

## 1. LETTER TO LILAVATI ASAR

POONA,  
August 30, 1945

CHI. LILI,

I do not remember having answered your letter. Just now, after the prayer, I have taken out the old letters. This is just to tell you that I think of you. Continue your studies and pass. Do not lose courage. Do not spoil your health. There is no time to write more. Sardar's treatment is going on. I am well.

*Blessings from*  
BAPU

From a photostat of the Gujarati: C.W. 10206. Courtesy: Lilavati Asar

## 2. LETTER TO PRABHAVATI<sup>1</sup>

POONA,  
August 30, 1945

CHI. PRABHA,

I do not at all remember whether I have written to you. Your letter of the 1st is lying in front of me. I am writing this after the morning prayer. I hope you keep good health. You may come when you can. Just now I shall have to stay with Sardar in Poona. I may have to be here for three months. After that I shall be touring. You should stay in the Ashram. If there is suitable work for you there and you enjoy peace of mind and keep good health, settle down there. Do as you please. How is Father?

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 3579

<sup>1</sup> The letters are in the Devanagari script.S

### 3. LETTER TO PRABHAVATI

August 30, 1945

CHI. PRABHA,

A letter from Priyamvada is enclosed. I think you should join it<sup>2</sup> Get yourself enrolled. About the work, we shall see after you have rested in the Ashram.

I discovered after writing the postcard this morning that I had in fact dictated a letter to you. However, I write the postcard lest I should forget it.

I hope you are keeping good health.

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 3580

### 4. LETTER TO PRIYAMVADA NANDKEOLYAR

August 30, 1945

CHI. PRIYAMVADA<sup>3</sup>,

I have your letter. I have written to Prabha that she should be on your Committee but she should not work till she gets well.

*Blessings from*  
BAPU

SHRI PRIYAMVADABEHN  
NAND VILAS  
GAYA (BIHAR,)

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> The letter are in the Devanagari script

<sup>2</sup> Kasturba Gandhi National Memorial Committee

<sup>3</sup> Agent in Bihar for the Kasturba Gandhi National Memorial Trust

## 5. LETTER TO LAKSHMI GANDHI

August 30, 1945

CHI. LAKSHMI,

Give the enclosed letters<sup>1</sup> to the children. Hope you and the child<sup>2</sup> are well. You are continuing your studies, aren't you? Is the house crowded?

*Blessings from*

BAPU

Enclosures: 5

MRS. DEVDAS GANDHI

NEW DELHI

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

## 6. LETTER TO TARA GANDHI

POONA,

August 30, 1945

CHI. TARA<sup>3</sup>,

I have your letter. The letter cannot be considered good. You could have written in a beautiful hand. When will you be playing about again?

*Blessings from*

BAPU

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> *Vide* the following five letters.

<sup>2</sup> Gopalkrishna

<sup>3</sup> Daughter of Devdas Gandhi

## 7. LETTER TO RAJMOHAN GANDHI

POONA,  
August 30, 1945

CHI. MOHAN<sup>1</sup>,

I have your letter. It is good. Keep writing in the same way.  
Grow strong and sturdy.

*Blessings from*  
BAPU

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

## 8. LETTER TO RAMCHANDRA GANDHI

August 30, 1945

CHI. RAMU<sup>2</sup>,

You have written in pencil. That is not good. Always write in ink. Your friend<sup>3</sup> too has written in pencil.

*Blessings from*  
BAPU

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

## 9. LETTER TO ARUN Y. PANDYA

August 30, 1945

CHI. ARUN,

Now I have two Aruns. If both of you are together, how will I know who has written? Can you solve the problem?

*Blessings from*  
BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Son of Devdas Gandhi

<sup>2</sup> Son of Devdas Gandhi

<sup>3</sup> Arun Y. Pandya; *vide* the following item.

## 10. LETTER TO PRAVINA Y. PANDYA

August 30, 1945

CHI. PRAVINA,

I have your letter. Keep on spinning and wear khadi. Study well.

*Blessings from*

BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

## 11. LETTER TO P. H. GADRE

POONA ,  
August 31, 1945

DEAR GADRE,

Why should you feel sore if you have done your duty? Duty is its own reward! If the Committee do not want your services, you will serve where you are wanted. The field of service is as wide as the earth. The donors should not mind the removal of the [status]<sup>1</sup>. The question is whether you have become yourself a Harijan? If you have, all is well.

*Yours sincerely,*

M. K. GANDHI

SHRI P. H. GADRE

PLEADER

HINDU COLONY, NASIK<sup>2</sup>

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> The word is illegible.

<sup>2</sup> The address is in Hindi.

## 12. LETTER TO D. PARIMALA

POONA,  
August 31, 194[5]<sup>1</sup>

DEAR SISTER,

The *Gita* does answer your doubts, if you will search diligently. If you do not doubt the fleeting present, how can you doubt the future? Let the old lady suffer. We may not judge what is good for her.

Yours,  
M. K. GANDHI

SMT. D. PARIMALA  
2681 V. V. MINALLA  
MYSORE

From a copy: Pyarelal Papers. Courtesy: Pyarelal

## 13. LETTER TO J. P. BHANSALI

August 31, 1945

CHI. BHANSALI,

I have your letter. Accept the invitation and go there for three to four days if it is necessary.

Hope you remember about your diet.

Blessings from  
BAPU

SEVAGRAM ASHRAM

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

## 14. LETTER TO KANTILAL GANDHI

August 31, 1945

CHI. KANTI,

I have your letter. It is interesting. If I tried to write in reply a letter which would be interesting to read, it would be delayed.

All of you are doing fine work. May you succeed in it and may

<sup>1</sup> The source has "1941", but the letter is placed among those of the year 1945; besides, on August 31, 1941, Gandhiji was in Sevagram.

the work progress. Everyone should learn the processes which precede spinning. Keep both the yarn and the money there. An account of the yarn spun should be sent to Narandas.<sup>1</sup>

*Blessings from*  
BAPU

[PS.]

I hope both of you and the child are well. I have received two silly letters from Harilal.

*Blessings from*  
BAPU

From a photostat of the Gujarati and Hindi: C.W. 7377. Courtesy: Kantilal Gandhi

### 15. LETTER TO A. K. CHANDA

*August 31, 1945*

BHAI CHANDA,

For the time being please do not take any decision about my visit to Silchar. Let us see what God bids me do, and where He takes me.

*Yours,*  
M. K. GANDHI

SHRI A. K. CHANDA  
SILCHAR (ASSAM)

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

### 16. LETTER TO A. RAHIM

*August 31, 1945*

BHAI SAHEB,

If the true remain true, others will also do so.

*Yours,*  
M. K. GANDHI

A. RAHIM SAHEB  
C/O POST MASTER  
MADRAS

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> This paragraph is in Hindi.

*17. LETTER TO DHIRENDRANATH MUKHERJEE*

*August 31, 1945*

BHAI DHIRENDRANATHJI,

I have your letter. there are some things men achieve by talking, some by observing silence and some by working.

*Yours,*

M. K. GANDHI

SHRI DHIRENDRA N. MUKHERJEE

SENHATI P. O ., KHULNA DIST.

BENGAL

From a copy of the Hindi : Pyarelal Papers. Courtesy: Pyarelal

*18. LETTER TO PRITHVI SINGH AZAD*

*August 31, 1945*

BHAI PRITHVI SINGH,

I have your letter. About your quoting me I have often told you to have me put down in writing what I say. Be it as it may, I know this much that caste Hindus do not abide by their dharma. In this connection please read the discussion I had with Murthy<sup>1</sup> as also about what Harijans should do.

*Blessings from*

BAPU

SHRI PRITHVI SINGH AZAD

HARIJAN SEVAK SANGH

LAJPATRAI BHAVAN, LAHORE

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

*19. LETTER TO PANNALAL*

*August 31, 1945*

BHAI PANNALALJI,

I have gone through your letter carefully. I will see the pamphlets when they arrive. Keep up your interest in the propagation

<sup>1</sup> *Vide* "Discussion with B. S. Murthy", 14-8-1945

of Hindustani.

The pamphlets have come.

*Yours,*  
M. K. GANDHI

DR. PANNALAL  
19 THORNHILL ROAD  
ALLAHABAD

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

## 20. LETTER TO RAMBHAI MAMTANI

*August 31, 1945*

BHAI RAMBHAI MAMTANI,

I have your letter. Now you can see me only when I return to Sevagram. You should ask for the answer to your first question only there.

For the rest, have patience and see what happens.

*Blessings from*  
BAPU

TALIMI SANGH

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

## 21. LETTER TO RAJENDRA PRASAD

POONA,  
*August 31, 1945*

BHAI RAJENDRA BABU,

Time is running out and nothing is being done about Mahendra Chowdhary. I do not like it. There are some very good lawyers in Patna. It is easy to cite case-law. You have to base it on the papers you have. Alladi<sup>1</sup>, Venkataraman Sastri, Motilal Setalvad and others may see it and give their opinion. How long will it take? If the record<sup>2</sup> is sent here, Sardar can do the rest. I do not feel that there is any need for you to go to Bihar.

I am happy to know that you are keeping good health.

*Blessings from*  
BAPU

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Sir Alladi Krishnaswami Aiyar

<sup>2</sup> This is in English.

## 22. LETTER TO VAMAN KRISHNA PARANJPE

August 31, 1945

BHAI VAMAN KRISHNA PARANJPE,

I have your letter. I very well remember your grandfather<sup>1</sup>. He was a great orator and a man of courage.

