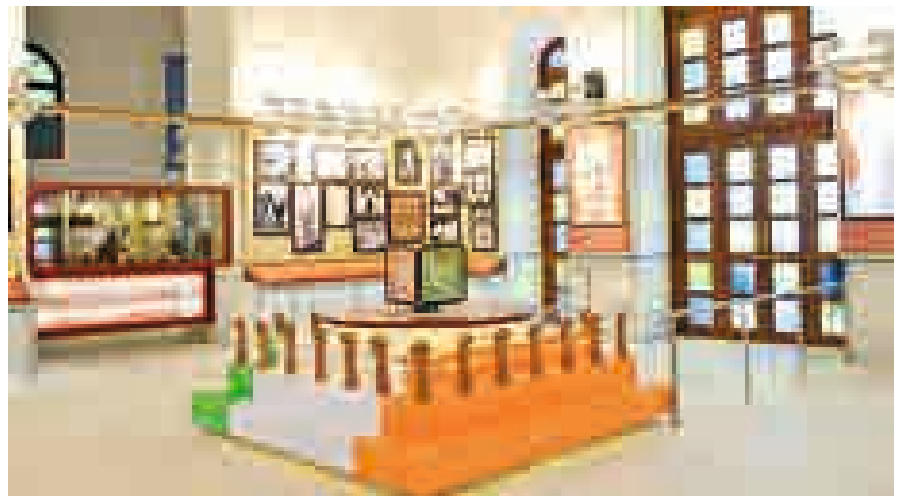
Sardar Patel Special

states, President of the Parliamentary Board and files of letters received as a prominent Congress leader, giving guidance, courage, inspiration to comrades, friends and the organization etc. are preserved in the archives of the office here.

'Sardar Jeevandarshan' organizes photographs and information covering Sardar's entire life, including childhood, studies, advocacy, beginning of public life, Kheda, Satyagraha, Rowlatt Act, Non-Cooperation Movement of 1920-21, Congress Convention of 1922, Nagpur Flag Satyagraha, Borsad Satyagraha, Gujarat Rail Crisis, Bardoli Satyagraha, Struggle of 1930-32, Prevention of Borsad Plague, Provincial Swaraj, Haripura Convention, Rajkot Satyagraha, Personality Satyagraha, People's Revolution of '42, Simla Conference, Cabinet Mission, Interim Government, Organizational Building of Nation, Merger of Native States, Republic of India, Final Visit to Ahmedabad and Farewell are all presented. Certificates, gifts, photos, caskets, fountain pens related to Sardar Patel's life, Bhagwad Gita, charkhas, boxes, 'lota' (a small water container), warmer, robes, Maniben spun khadi thread, shoes, cookers, quilts etc. are also displayed in the museum. Sardar's robe is there too.

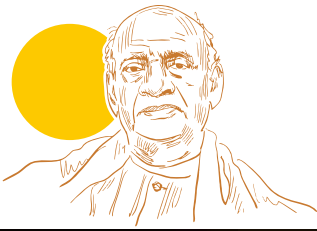
This organization has also published about 25 booklets introducing the life work of Sardar. According to an estimate, more than 10 thousand people visit this monument every year.

Not only the Sardar Memorial has the facility to screen the Hindi film 'Sardar' starring Paresh Rawal, the film division has two documentaries in Hindi and Gujarati titled 'Sardar', where Sardar lovers can see the original Sardar.



Certificates, gifts, photos, caskets, fountain pens related to Sardar Patel's life, Bhagavadgita, charkhas, boxes, lottos, hot and cold, robes, manibhene spun khadi thread, shoes, cookers, quilts etc. are also displayed in the museum.

A 'garden' has been made in more than half of the area of this monument spread over 37 thousand square meters. Various camps are held throughout the year in this lush green environment. The campus, halls etc. here are also used by different institutions. national monument, but provision was made to give an annual grant for its maintenance. Similarly, Indiraji's residence was also turned into a national monument, while Sardarshree's monument was not declared a national monument. In the development of the memorial, former minister Dinsha Patel, late. Jitendra Desai, Former Director Ashok Desai, Prabhakar Khamar, Current Minister R. S. Significant contribution has been made by Patel et al. Former Chief Minister Babubhai himself in the design of the memorial. Patel's significant contribution. ■



Sardar Patel Special

Sardar once said...