*Yours,*  
M. K. GANDHI

SHRI VAMAN KRISHNA PARANJPE  
VAKIL, SHUKRAVAR PETH  
POONA

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

## 23. LETTER TO VINA CHATTERJEE

August 31, 1945

CHI. VINA,

I have your letter after a long time. I think you should notify the court. I have written to Naraharibhai. It is better to get married soon. Be satisfied with the registration in the court. Show this also to Naraharibhai.

*Blessings from*  
BAPU

[PS.]

Be very good and render plenty of service.

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

## 24. LETTER TO S. N. CHATTERJEE

August 31, 1945

CHI. SAILEN,

I have your letter. It is good you decided to have a separate kitchen. Naraharibhai has written to Father. That is sufficient.

*Blessings from*  
BAPU

From a photostat of the Hindi: C.W. 10393. Courtesy: Amrita Lal Chatterjee

<sup>1</sup> Shivaram Mahadev Paranjpe

## 25. LETTER TO DHANNO GIDWANI

POONA,  
*September 1, 1945*

MY DEAR DHANNO<sup>1</sup>,

I wonder whether you know Gujarati, Hindustani or Sindhi, seeing that you write to me in bad English? Your mother knows Hindustani and Sindhi. Your father knew all the above three well. But this I write in the language you evidently know best.

You see now is the time for every patriot to be tested. You wear khadi not for family tradition which may or may not be good, not for my sake (that would be of no use), not for the poor (there are other ways of serving them perhaps), but for swaraj to be gained non-violently. Then you have to wear and use khadi at all cost. Then to strengthen your conviction you may add all the other causes. Use of khadi is the least you should do and brave the little difficulty you mention. Supposing you slave for a showy maintenance for 10 hours, why won't you lighten your slavery by doing recreative spinning for half an hour daily? While you are doing it, you will have the glow of spinning swaraj daily for half an hour. Very little if you were the only one. But one can multiply oneself into forty crores and then there is swaraj without perhaps more. But if you can say to yourself honestly that you have no time for non-violent swaraj, you must leave khadi alone and use the cloth you like best and forget family traditions, the poor and me.

What are you earning? Are you married?

Love.

BAPU

CHI. DHANNO GIDWANI  
C/O AMBICA MILL NO. 1  
AHMEDABAD

From a photostat: G.N. 6759. Also Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Son of A. T. Gidwani

## 26. LETTER TO UTTIMCHAND GANGARAM

September 1, 1945

DEAR UTTIMCHAND,

Yours with cheque with thanks. It will be used as you have directed, i. e., to pay for defect in interest and for a purpose in khadi that would have pleased Mahadev if he was in our midst in his body. If I do not remember rightly please correct me.

I have your magic square and puzzle. I must tax myself and friends.

*Yours sincerely,*  
M. K. GANDHI

[PS.]

It is yet too early to say anything definite about Sardar.

SHRI UTTIMCHAND GANGARAM  
BOMBAY BAKERY  
HYDERABAD (SINDH)

From a copy: Pyarelal Papers. Courtesy: Pyarelal

## 27. LETTER TO NARAHARI D. PARIKH

September 1, 1945

CHI. NARAHARI,

Khimji<sup>1</sup> had brought your letter. I replied at once. You must have got the reply by now.

I would not know if there was any defect in Khimji's eye. Generally I do not observe people too closely. And if the parties choose each other despite one of them having an obvious defect, why need a third person object? What right does even a father have? I have seen the blind and the crippled also getting married. I would be very much surprised if Munnalal has raised any objection. When you all who are quite independent have made a selection, what objection can be raised?

*Blessings from*  
BAPU

From a photostat of the Gujarati: S.N. 9137

<sup>1</sup> Khimjibhai Patel

## 28. LETTER TO MUNNALAL G. SHAH

September 1, 1945

CHI. MUNNALAL,

Naraharibhai writes to tell me that as Khimji has a defect in his eye you have raised an objection to his marrying Vina and are even ready to write to her father. This surprises me. I, therefore, used an “if” in my reply<sup>1</sup> to Narahari.

When K. and N. have made the selection, what objection can we have? Besides, how can you write to Vina’s father? Vina is not marrying the man in defiance of anybody’s advice. I personally do not see what right a father can have to interfere if the two have selected each other despite an obvious defect in one of them. And do all the blind remain unmarried?

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 8437. Also C.W. 5594. Courtesy: Munnalal G. Shah

## 29. LETTER TO CHIMANLAL N. SHAH

September 1, 1945

CHI. CHIMANLAL,

It is a sad matter about Shastriji<sup>2</sup>. If he does go mad, there will be no option but to put him in the mental hospital as suggested by Manahar<sup>3</sup>. I suggest that Vinoba should go and see him and make an attempt. I wrote a letter<sup>4</sup> to him two days ago.

It is all right that you wrote to Sharma<sup>5</sup>.

I know about the cholera. Our people seem to be doing very good work.

I hope you are well.

I get news about Sharda.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 10642

<sup>1</sup> *Vide* the preceding item.

<sup>2</sup> Parachure Shastri

<sup>3</sup> Manahar Diwan; *vide* also “Letter to Manahar Diwan”, 7-9-1945

<sup>4</sup> *Vide* “Letter to Parachure Shastri”, 29-8-1945

<sup>5</sup> Hiralal Sharma

### 30. LETTER TO LILAVATI MUNSHI

*September 1, 1945*

CHI. LILAVATI,

I have your letter. I think that in schools and institutions where there is no objection to the teaching of religion, arrangements should be made for teaching it if the parents so wish.

*Blessings from*

BAPU

SHRI LILAVATIBEHN MUNSHI  
26 RIDGE ROAD  
BOMBAY

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 31. LETTER TO MANGALDAS HARKISHANDAS

*September 1, 1945*

BHAI MANGALDAS,

As usual I have your cheque for Rs. 100.

*Blessings from*

BAPU

SHRI MANGALDAS HARKISHANDAS  
MANGALDAS & SONS  
PUBLISHERS AND BOOKSELLERS  
BHAGATALAO  
SURAT

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 32. LETTER TO KISHORELAL G. MASHRUWALA

*September 1, 1945*

CHI. KISHORELAL,

Manilal is impetuous and does not think twice before writing. According to me, as yet the weather is not suitable for you. It is cloudy all the time. It rains intermittently and is not yet dry. So I dare not send for you. If we go over to Bombay on the 22nd and if the weather there is good you may come over there. I understand what you say about the institutions. I have sent your letter to Chimanlal. The two of you may discuss the matter with others. I find obstacles

everywhere but you have thought over this and I have not. So it is possible that I do not see certain things that you do.

You must have fully recovered by now. One cannot say the same about Sardar.

*Blessings from*

BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 33. LETTER TO JAWAHARLAL NEHRU

*September 1, 1945*

CHI. JAWAHARLAL,

I have your letter. Menon's<sup>1</sup> information is correct. Sardar has read that letter. Let us see what happens. You have done a lot of work in the Frontier and other places.

Sardar cannot leave Poona on the 12th. He cannot leave Poona for another four weeks if he is to give a fair trial to Dinshaw and his treatment. The climate here also suits him but he has not shown much improvement. His court is always full.

*Blessings from*

BAPU

From the Hindi original: Gandhi-Nehru Papers. Courtesy: Nehru Memorial Museum and Library

### 34. LETTER TO SANTRAM AGRAWAL

*September 1, 1945*

BHAI SANTRAM,

You have mixed up the two things. In working out the marriage rite<sup>2</sup> in Prakrit<sup>3</sup> I have only followed Tulsidas, Surdas and others. Sanskrit has survived because Prakrit developed. What I have done has only promoted dharma. The Hindu-Muslim question does not arise here. It is a different question altogether. I do not wish to go into it.

<sup>1</sup> V. K. Krishna Menon

<sup>2</sup> *Vide* "Marriage Rites"

<sup>3</sup> By this term Gandhiji means the spoken language.

You are running a divine life institution. Think a little.

*Yours sincerely,*

M. K. GANDHI

SHRI SANTRAM AGRAWAL

DIVINE LIFE SOCIETY

JARAULI, AMRITSAR

From a photostat of the Hindi: G.N. 775

### 35. *LETTER TO ANAND T. HINGORANI*

*September 1, 1945*

CHI. ANAND,

You cannot get peace from my letters or my presence. If you get any it will be transient. Peace cannot come from without. Peace is that which comes from within. Neither Vidya nor I can give that peace; God alone can.

*Blessings from*

BAPU

From a microfilm of the Hindi: Courtesy: National Archives of India and Anand T. Hingorani

### 36. *LETTER TO VIDYA DEVI*

*September 1, 1945*

CHI. VIDYA,

You are doing good work. Try to know well the women who have accepted spinning. Explain to them why they should spin. Learn well the processes preceding and following spinning and teach them these. Make your whole life worthy of swaraj;—Ramarajya. Now I have told you everything. If *rakhi*<sup>1</sup> is a sign of purity, it is a proper use of yarn; otherwise it should be considered a waste.

*Blessings from*

BAPU

SHRIMATI VIDYA DEVI

SHANTI NIVAS

SIALKOT (PUNJAB)

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> A thread tied on *Shravana Shukla* 15 by a sister to the wrist of her brother, or a person regarded as such, as a symbol of her good wishes and his promise of protection

### 37. LETTER TO UPENDRA CHOWDHARY

September 1, 1945

BHAI UPENDRA<sup>1</sup>,

I have your letter. What I have suggested should be implemented. Of course your sister-in-law has my blessings. Let her render much service. That alone is real mourning and *shraddha*.

*Blessings from*

BAPU

SHRI UPENDRA CHOWDHARY

PIPRA

P. O. KESHAVNAGAR

MONGHYR (BIHAR)

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

### 38. LETTER TO MRS. GEORGE JOSEPH

September 1, 1945

DEAR SISTER<sup>2</sup>,

I saw Chi. Babu's wedding card. May Babu and her husband live long and serve the country.

Why is the invitation card in English? Why not in Malayalam or Hindustani? Why so much infatuation for English?

*Blessings from*

BAPU

MRS. GEORGE JOSEPH

KALLOZHAM

CHENGANNUR

(TRAVANCORE)

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Brother of Mahendra Chowdhary; *vide* "Statement to the Press", 11-8-1945

<sup>2</sup> Widow of George Joseph who took a leading part in the Vykom Satyagraha in 1924

### 39. LETTER TO SHRIKRISHNADAS JAJU

*September 1, 1945*

BHAI JAJUJI,

I have your letter. Whether or no I beg for money, the question is altogether different. It is our duty to eradicate malaria around all our institutions. It is irrelevant who is able to do how much. The question is, would it or would it not be worth while to try and eradicate malaria from nearby places. I can understand that all the institutions will keep a check over the expenses incurred on it. But I feel that the contribution should be the same from all. It is the duty of all of us to convince the Goseva Sangh. What does Narahari, who is the Joint Secretary, say? I should like to understand the other viewpoint.

*Blessings from*

BAPU

[PS.]

I am writing<sup>1</sup> to Amritlal Batra that it is his duty to make a trust or work under us.

SHRIKRISHNADAS JAJU

SEVAGRAM

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

### 40. LETTER TO SANKARAN

*September 1, 1945*

CHI. SANKARAN,

Why did you write to Prabhakar in English? You can't express yourself well in English and why shouldn't Prabhakar write to Sushilabehn? They have not made you the supervisor. Your ignorance and vanity is eating you up. Remember that the only true right is what is acquired by doing one's duty. And now that all of you are fighting against cholera, where is the question of possessing any right? Never mind if people do not want to get inoculated. Let them die, if they are prepared to. They will have to be kept isolated if they contract cholera. There are bound to be such people in the Ashram.

<sup>1</sup> *Vide* "Letter to Amritlal Batra", 2-9-1945

While expanding bhangi work, remember that the Bhangi though regarded the lowest of all, by dint of doing the noblest work (of cleaning), has the highest place in the eyes of God.

*Blessings from*

BAPU

SHRI SANKARAN

SEVAGRAM

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

#### *41. LETTER TO ABDUL GHAFFAR KHAN*

*September 1, 1945*

BHAI SAHEB,

You must attend the Working Committee meeting.<sup>1</sup>

*Blessings from*

BAPU

BADSHAH KHAN

CHARSADDA POST

FRONTIER PROVINCE

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

#### *42. DISCUSSION WITH NARENDRA DEV<sup>2</sup> AND SURAJ PRASAD AWASTHI*

POONA,

[Before *September 2, 1945*]<sup>3</sup>

In the course of their interview, the two leaders asked Mahatma Gandhi as to whether the Hindustan Mazdoor Sevak Sangh like the Indian National Congress and the All-India Trade Union Congress could adopt the words “peaceful and legitimate” instead of “truth and non-violence” in its constitution. Mahatma Gandhi is understood to have replied that he disagreed with those who held that “truth and

<sup>1</sup> Which was to be held in Poona from September 12 to 18

<sup>2</sup> (1889-1956); President, All-India Kisan Sabha, 1939 and 1942; member, All-India Congress Socialist Party and later Praja Socialist Party; Vice Chancellor, Lucknow University and later Banaras Hindu University

<sup>3</sup> This report appeared under the date-line “Cawnpore, September 5” with an introductory note that “Acharya Narendra Dev and Suraj Prasad Awasthi, M.L.As., met Mahatma Gandhi at Poona last week”. The discussion, therefore, must have taken place before Sunday, September 2.

non-violence” were not political terms. In the political context, the words “peaceful and legitimate” were considered to be more appropriate. Even this expression, Mahatma Gandhi said, had been introduced by him in the Congress constitution<sup>1</sup>. Since they had to deal with the working class, the objection on grounds of political terminology did not matter. The workers must be told in a straight and direct way as to what they should or should not do.

On the question of trusteeship, which was absent from the constitution of the Sangh, Mahatma Gandhi is said to have pointed out that since the theory of trusteeship was stressed by him and had a permanent association with his name, it was legitimate to make it a matter of dispute. He said that he did not want to accentuate class-struggle. The owners should become trustees. They might insist that they should become trustees and yet they might choose to remain owners.

We shall then have to oppose and fight them. Satyagraha will then be our weapon. Even if we want a classless society we should not engage in a civil war. Non-violence should be depended upon to bring a classless society.

*The Hindu*, 7-9-1945

### 43. TELEGRAM TO JATINDAS M. AMIN

*Express*

POONA,  
*September 2, 1945*

AMINBHAI  
ASHRAM SEVAGRAM  
WARDHA

FAST MUST BE ABANDONED ANY CASE. LETTER<sup>2</sup> FOLLOWS.  
FASTING IN THE MIDST OF CHOLERA WORK IS  
CRIMINAL.

BAPU

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> *Vide* “Speech on New Congress Creed, Nagpur”, 28-12-1920

<sup>2</sup> *Vide* “Letter to Jatindas M. Amin”, 2-9-1945

#### 44. LETTER TO AGATHA HARRISON

NATURE CURE CLINIC,  
6 TODIWALA ROAD, POONA,  
*September 2, 1945*

DEAR AGATHA,

I have your two letters. Pyarelal is not here.

Yes, times are such as to require breadth of vision and statesmanship of the truest type, if the victory so called is not to lead to a third war worse than the last. I expect to see you in India soon.

I am not writing separately to Dorothy in reply to her long letter. Please send her my love and tell her we are on our trial. Let God be our "Rock of Ages"<sup>1</sup>.

Love.

BAPU

From a photostat: G.N. 1526

#### 45. LETTER TO ANASUYA SARABHAI

*September 2, 1945*

CHI. ANASUYA<sup>2</sup>,

I like your letter and notes. Copies of the latter are being sent to the Central Office, Bapa and Lakshmi Babu<sup>3</sup>.

I appreciate your down-heartedness and devotion to Mridula<sup>4</sup>. No one can help being devoted to her. Such is her work, sacrifice and bravery. But you are mistaken if you feel that she will be lost to the cause. The result should be quite the contrary.

I shall hold you to your promise to write to me in good Hindustani in two months' time. You will also tell me what you have

<sup>1</sup> From a hymn by A. M. Toplady

<sup>2</sup> Sister of Ambalal Sarabhai

<sup>3</sup> Lakshminarayan Gadodia

<sup>4</sup> Mridula Sarabhai had resigned from the post of Joint Secretary, Kasturba Gandhi National Memorial Trust, owing to differences with Amritlal V. Thakkar; *vide* "Letter to Mridula Sarabhai", 15-10-1945.

ultimately decided to do.

Love.

CHI. ANASUYA DEVI  
C/O SHRI MRIDULA SARABHAI  
KASHMIR HOUSE, NAPEAN SEA ROAD  
BOMBAY

From a copy: Pyarelal Papers. Courtesy: Pyarelal

#### 46. LETTER TO JATINDAS M. AMIN

*September 2, 1945*

CHI. AMIN,

Today I am sending a wire<sup>1</sup> regarding your fast. There is a rule that no one should go on a fast without my permission. It is possible that you are not aware of it but Prabhakar knows this.

Both of you are at fault in going on a fast. When all of you should render service in treating [cholera] patients, why enfeeble yourselves by fasting?

I would say that those who are not willing to be inoculated against cholera should not be persuaded to do so by fasting. Those who cannot abide by the rules of an institution should leave it. We do not have such rules [in our Ashram]. I am primarily responsible for this because I do not believe in inoculation, etc. Right from South Africa I have been holding these views. We should make arrangements for those who wish to be inoculated but we should not force those who are unwilling by resorting to a fast. If you want to know when one can go on a fast, come to me when I have some leisure.

Who were the persons involved in beating Kotwal? What happened to him? Give me the details when you have time. Show this letter to Prabhakar and others after translating it into Hindi.

*Blessings from*  
BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> *Vide* "Letter to Jatindas M. Amin", 2-9-1945

#### 47. LETTER TO AMTUSSALAAM

September 2, 1945

DAUGHTER AMTUL SALAAM,

I have your letter. What should I say? I am stuck here in Poona. I have no idea when I shall be able to leave. I have no idea whether I shall have to go to Bombay or not. The date for Bengal is not fixed either. I only know that I shall not be going before October. I have written to Profulla Babu.<sup>1</sup> Sudhir Babu says one thing, Satis Babu another, and Profulla Babu a third. I should like to go over to Borkamta<sup>2</sup>. I do not know for how long. It cannot be for a month as you suggest. That can happen only if I settle down in Bengal. I cannot possibly settle down there.

I shall only say that you should stay on there till I arrive. Render whatever service you can. Have faith in God. He will do what pleases Him. I realize more and more every day that save God all else is naught. I like nothing but work. Why should you seek a message from me?