I am not a Mahatma. I have the responsibility of protecting 36 crore people. I carry guns and weapons if needed. Ahimsa was for the freedom struggle. It does not work in the case of Law and order.

I am a man who has transcended the confines of birth. Thus, you cannot welcome me based on caste affiliations. To truly break free from the shackles of origin, one must abandon the constraints of caste. (During the facilitation of Sardar in Karachi in 1938)

I do not adhere to the notion of caste. Hindustan, in its entirety, is my homeland, and all communities are cherished as my friends. In my eyes, all are children of God. When faced with the question of belonging, no distinction is made between a Brahmin or a Chamar. (During the facilitation in Karamsad in 1941)

I am a farmer's son. A farmer's speech may lack the eloquence of sweetness; my words may even seem sharp like an axe. However, I speak candidly and straightforwardly, always with the best interests of all at heart.

On the day I committed myself to Gandhiji's service, I gathered a handful of wooden sticks and set them ablaze. In that fire, I offered my entire family, my career, and all my personal worries to the divine. Now, all that remains is ash, and I

am uncertain of what lies beyond it.

In this era of freedom, one can speak freely without fear. There's no need to panic. Additionally, we have individuals running newspaper publications who haven't contributed an ounce of service. I advise readers that drinking alcohol alone leads to dizziness. While I enjoy reading newspapers, it's crucial to learn how to select what to read wisely. By examining the critic's signature, one can discern their character and habits.

The true essence of Hindustan lies within its villages, awaiting upliftment. It's unfortunate that true self-rule, Swaraj, has

yet to be realized. The radiance of potential is dimming in these rural landscapes. Neglecting our duty in the pursuit of Swaraj will result in a situation akin to the days of colonial rule.

Every man is liable to error. Therefore, if the criticism is justified, it must be corrected, because if public servants have any real friends, it is their opponents.

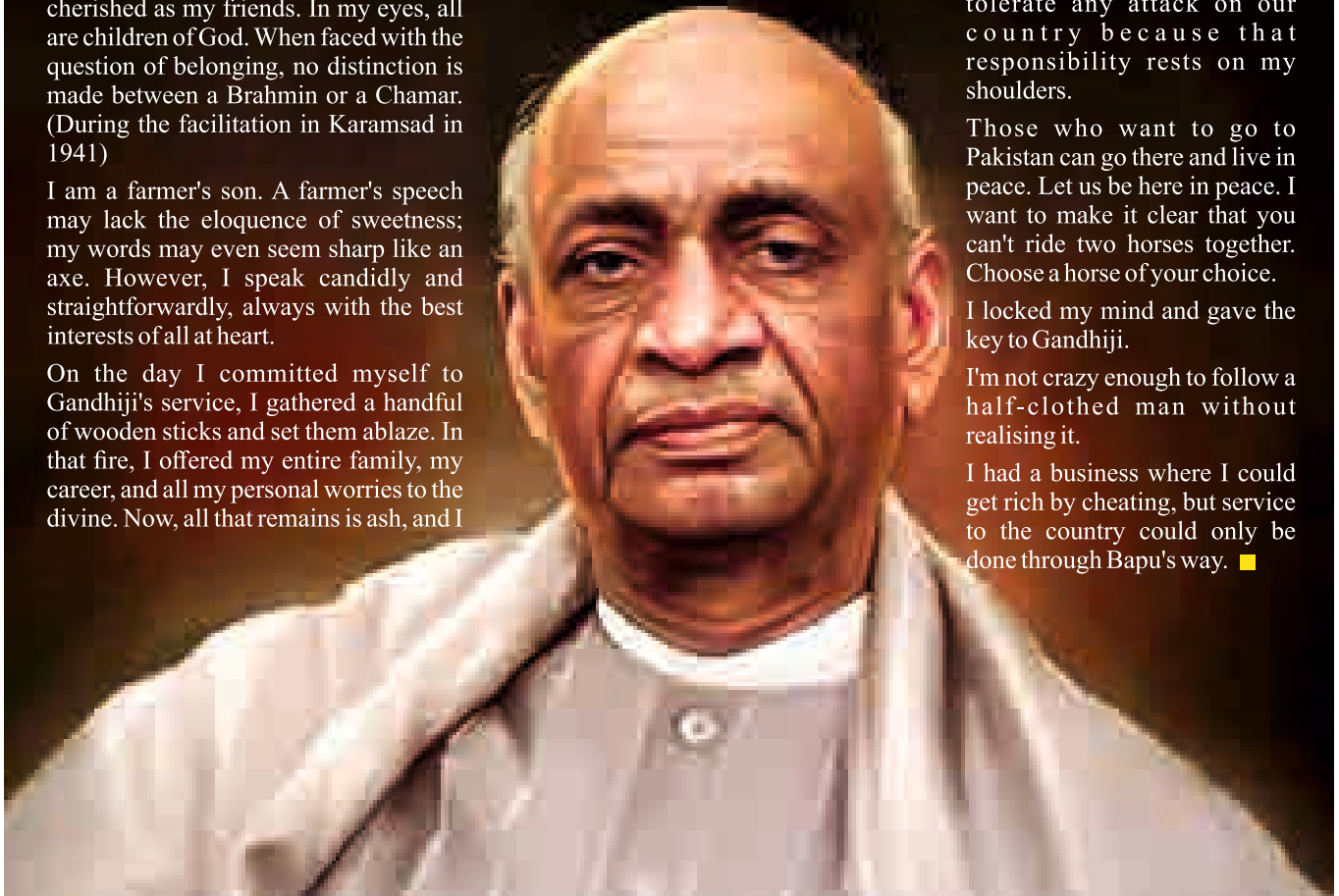
I aspire to lead, to possess guns, cannons, and an army. However, Gandhiji reminds me that I am not seeking personal power; rather, I am a trustee of 30 crore people. It is my duty to safeguard them all. I will not tolerate any attack on our country because that responsibility rests on my shoulders.