Blessings from  
BAPU

From a photostat of the Hindi: G.N. 500

#### 48. LETTER TO AMRITLAL BATRA

September 2, 1945

BHAI AMRITLAL,

I have your letter. Either make a trust, or have the approval of the Charkha Sangh or leave khadi work. Leave it if you do not wish to work even under the Punjab branch. Forget about making money out of khadi. Khadi is not meant for that. What will you gain by coming to me? You can come over only after I go to Sevagram. I do not know when that will be. I have hardly any time for talking. So if you wish to ask anything, you had better write to me. It would be better that you write about everything to Jajuji. He will consult me if he wants to.

Blessings from  
BAPU

AMRITLAL BATRA  
SHUDDH KHADI VIDYALAYA  
JHANG MAGHIANA (PUNJAB)

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> *Vide* pp. 134 and "Letter to Parasram Tahilramani", 27-8-1945

<sup>2</sup> Where the addressee *was* doing khadi work

#### 49. LETTER TO S. AMBUJAMMAL

*September 2, 1945*

CHI. AMBUJAM,

I have your letter. I am sorry to learn that you are not keeping well. Come over any time after you are all right. Let me add that my staying anywhere has become a little indefinite. It is very crowded here and I can't say where I will be. There is some talk about my going to Bengal. Keep writing to me at Poona how you are and when you want to come.

I hope Mother is all right. It is sad about Padma. It is as God wills.

*Blessings from*

BAPU

S. AMBUJAMMAL  
96 MOWBRAYS ROAD  
TEYNAMPET, MADRAS

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

#### 50. LETTER TO SATYAVATI

*September 2, 1945*

CHI. SATYAVATI<sup>1</sup>,

Rajkumari has given me your letter. Whether the body perishes or not, your noble resolve will forever remain. Resolve does not die even after the body perishes. I know that physical pain cannot cause you distress. Do not worry about me. All my activities are for independence and will continue to be so.

*Blessings from*

BAPU

SMT. SATYAVATIJI  
TUBERCULOSIS HOSPITAL  
KINGSWAY, DELHI

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Grand-daughter of Swami Shraddhanand; member of National Executive of All-India Congress Socialist Party. She was interned during the Quit India movement but was released on grounds of health as she had developed tuberculosis.

## 51. LETTER TO PREMKANT BHARGAVA

*September 2, 1945*

BHAI PREMKANT,

I have your letter. I am unable to advise you. Consult Pandit Sunderlalji. I can say this much that you should not forsake Mother; forget about the Talimi Sangh. Do whatever you can while keeping Mother with you.

*Blessings from*

BAPU

SHRI PREMKANT  
242 CHAK  
ALLAHABAD<sup>1</sup>

From a photostat of the Hindi: C.W. 10412. Courtesy: Premkant Bhargava.  
Also Pyarelal Papers

## 52. LETTER TO MITHUBEHN PETIT

POONA,

*September 2/3, 1945*

CHI. MITHUBEHN,

I was glad to have your letter. Today Kalyanji<sup>2</sup>, Kunvarji<sup>3</sup> and others came and saw me. I have the bottle of oil that you have sent. I shall use it if I can.

I have had a talk about Mama. I shall be happy if he goes there. I very much wish that he gets well while he is with you. Keep well. You must have expanded your work a lot.

*Blessings from*

BAPU

MITHUBEHN PETIT  
KASTURBA SEVASHRAM  
MAROLI

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> The address is from Pyarelal Papers.

<sup>2</sup> Kalyanji Mehta

<sup>3</sup> Kunvarji Parekh

### 53. LETTER TO MIRABEHN

POONA,  
*September 3, 1945*

CHI. MIRA,

Your letter and postcard. Since you are coming to Bombay we shall meet either there or here. My going is uncertain. Sardar will have to go. I am glad Balvantsinha is of real use and that K. is sending you a man. Cholera is raging near Sevagram. Please tell Balvantsinha I wrote to him some time ago. Hoshiari and her child Seem to be doing well. She writes to me and I to her.

Love.

BAPU

From the original: C.W. 6510. Courtesy: Mirabehn. Also G.N. 9905

### 54. LETTER TO MOHAN KUMARAMANGALAM

*September 3, 1945*

DEAR MOHAN<sup>1</sup>,

Your letter. I shall See you on the 6th at 6 p. m.

*Yours,*

BAPU

SHRI M. KUMARAMANGALAM  
RAJ BHAWAN, SANDHURST ROAD  
BOMBAY

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Son of P. Subbaroyan; Minister for Steel and Mines, Government of India

55. LETTER TO A. VARADARAJULU NAIDU

September 3, 1945

DEAR DOCTOR,

I have your letter. It is for your province to insist on Rajaji rejoining the Congress.<sup>1</sup>

*Yours,*

BAPU

DR. A. VARADARAJULU  
756 ATTUMANDAI STREET  
KEELAVASAL  
(SOUTH INDIA)

From a copy: Pyarelal Papers. Courtesy: Pyarelal

56. LETTER TO S. B. SARDESAI

September 3, 1945

DEAR FRIEND,

Your letter. I purposely write to you in English.

I mentioned not 14 letters in the Urdu script but 14 scripts collected on the chart shown to you.

I see that you can listen to hearsay even though it is contrary to the evidence of your senses. You should know that Kakasaheb is himself a Maharashtrian and so are my many associates.

I was referring to a well-known verse of the *Gita*<sup>2</sup>. It asks us not to leave what may appear to be a lesser duty for what may happen to be a higher. And I paid a compliment to Maharashtrians who stick to their jobs no matter how difficult they are.

Urdu is not so difficult as your friend has made it out. I know many who have learnt the Urdu script in less than a week. My offer to teach you Urdu script within a week still stands. I shall put before you a deputy to teach you, if you care.

The connection between learning Hindustani and exhibiting

<sup>1</sup> C . Rajagopalachari had resigned from the Congress on July 15, 1942.

<sup>2</sup> *Bhagavad Gita*, III. 35

your skill in massage is obvious. I see such exhibitions against a fee, the fee in your case being that you should learn Hindustani against an exhibition of your skill.

You won't now give me a long letter to answer?

*Yours sincerely,*

M. K. GANDHI

SHRI S. B. SARDESAI  
304 SADASHIV PETH  
POONA

From a copy: Pyarelal Papers. Courtesy: Pyarelal

### *57. LETTER TO AMRITLAL V. THAKKAR*

*September 3, 1945*

BAPA,

Can Bombay not collect 15 lakhs for a memorial for Mahadev? If it is very difficult, we should not try it. It would not matter if we failed. I would suggest that the amount raised in Bombay should be added to the collection from Gujarat. The Bombay committee should be incorporated with the Gujarat committee and the whole amount should be spent for the Memorial. This would be befitting and would bring credit to Mahadev's name. I think the permanent place for the Memorial should be in Ahmedabad. If a branch is necessary a place can be rented in Bombay. Let me know if there is any defect in my reasoning.

BAPU

[C/O] SHANTIKUMAR MORARJEE  
SCINDIA HOUSE  
BOMBAY

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### *58. LETTER TO SHANTIKUMAR MORARJEE*

*September 3, 1945*

CHI. SHANTIKUMAR,

The letter<sup>1</sup> to Bapa could not be written earlier. I wrote it this morning and enclose it herewith. You will pass it on to him, if you

<sup>1</sup> *Vide* the preceding item.

approve of the contents. I showed it to Sardar. He has approved of it.

*Blessings from*

BAPU

From a photostat of the Gujarati: C.W. 4805. Courtesy: Shantikumar Morarjee

### 59. LETTER TO MUNNALAL G. SHAH

*September 3, 1945*

CHI. MUNNALAL,

I got your letter. I am not sending Sushilabehn just now. She has a meeting<sup>1</sup> on the 9th. I will see after that. I hope the kitchen there is running smoothly. Durgabehn<sup>2</sup> must be helping and Pushpa must be giving her full co-operation. I think Mohansingh can make bread, etc., with great speed. Show this letter to Krishnachandra and the others, too.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 8436. Also C.W. 5595. Courtesy: Munnalal G. Shah

### 60. LETTER TO PUSHPA K. DESAI

*September 3, 1945*

CHI. PUSHPA,

I have your letter. I see your firmness in the letter. Keep it up. I will not write to Rajanibhai just now. If you cannot please your parents in the first matter, at least do so in the other matter. I am sending your letter to your father. And if he is willing, that is, if he approves of my writing, I will do so. You need not write to your friend, either, just now. If you must write, send the letter through your father. If you write to anyone besides me, do so through your father. Who can make you change your mind? But don't you think you would be practising *bhakti* by following the path of action? Not only is disinterested action not an obstacle to *bhakti* but on the contrary I think it alone is true *bhakti*.

<sup>1</sup> Of the Medical Board

<sup>2</sup> Widow of Mahadev Desai

Nobody has paid me the Rs. 25. It will be paid to me if they let it be paid.

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 9263

### *61. LETTER TO SITA GANDHI*

*September 3, 1945*

CHI. SITA,

I wanted to reply to you immediately but so many days have gone by.

Student life is a kind of strenuous and perhaps a difficult sannyasa. During that time one should not think of one's parents or be unhappy or cry because of separation from anyone. At the moment concentrate solely on your studies. Taking care of yourself is included in it. You must be carrying on well. Do not get disheartened if there are difficulties in the way. To learn to overcome difficulties is an integral part of education.

*Blessings from*  
BAPU

MASHRUWALA'S BUNGALOW  
AKOLA

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### *62. LETTER TO MANEKLAL GANDHI*

*September 3, 1945*

CHI. MANEKLAL,

I have your letter as well as the papers about Darbarshri<sup>1</sup>. I have shown them to Dr. Dinshaw. His opinion is enclosed herewith. Just now how can I say what will be Dr. Dinshaw's charges? But I am enclosing his typed rates so that you can have some idea. It is full here at present. So even if Darbarshri wants to come, no room will be

<sup>1</sup> Darbarshri Amrabapa

vacant before October. Just now the Doctor cannot go there at all. He cannot leave his work.

*Blessings from*

BAPU

MANEKLAL AMRITLAL GANDHI  
THANA DEVL  
KATHIAWAR

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 63. LETTER TO V. L. MEHTA

*September 3, 1945*

BHAI VAIKUNTH,

I have your letter. I am happy about your joining the subcommittee. You are bound to be useful in some ways.

I think it is good that you left Bharat Bank.<sup>1</sup> Why should you join a new concern?

*Blessings from*

BAPU

SHRI V. L. MEHTA  
91 BACK HOUSE LANE, BOMBAY

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 64. LETTER TO DR. JIVRAJ MEHTA

*September 3, 1945*

BHAI JIVRAJ,

Nowadays the villages around Sevagram are in the grip of cholera. The hospital doctors are working very hard. They are giving the medicine prescribed by the Civil Hospital. Is giving enema the only remedy? How to cope with thousands of patients? Isn't there anything in Homoeopathy or Ayurveda?

What funeral rites can be performed for thousands of villagers? How to find wood for burning so many? Who can burn a hundred or two hundred daily and how much time will it take? If they are buried,

<sup>1</sup> Vide "Letter to V. L. Mehta", 29-8-1945

how much space will be required? How to cope with the situation? Think over this when you all meet on September 9 and also discuss Kasturba Memorial.

*Blessings from*  
BAPU

DR. JIVRAJ MEHTA  
16 ALTAMONT ROAD  
BOMBAY 26

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 65. LETTER TO HARISHCHANDRA B. BHATT

*September 3, 1945*

BHAI HARISHCHANDRA,

I got your letter yesterday and the book today. It is to be seen when I can find time to read it. I very much wish to but how can I spare that much time?

*Blessings from*  
BAPU

SHRI HARISHCHANDRA B. BHATT  
ABOVE KIKABHAI TYPE FOUNDRY  
PRINCESS STREET  
BOMBAY 2

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 66. LETTER TO KRISHNACHANDRA

*September 3, 1945*

CHI. KRISHNACHANDRA

You have taken charge<sup>1</sup>. Let us see what happens. Everything will be clear if you have patience. Read what I have written<sup>2</sup> in my letter to Munnalal.

I hope Hoshiari is well and also others.

*Blessings from*  
BAPU

From a photostat of the Hindi: G.N. 4524

<sup>1</sup> As manager of the Ashram

<sup>2</sup> *Vide* "Letter to Munnalal G. Shah", 3-9-1945

## 67. LETTER TO PRABHAKAR PAREKH

September 3, 1945

CHI. PRABHAKAR,

You will read what I have written to Aminbhai.<sup>1</sup> I can understand your refusing to be inoculated. You should not have resorted to a fast even against Aminbhai. Your duty was and is to continue doing service. You could have told Aminbhai to consult me.

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 9032. Also C.W. 9156. Courtesy: Prabhakar Parekh

## 68. LETTER TO PRABHAVATI

September 3, 1945

CHI. PRABHA,

I have your letter. I shall decide when we meet. Come whenever you can. I shall be here after 20th of September. Even if I have to go to Bombay it will be for a couple of days for the meeting. I do not really wish to go.

I had a letter from Priyamvada. I have written to you about it.<sup>2</sup> Give your name. You do not have to do any work right now.

As for Father<sup>3</sup>, I wish he would be freed from it. If I had my way I would stop all medicines. Don't you even get lemons there? Mix water and honey in lime juice. It is enough to mix two tea-spoonfuls of honey in 16 ounces of water. Let him sip as much of it as he can.

Rajkumari came yesterday.<sup>4</sup>

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 3581

<sup>1</sup> *Vide* "Letter to Jatindas M. Amin", 2-9-1945

<sup>2</sup> *Vide* "Letter to Prabhavati", 30-8-1945

<sup>3</sup> Brajkishore Prasad

<sup>4</sup> Amrit Kaur, however, reached Poona on September 1.

### 69. LETTER TO GANESHSHASTRI JOSHI

*To be delivered by hand*

*September 3, 1945*

BHAI GANESH SHASTRI,

There is too much of cholera around Sevagram. What does Ayurveda have to say? People are succumbing to the disease every day; how can we then promptly cremate the bodies? Where to find all the firewood? How quickly and in what manner should the body be removed? If they are to be buried, how should it be done and by whom? Please think over the problem. Send a reply or meet Dr. Sushila and discuss the matter with her. Be prompt.

*Blessings from*

BAPU

From a photostat of the Hindi: C.W. 933. Courtesy: Ganeshshastri Joshi

### 70. LETTER TO SHYAMLAL

*September 3, 1945*

BHAI SHYAMLAL,

I have your two letters. One regarding resolution No 209 and the other about Krishna District. Both suggestions are accepted.

M. K. GANDHI

SHRI SHYAMLALJI

KASTURBA SMARAK

BAJAJWADI, WARDHA

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

### 71. LETTER TO POONAMCHAND RANKA

*September 3, 1945*

BHAI POONAMCHAND,

Your letter is interesting. Get well. Engross yourself in constructive work. Learn and also teach all the processes of [making] yarn.

*Blessings from*

BAPU

SHETH POONAMCHAND RANKA

RANKA KUTI

SHANKER COLONY, NAGPUR

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

## 72. LETTER TO ALI REZA DABEER

*September 3, 1945*

BHAI SAHEB,

I have your letter. There are hundreds of thousands of Muslims who do not speak or write Urdu. It is wrong to say that Urdu is the language of Muslims. There are Hindus in the Punjab, Kashmir and the U. P., etc., who speak Urdu. The Muslim prayer is recited not for anybody's sake but because of my personal wish. It is a different thing if you refuse to overlook the mistakes that may occur while writing Urdu or reciting the prayer. God does not notice slips of the tongue. He sees only the purity of heart.

*Yours,*

BAPU

JANAB ALI REZA DABEER  
2405 EAST STREET  
CAMP, POONA

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

## 73. LETTER TO SANKARAN

*September 3, 1945*

CHI. SANKARAN,

I am glad that the cholera has subsided to some extent. Try to find its root. Do you cremate or bury the dead? From what I hear, it seems people are running away.

All of you should be engaged in serving the patients. Do you get any help from the Ashram? Have you asked for it or have no need for it?

*Blessings from*

BAPU

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

*74. LETTER TO GOKULCHAND NARANG*

*September 3, 1945*

BHAI GOKULCHAND NARANG<sup>1</sup>,

I have read your letter. I am helpless. I reply only when I am asked. Hardly ever about elections. I have very little interest in them.

*Yours,*

M. K. GANDHI

DR. GOKULCHAND NARANG  
SAVOY HOTEL  
MUSSOORIE

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

*75. LETTER TO PRABODH RANJAN GHOSH*

*September 3, 1945*

BHAI PRABODH RANJAN,

I feel sorry for you. If you don't have money, ask Dr. Roy. Only he can help.

*Vandemataram from*

M. K. GANDHI

SHRI PRABODH RANJAN GHOSH  
P. O. MADANIPUR  
DISTRICT FARIDPUR (BENGAL)

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

*76. LETTER TO DEVDAS GANDHI*

POONA,  
*September 4, 1945*

CHI. DEVDAS,

I have your postcard. Do come over. Rajkumari had a talk with me. She wrote to you only yesterday. I hope you are all right.

*Blessings from*

BAPU

SHRI DEVDAS GANDHI  
BOMBAY

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Barrister from Lahore; Minister, Local Self-Government in the Punjab

## 77. LETTER TO G. N. KANITKAR

September 4, 1945

BHAI BALUKAKA,

How can anyone feel insulted if I do not see him? How can you feel insulted?

I know my duty with regard to Satara<sup>1</sup>. I am following it. What I am doing is not for the satisfaction of anyone.

*Vandemataram from*

M. K. GANDHI

BHAI BALUKAKA KANITKAR

341 SADASHIV

POONA

From a photostat of the Hindi: C.W. 974. Courtesy: Gajanan Kanitkar

## 78. TELEGRAM TO BASANTI DEVI DAS

POONA,

September 5, 1945

BASANTIDEVI DAS<sup>2</sup>

RUSSAROAD

CALCUTTA

ATTENDING HARIDAS<sup>3</sup> CASE. HOPE YOU WELL.

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Where, as in several other places, British administration had been put out of action during the Quit India movement and a parallel administration known as Patri Sarkar had been set up. According to Bombay Secret Abstracts, instances of gangster activity by underground agitators had been reported in a Government Press note and Gandhiji had discussions with Maharashtra Congress leaders on September 1 on the situation in Satara.

<sup>2</sup> Widow of C. R. Das

<sup>3</sup> Haridas Mitra, who was under a sentence of death; *vide* "Letter to Lord Wavell", 14-9-1945

*79. LETTER TO BHUPENDRA NATH SENGUPTA*

POONA,  
*September 5, 1945*

MY DEAR BHUPEN,

I have your letter. I must not tax myself to give you a detailed answer. You must revert to it when we meet or remind me later, if time fails to solve the puzzles. When I go to Bengal I won't have a large party with me. Who will be there, I do not know.