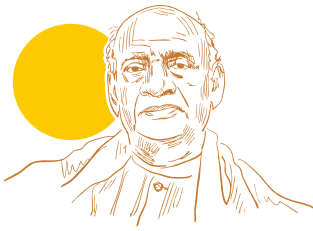
Those who want to go to Pakistan can go there and live in peace. Let us be here in peace. I want to make it clear that you can't ride two horses together. Choose a horse of your choice.

I locked my mind and gave the key to Gandhiji.

I'm not crazy enough to follow a half-clothed man without realising it.

I had a business where I could get rich by cheating, but service to the country could only be done through Bapu's way. ■





Sardar Patel Special

When Vallabhbhai refused to accept the title of 'Sir'!



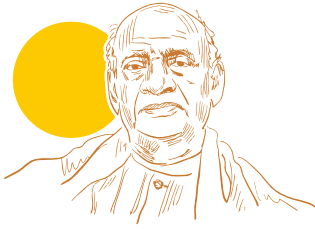
The British felt that if an eloquent and pragmatic Vallabhbhai became 'Sir' Vallabhbhai, they would gain important support for the Indian government and British rule.

One day Vallabhbhai was sitting at his house and suddenly Godfrey Davies, a fellow Englishman who was studying with him in London, came to his house. The two were old friends. Godfrey Davies joined the British government as a civil servant. He was appointed as Deputy Collector of Ahmedabad. Vallabhbhai was to get the post and title of a judge. The British thought that if Vallabhbhai became 'Sir' Vallabhbhai, an articulate and pragmatic Vallabhbhai, he would get an important supporter for the Indian government and British rule. The British wanted that if Vallabhbhai stayed with them, the tough and patriotic man of India would get to the British rule and the soul of India would be in the possession of the British. For a similar reason, Sir Basil of Mumbai offered Vallabhbhai Patel to become a judge, which Vallabhbhai declined. Even then, the British government ruling India was ready to do whatever it took to get Vallabhbhai to accept the title, but destiny had a different plan. Time passed. The move was ready to place Vallabhbhai at the highest position in the government system, but destiny had something else in mind for Vallabhbhai. He neither chose to become a judge nor accept the title of 'Sir'.