Love.

BAPU

SHRI B. N. SENGUPTA  
99/2 BALLYGUNGE PLACE  
CALCUTTA

From a photostat: G.N. 10066

*80. LETTER TO ANNE MARIE PETERSEN*

*September 5, 1945*

MY DEAR MARIA,

I have got all your papers now. I see that it is nobody's fault at the Centre. Anyway I am on the track now.

Love.

SMT. MISS MARIA PETERSEN  
SEVA MANDIR, PORTO NOVO  
SOUTH INDIA

From a copy: Pyarelal Papers. Courtesy: Pyarelal

*81. LETTER TO SHYAMLAL*

*September 5, 1945*

BHAI SHYAMLAL,

I have your letter about Assam. Pass the budget for Rs. 810. As for the rest, wait till you get the Committee's report.<sup>1</sup>

<sup>1</sup> *Vide* "Letter to Amalprabha Das", 10-9-1945

See if Gopaldaswami has replied about Miss Petersen.

*Blessings from*  
M. K. GANDHI

SHRI SHYAMLALJI  
SECRETARY, KASTURBA MEMORIAL  
BAJAJWADI  
WARDHA

From the Hindi original: Kasturba Gandhi National Memorial Trust Papers.  
Courtesy: Nehru Memorial Museum and Library

### 82. CABLE TO PULINSEAL

POONA,  
*September 6, 1945*

PULINSEAL  
93 REGENT STREET  
LONDON

REFERRING YOUR CABLE NEHRU.

GANDHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

### 83. LETTER TO INAYATULLAH KHAN<sup>1</sup>

POONA,  
*September 6, 1945*

I am exceedingly sorry that I misplaced your letter and have been the cause of troubling you to send me a copy. I have now read the same and I had your telegram also about it. My personal opinion is that there should be no distribution of seats but that elections should be on a basis of adult suffrage and only one electorate. But mine is a voice in the wilderness. Therefore, I am afraid, it will not count among divided counsellors. You claim to represent 300 million. Congress is also a representative organization; so is the Muslim League and many other organizations. You have, therefore, to secure their co-operation.

I have been much misunderstood when I have asserted that I claim no representative capacity. That I have influence over some

<sup>1</sup> The Khaksar leader popularly known as Allama Mashriqui. An Urdu translation of the letter was sent to the addressee.

persons does not make me a representative. I would therefore urge you to secure the co-operation, if you can, of the Congress and the Muslim League.

I am sending this, as desired by you, to Dastagir Sahib<sup>1</sup> and posting you a copy.

M. K. GANDHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

#### 84. LETTER TO AHMED DASTAGIR

September 6, 1945

AHMED DASTAGIR SAHEB,

As promised I am sending a letter to you for Allama Saheb.<sup>2</sup> I had your letter. You can come over whenever you wish to.<sup>3</sup> Today I have Allama Saheb's letter and a copy of his earlier letter. As desired by him, I have written to him also.

MOHAN K. GANDHI

From a copy of the Urdu: Pyarelal Papers. Courtesy: Pyarelal

#### 85. LETTER TO HEMENDRA K. SHAH

September 6, 1945

BHAI HEMENDRA SHAH,

I have gone through your letter. I am no longer interested in that subject. I have expressed my views in the introduction to *Varnavyavastha*<sup>4</sup>. Only those who are well versed in the subject can give their opinion.

*Vandemataram from*

M. K. GANDHI

SHRI HEMENDRA KISHOREDAS SHAH  
ACHRATBAI SANATORIUM  
OPPOSITE STATION  
KANDIVALI, B.B. & C.I.RLY.

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Ahmed Dastagir; *vide* the following item.

<sup>2</sup> *Vide* the preceding item.

<sup>3</sup> According to the Bombay Secret Abstracts the addressee, deputed by Allama Mashriqui, discussed with Gandhiji in the week beginning September 8 the draft constitution framed by the former.

<sup>4</sup> *Vide* "Introduction to "Varnavyastha" "

## 86. LETTER TO G. N. KANITKAR

September 6, 1945

BHAI BALUKAKA,

I have your letter. What can I do? You possess a long pen. I have nothing.

Vandemataram from  
M. K. GANDHI

From a photostat of the Hindi: C.W. 975

## 87. TELEGRAM TO KISHORELAL G. MASHRUWALA

*Express*

POONA,  
September 7, 1945

MASHRUWALA  
ASHRAM SEVAGRAM  
WARDHA

YOUR LETTER.SORRY. TELL SANKARAN AMIN SHOULD  
WILLINGLY OBEY YOUR INSTRUCTIONS.<sup>1</sup> THEY OUGHT  
TO WORK WHOLEHEARTEDLY DURING CHOLERA. SUSHILA  
WILL GO THERE AFTER SUNDAY MEDICAL BOARD  
MEETING WHICH SHE MUST ATTEND.

From a copy: Pyarelal Papers. Courtesy: Pyarelal

## 88. LETTER TO R. C. HAUFFMANN

POONA,  
September 7, 1945

DEAR MR. HAUFFMANN,

Your letter. My further substantiation for my position comes from my own life and that of others, Hindus and non-Hindus who have tried to live the truth that is in us. I wholly accept your statement that just as faith without work is dead so is work without faith and you admit that you have begun to doubt yourself, i. e., your work. Doubt and you are lost. Is it possible to go further and doubt the sacrifice behind your work? My extensive experience tells me that work speaks

<sup>1</sup> *Vide* also "Letter to Sankaran", 7-9-1945

more effectively than speech which is often deceptive.

*Yours sincerely,*

M. K. GANDHI

R. C. HAUFFMANN, ESQ.  
SECRETARY & TREASURER  
BENGAL CHRISTIAN COUNCIL RELIEF FUND  
13 WELLINGTON SQUARE  
C/O LEE MEMORIAL MISSION  
CALCUTTA

From a copy: Pyarelal Papers. Courtesy: Pyarelal

### 89. *LETTER TO SANKARAN*

*September 7, 1945*

CHI. SANKARAN,

I am pained as well as surprised by what I hear about you. If you have to be told at every step, there is no point in telling you anything. Scolding Prabhakar, not listening to Kishorelalbhai and lastly refusing to work when cholera is widespread, all this is unworthy of you. I have sent a telegram<sup>1</sup> today. If you can quietly serve at the Ashram, do so, otherwise leave it and go wherever you wish to. Realize that everyone is our master and we are servants.

*Blessings from*

BAPU

SHRI SANKARAN  
SEVAGRAM

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

### 90. *LETTER TO MANAHAR DIWAN*

*September 7, 1945*

BHAI MANAHAR,

I have your telegram regarding Shastriji's [death]. I am very happy that he has been released. My faith grows stronger that it cannot be dharma to live or to keep someone alive some how or other.

*Blessings from*

BAPU

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> *Vide* "Telegram to Kishorelal G. Mashruwala", 7-9-1945

### 91. LETTER TO P. C. JOSHI

NATURE CURE CLINIC,  
6 TODIWALA ROAD,  
POONA,  
*September 8, 1945*

DEAR JOSHI,

Your letter of 5th instant. And I had a chat with Kumaram-angalam.

I do not wish to prolong our correspondence. Your letter seems to me like an invitation to say, 'I am sorry I took as much interest as I did in your party's doings.' The invitation notwithstanding, I must go my way under the self-imposed limitations.

*Yours sincerely,*  
M. K. GANDHI

SHRI P. C. JOSHI  
COMMUNIST PARTY  
BOMBAY

From a copy: Pyarelal Papers. Courtesy: Pyarelal

### 92. LETTER TO BIBHAWATI BOSE

*September 8, 1945*

DEAR SISTER,

I have your warm invitation. But my work this time would take me to Sodepur. Of course I shall hope to come to your house some time during my stay. Hope you are well.

*Yours sincerely,*  
M. K. GANDHI

MRS. BIBHAWATI BOSE  
1 WOODBURN PARK  
CALCUTTA

From a copy: Pyarelal Papers. Courtesy: Pyarelal

### 93. LETTER TO KANU GANDHI

*September 8, 1945*

CHI. KANU,

I got a letter from you after many days. I will merely say that

Ramdas must get well soon. You cannot afford to fall ill.

*Blessings to you all from*

BAPU

SHRI KANU GANDHI  
C/O RAMDAS GANDHI  
KHALASI LINE  
NAGPUR

From a photostat of the Gujarati: C.W. 9520. Courtesy: Kanu Gandhi

#### *94. LETTER TO KAILAS D. MASTER*

*September 8, 1945*

CHI. KAILAS,

I have not been able to write to you. Since you have settled down I am no longer worried. As I have a lot of work, I write only to those to whom I must. Why are you still so restless? Do good service and earn merit. Teach others such as Hoshiaribehn. Keep writing to me

*Blessings from*

BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

#### *95. LETTER TO MUNNALAL G. SHAH*

*September 8, 1945*

CHI. MUNNALAL,

I got your letter. There is no need for you to write anything to Ramnarayanji.

I advise you to go on serving silently, speaking only when you must.

Kanchan's problem is a difficult one. It can be made easy if you come to a firm decision and act upon it.

I understand about Hiramani. You should write nothing to Ambegaonkar. Let him go to court. If he comes to me, I will see.

Forget about Vina.

Sushilabehn is going there and will do what is necessary about the hospital.

I am very hard pressed for time and, therefore, content myself with this short letter.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 8435. Also C.W. 5596. Courtesy: Munnalal G. Shah

## 96. LETTER TO SANKARAN

*September 8, 1945*

CHI. SANKARAN,

I have read your letter. From the very beginning you have not been behaving well. I have also told you about it, but I have not been able to understand you. You had better do some independent work if you can[not] live there and work peacefully in a spirit of service. I shall not be satisfied simply because at present everything is going on smoothly. Now Sushilabehn is going over there. She will tell you more.

*Blessings from*

BAPU

[PS.]

Your duty is to do what Prabhakar tells you. You may be more knowledgeable, but he is richer in human qualities.

SHRI SANKARAN

SEVAGRAM ASHRAM

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

## 97. LETTER TO HOSHIARI

*September 8, 1945*

CHI. HOSHIARI,

You are doing a lot of work. If Krishnachandra cannot teach you, take lessons from anyone else, man or woman. May you and Gajraj make progress.

*Blessings from*

BAPU

HOSHIARI

ASHRAM, SEVAGRAM

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

98. LETTER TO PRABHAKAR PAREKH

September 8, 1945

CHI. PRABHAKAR,

Aminbhai may go to Karachi or do hospital work at Sevagram itself. I think it is worth giving him the necessary help for our work.

*Blessings from*

BAPU

SHRI PRABHAKAR  
ASHRAM, SEVAGRAM

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

99. LETTER TO KISHORELAL G. MASHRUWALA

POONA,

September 9, 1945

CHI. KISHORELAL,

I have your letter and also the telegram. Sushila left in the morning and I think she will leave for [Sevagram] today itself. I can't stop her from going even if I want to. Moreover, I want her to go and look you up. Your letter suggests that quarrels are still going on there. Your blood-pressure is lower than it should be. I should not worry but I am not happy about it. That is why it is good that Sushila is going there. I have faith in her competence.

*Blessings from*

BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

*100. TELEGRAM TO G. D. BIRLA*

POONA,  
*September 10, 1945*

GHANSHYAMDAS BIRLA  
CARE LUCKY  
CALCUTTA

WILL KNOW WHEN GHOSH<sup>1</sup> COMES HERE. HOPE YOU  
WELL<sup>2</sup>.

BAPU

From the original: C.W. 7872. Courtesy: G. D. Birla

*101. LETTER TO CHIEF SECRETARY,  
GOVERNMENT OF C. P.*

NATURE CURE CLINIC,  
6 TODIWALA ROAD, POONA,  
*September 10, 1945*

THE CHIEF SECRETARY  
CENTRAL PROVINCES AND BERAR GOVERNMENT  
NAGPUR  
DEAR SIR,

I enclose herewith a statement of the claim<sup>3</sup> by the Gram Seva Mandal, Nalwadi, Wardha. You will notice that it has been very carefully prepared and contains only an account of what with ordinary care could have been avoided by Government men. In my opinion, such losses Cannot be covered by any extraordinary measure.

*Yours truly,*

Enclosure: 1

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Sudhir Ghosh

<sup>2</sup> The source has "will", obviously a slip.

<sup>3</sup> The reference is to the property of the Nalwadi and Paunar Ashrams which had been confiscated by the Government and presumably returned in response to Gandhiji's letters to the addressee. *Vide* "Letter to Chief Secretary, Government of C. P.", 20-11-1944

## 102. LETTER TO V. A. SUNDARAM

POONA,  
September 10, 1945

CHI. SUNDARAM,<sup>1</sup>

The thought for Monday is good. Love to you all.

BAPU

From a photostat: G.N. 3196

## 103. NOTE TO AMRIT KAUR

September 10, 1945

Did you sleep well? Have your food as well here as in Manorville<sup>2</sup>. Therefore, if you had fruit there in the morning or whatever it was, you should have here.

From a photostat: C.W. 4207. Courtesy: Amrit Kaur. Also G.N. 7843

## 104. NOTE TO AMRIT KAUR

September 10, 1945

I have gone through it in a hurry. You should read it carefully, suggest corrections, and when I have seen them, dispatch.

From the original: C.W. 4206. Courtesy: Amrit Kaur. Also G.N. 7842

## 105. LETTER TO MUNNALAL G. SHAH

September 10, 1945

CHI. MUNNALAL,

Your admission of your mistake<sup>3</sup> is quite frank. Forget about it now. There is no point in dwelling upon it. Tell the persons concerned. That is, write to Vina and Khimji. I will show the letter to Abha. The main thing with regard to Babla<sup>4</sup> is that our stand should be clarified. I will not harass you about the Ashram.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 8434. Also C.W. 5597. Courtesy: Munnalal G. Shah

<sup>1</sup> The superscription is in Tamil.

<sup>2</sup> Addressee's house in Simla

<sup>3</sup> *Vide* "Letter to Munnalal G. Shah", 1-9-1945

<sup>4</sup> Narayan Desai, son of Mahadev Desai

### 106. LETTER TO RAMANLAL SHAH

September 10, 1945

BHAI RAMANLAL,

I have your letter. Do as Gomatibehn tells you. Stay where she decides for you to. I believe that it is for your own good. There is a lot of truth in the saying that faith can move mountains. Faith cannot be induced. It is real only if it comes from within.

*Blessings from*

BAPU

From the Gujarati original: Ramanlal Shah Papers. Courtesy: Nehru Memorial Museum and Library

### 107. LETTER TO KANTA

September 10, 1945

CHI. KANTA,

I have your letter. I am very happy that the child has fully recovered. It is good that you did not come. What could you have gained by meeting me? If you are there, we shall meet when I come over. I shall be happy if you are engrossed in service but that as your dharma, not in order to please me or anyone else.

*Blessings from*

BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 108. LETTER TO SUSHILA NAYYAR

September 10, 1945

CHI. SUSHILA,

I hope you reached there comfortably. Just now there is a telegram from Kishorelal saying that you need not go. But it is good that you are there. Enclosed is a letter from Krishnavarma. It is about cholera. Go through it. He has sent some medicine. I am not forwarding the newspaper [cutting] he has sent.<sup>1</sup>

*Blessings from*

BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> *Vide* also the following item.

### 109. LETTER TO KRISHNAVARMA

September 10, 1945

BHAI KRISHNAVARMA,

I am returning your cutting. It is good. You did well in sending the medicine to the Ashram. Sushila has gone to Sevagram for the same reason. I am sending your letter there. Come after the 15th after confirming it. Mama has gone to Panchgani.

*Blessings from*

BAPU

[PS.]

What do you suggest as regards cremating the dead in the villages?

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 110. LETTER TO MATHURADAS TRIKUMJI

September 10, 1945

This is just to tell you that I hope you are well and that you are not worrying about anything.

[From Gujarati]

*Bapuni Prasadi*, p. 206

### 111. LETTER TO SURENDRA

September 10, 1945

SURENDRA,

Repeat Ramanama when faith wavers. That will show you the right path. And if you wish to understand all this go to Kishorelal. He is at Sevagram. Just now I shall not send for you. Nothing is certain. I may have to go to Bombay on the 21st. I am trying to avoid it. In October I may have to go to Calcutta. While on my way I will certainly go to the Ashram. You can come then. Nevertheless, if you must, come over here. Faith is not a question of reason. It comes from within. Reason refuses to believe that there is Shankar in every *kankar*.<sup>1</sup>

*Blessings from*

BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> "There is God in every pebble."

*112. LETTER TO AMRITLAL V. THAKKAR*

*September 10, 1945*

BAPA,

I have two letters before me. Do get Rajkumari's pamphlet<sup>1</sup> published in other languages. The Santiniketan people are doing it in Bengali. Most probably Sucheta will not go there. I am thinking about it. We shall get someone. More when we meet.

BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

*113. LETTER TO CHIMANLAL M. TRIVEDI*

*September 10, 1945*

BHAI CHIMANLAL,

Your letter. I will not have any time till the 22nd. After that God alone knows.

I know nothing about insurance. You can see Acharya Kumarappa at Maganwadi, Wardha [about this].

*Blessings from*

BAPU

SHRI CHIMANLAL MANKLAL TRIVEDI  
ANAND BHUVAN  
AMRAVATI ROAD  
NAGPUR, C. P.

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

*114. LETTER TO CHHAGANLAL JOSHI*

*September 10, 1945*

CHI. CHHAGANLAL,

There is nothing strange in what you have said. I would like to take you somewhere if I have to travel any time. It will be only a question of convenience. Write to me when the time comes.

*Blessings to you all from*

BAPU

CHI. CHHAGANLAL JOSHI  
HARIJAN SEVAK SANGH  
RAJEKOT  
KATHIAWAR

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> *To Women*

### 115. LETTER TO KRISHNACHANDRA

September 10, 1945

CHI. KRISHNACHANDRA,

I have your letter. I do not wish to write anything now that Sushilabehn is going there.

If you can trust Parnerkar and he is willing, let him take care of the work on the farm. I can say nothing definite from such a distance. Do as Kishorelalbhair says.

Blessings from

BAPU

From a photostat of the Hindi: G.N. 4525

### 116. LETTER TO AMALPRABHA DAS

September 10, 1945

CHI. AMALPRABHA<sup>1</sup>,

I have your letter. I have passed the budget for Rs. 810. I shall pass the other one also but I have had a committee set up for the camp<sup>2</sup>. I want to pass it after making any changes that may be necessary after the committee submits its report. The committee has given me the authority about Assam, so if there is any delay I shall be to blame. But I shall not let that happen.