In April of 1915, a barrister named Mohandas Karamchand Gandhi came to Ahmedabad to settle after spending 20 years in South Africa. M. K. Gandhi was six years older than Vallabhbhai. The struggle to eradicate discrimination between whites and Indians in South Africa achieved remarkable results. He got the title of 'Mahatma' within a month of stepping foot in India. At that time Barrister Vallabhbhai criticized: 'We have many Mahatmas here.'

According to Mavalankar, despite Vallabhbhai speaking in such language for Gandhi, one day he gets to have respect for Gandhi. 25 years after this incident, Vallabhbhai Patel admitted that, 'It was a constant surprise to me that Gandhiji was attracting a number of bright and intelligent young people to himself in the period of 1915-16 when he was crossing his fortieth year.'

Vallabhbhai was also to change with the passage of time. Vallabhbhai was gradually drawn towards Gandhi by the repressed spirit of abandoning the cause of the country. It was not possible for him to ignore the criticism of his colleagues that public service could not be done while sitting in a club despite superficial jokes. There was a ring of truth in this criticism and it supported Gandhi Ji's approach. ■



Sardar Patel Special

Then I will not delay in crushing my son



Items used by Sardar Sahab are preserved in the Sardar Patel Memorial Museum at Ahmedabad. This building is known as the Old Raj Bhavan, but history has it that Shah Jahan, who was the Suba of Ahmedabad, also stayed in this royal palace.

Today there is talk of simplicity in the country. Ministers cannot live without air-conditioned cars, comfortable bungalows and air-conditioned bathrooms. Imported politicians like Shashi Tharoor found Indian Railways 'cattle class'. While ministers use helicopters like taxis, it should be noted that even though **Sardar Vallabhbhai Patel was the Deputy Prime Minister of this country, he had only one telephone at his residence.**

In December, 1948, when the Congress session was held at Jaipur, Sardar Sahab, while addressing the session, said, **'If my son's activities appear to threaten the freedom of the nation, I will not hesitate for a moment to crush him.'**

Once Gandhiji said, 'I thought, who will be my deputy commander? Then my eyes fell on Vallabhbhai. I must admit that when I first visited Vallabhbhai, I thought, who could this rigid man be? What will he do? **But when I came to his family, I felt that I must have Vallabhbhai.'**

Sardar Sahab had said many times, 'discrimination of caste or

religion has never been seen in nature and will never be seen. **Hindustan should be ruled not by Hindus, not by Muslims, but by Hindustanis. Communal unity is the first step to Ramarajya.'** Sardar Sahab's definition of 'Ram Rajya' was like this.

Sardar Sahab spent only 12 rupees on his son Dahyabhai's wedding. His daughter **Ms. Manibahen remained single all her life, but Sardar Sahab decided not to give her anything as gifts if she thought of getting married.**

Like Gandhiji, Sardar Sahab remained indigent. At the time of his death on December 15, 1950, his bank balance was only Rs. 216. He had no immovable property or own house. When Sardar Sahab left this mortal world, he had four pairs of clothes, two pairs of slippers, a steel storage box, two tiffins and a fireplace - that's all. All this is kept in the memory of Sardar Sahab in the 'Sardar Vallabhbhai Patel National Memorial' (Old Raj Bhavan) established at Shahibagh, Ahmedabad. **Sardar Museum also has Bhagavad Gita signed by Gandhiji himself and given to Sardar Sahab.**

Items used by Sardar Sahab are preserved in the Sardar Patel Memorial Museum at Ahmedabad. This building is known as the Old Raj Bhavan, but history has that Shah Jahan, who was the **Suba of Ahmedabad, also stayed in this royal palace.**

This historic building is mentioned in the beautiful description of Ahmedabad by various foreign travelers in their travelogues. Briggs, a Western writer, observed the architecture of Ahmedabad, saying, 'This land is for the poet's imagination and the painter's brush.' 'What an artistic and literary magnificence. World poet Rabindranath Tagore realized the above and lived that at the age of 18 in this land. This building gave poet Tagore childhood memories. **In 1878, when Rabindranath Tagore was a young man, he stayed in this Motishahi palace for six months.**

A large community hall has also been prepared at this Sardar Patel memorial, **which was inaugurated by the then President of India, Mrs. Pratibha Patil.** ■