The purchase of *muga*<sup>3</sup> should be taken in hand. With regard to the method it will be enough if the following things are kept in mind:

1. Let the work of the camp be based on the principle of self-sufficiency. This means that the camp should become self sufficient by the time it is wound up. There would thus be no harm if the camp is kept going for a longer period. Maybe, prolonging it will lead to knowledge becoming richer and deeper.

2. Spinning and the entire processing of cotton should be done with full knowledge.

3. Some good craft should also be taught. That too should be done with full knowledge. There should be perfect cleanliness in the camp as also among individuals.

<sup>1</sup> Daughter of Dr. Das of Gauhati

<sup>2</sup> Which was subsequently set up at Saraina near Gauhati for Gandhiji's proposed visit in January 1946

<sup>3</sup> A variety of silk yarn

4. The basis of self-sufficiency should be silk.
5. The work of the camp should be done so far as possible by the inmates. Let there be as few servants as possible.
6. The workers, as far as possible, should be women.
7. The camp should be located in or near a village and the life in the camp should resemble the life of the villagers.

I have written this much by way of giving guidelines. The rules that may be received from the central authority must be followed.

What I have written should be sufficient. If not, let me know.

*Blessings from*

BAPU

SHRI AMALPRABHA  
TALIMI SANGH, SEVAGRAM

From a photostat of the Hindi: C.W. 10389

### *117. LETTER TO INDUMATI TENDULKAR*

*September 10, 1945*

CHI. INDU,

I got your letter. It is good. I saw the reports of your marriage in the newspapers. I also get some letters. You are right when you say that you and your husband do not wish to answer them. That responsibility lies with me and when the opportunity comes I shall even reply publicly.

You will recover. Don't take too many drugs. Gunaji is acquainted with nature cure and also believes in it.

I understand about Doctor. It will be good if he devotes himself to work of service. You will both prove that marriage can also further the cause of service.

*Blessings from*

BAPU

SHRI INDUMATI TENDULKAR  
THALAKWADI, BELGAUM<sup>1</sup>

From a photostat of the Hindi: C.W. 10948. Courtesy: Indumati Tendulkar.  
Also Pyarelal Papers

<sup>1</sup> The address is from a copy in Pyarelal Papers:

*118. LETTER TO MANAHAR DIWAN*

*September 10, 1945*

BHAI MANAHAR,

I have your second letter. All has ended well with Shastriji. I sent a telegram and also a letter.<sup>1</sup> God alone can reward you for your services. But you don't Want any, do you?

*Blessings from*

BAPU

SHRI MANAHAR DIWAN

DUTTAPUR

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

*119. LETTER TO YASHODHARA DASAPPA*

*September 10, 1945*

CHI. YASHODHARA,

I have your letter. Of course you have my blessings for your work. Let us see if your work draws me to Mysore or not. Now Ramdas moves around with Nanavati. I hope you are all right. Are both of you learning the Nagari and the Urdu scripts?

*Blessings to you both from*

BAPU

SHRI YASHODHARA DASAPPA

KASTURBA TRUST

V. V. MOHALLA, MYSORE

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

*120. LETTER TO JATINDAS M. AMIN*

*September 10/11, 1945*

CHI. AMIN,

Only today I got your letter.

Sushila has been in the Ashram for a day already because she had left Bombay [for Sevagram] yesterday. She did not stop even for a minute after the meeting.

I have no doubt that you are doing solid work. You have

<sup>1</sup> *Vide* "Letter to Manahar Diwan", 7-9-1945

yourself admitted that you get excited too soon. Those who get excited in this way cannot render much service. You had better get rid of anger. Of course Bhansali appreciates your work but your work should be its own reward. Don't let there be any shortcoming for want of appreciation from others. I know that you have a great capacity for work. Rest assured that it will increase a lot if you give up your vanity. You belong to the Ashram and I wish that you should not leave it. The Ashram should be like a mother to you. How long, therefore, can you stay away from it?

Keep writing to me. Show this letter to Sushilabehn, for I am not writing at length to her.

Tell Sankaran that I have his letter. It does not call for a reply.

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### *121. LETTER TO M. VISVESVARAYYA*

NATURE CURE CLINIC,  
6 TODIWALA ROAD, POONA,  
*September 11, 1945*

DEAR SIR VISVESVARAYYA<sup>1</sup>,

I have your letter of the 7th July. I know I am very late in replying to it but it was inevitable. As it is I am sending even this late line under pressure. I appreciate your zeal in the cause you have at heart and marvel at the fact that at your time of life you throw into your work so much energy and thought. There, however, my appreciation, I fear, stands.

Of course, verbally our objectives appear the same but when I look at our means, the difference seems to me to be unbridgeable. It may be that both of us being old and hardened are unable to see eye to eye. If you regard South Africa as an elongated part of the West, I have passed the best part of my life in the West. I have seen people, high and low, working with amazing speed and with the most modern machinery, the income of the commonest European labourer being higher than that of the American. Yet it was there that I learnt to recoil from their method and manner. They preyed upon the misery of the

<sup>1</sup> Mokshagundam Visvesvarayya(1861-1962); engineer and statesman; ex-Dewan of Mysore

Negro, holding him and his wife as beasts of burden. Things, therefore, that attract you do not attract me but rather repel me. Much as I would love to work as a humble co-worker side by side with you, I cannot.

Your detailed, patient replies<sup>1</sup> carefully prepared, fail to convince me. What is the use of taxing you further with my questions? Let me tell you that I claim to have been working schemes fairly successfully among the village population with well-knit organizations. Nearly four crores (as I can recall) have been distributed among the villagers, not as doles, but for solid work done—and this in the face of heavy odds. Had it not been for the opposition of the Government and their unreasoned wrath after the August of 1942, the said organizations would have shown greater results. But I cannot expect you with your Krishnasagar marvels to your credit even to look at my scheme. I can, therefore, only conclude by expressing my eagerness to follow not your scheme but your solid work and learn from it, if I see anything to learn.

I hope you are keeping perfectly well and fit.

*Yours sincerely,*  
M. K. GANDHI

SIR M. VISVESVARAYYA, K.C.I.E.  
UPLANDS, HIGH GROUND  
BANGALORE

From a copy: Pyarelal Papers. Courtesy: Pyarelal

## *122. LETTER TO CHIMANLAL N. SHAH*

*September 11, 1945*

CHI. CHIMANLAL,

I got your letter. Sushila must have arrived there. If Jajuji engages Ramprasad in place of Motilal Rathi and Ramprasad takes up the work, I will welcome it. I do not understand Ramprasad asking for still higher pay, but if Jajuji decides to increase it I will not object. I myself will not be able to decide in the matter. If Ramprasad undertakes to look after the construction of the building, will the couple stay there or continue to stay in the Ashram? This also will have to be decided by you.

<sup>1</sup> For Gandhiji's questions, *vide* "Letter to M. Visvesvaraya", 12-6-1945

I don't need further particulars about the sum of Rs. 5,000 received through Rasiklal. Permit it to be used for the Harijan work planned by Bapa. I have an impression that he suggested its being used in Kathiawar.

Now about Sharma. I have gone through the correspondence sent by you. Continue the correspondence and let me know the result. Chi. Kanaiyo has arrived. He broke his journey at Surat to see Sharda. He says that again she is having low temperature.

I think I have answered all the Points.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 10643

### *123. LETTER TO KRISHNACHANDRA*

POONA,

*September 11, 1945*

CHI. KRISHNACHANDRA,

I have your letter. Now that Sushilabehn is there, nothing is left for me to write.

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 4526

### *124. LETTER TO NARANDAS GANDHI*

POONA,

*September 12, 1945*

CHI. NARANDAS,

I got your letter and the statement. You will see that I have made many changes in the statement. I do hope that you will understand the reasons behind them. They do not violate the existing rules of the Charkha Sangh. Just now my advice to you is that you may follow the practice of offering 1\_ per cent discount to any member buying khadi worth Rs. 100 from the store which you are running or the stores which are being run under your supervision in Kathiawar. If the Charkha Sangh accepts this rule, it should decide to buy khadi only from the stores under the control of the respective branches. If,

instead, a member from Kanyakumari wants to buy khadi from a store under the Punjab branch, there will be a danger of extensive malpractices.

Your scheme does have my blessings, of course. I will, moreover, definitely send something with anybody from here going there.

Balasaheb Kher is engaged on the 2nd and the 3rd. He, therefore, cannot come. He has suggested the following names in his place. Narahari Parikh, Morarji Desai, Kaka Kalelkar, Dada Mavalankar. From among them Kaka Kalelkar is here. I met him. I think he will be able to give the maximum work. Narahari cannot be spared at all just now. He has taken upon himself a lot of work. Kaka can arrive there on the 1st and must return on the 4th. He will not, therefore, be able to undertake a long tour there. He has agreed to attend an important meeting in Bombay on the 6th.

You are entering your 60th year today, but according to me you should aspire to live for another 60 years still. You may, therefore, be said to have completed half the journey. Only today I read in a book that a man should aspire to live 150 years. Even if the millions could entertain such an aspiration, it would be meaningless, for the condition affixed is that the person concerned should spend all these years in service in the spirit of *yajna*, that is, without attachment. It is an extremely difficult job to practise non-attachment. But anybody who can cultivate it is sure to live up to 125, and you have the ability to cultivate it.<sup>1</sup>

*Blessings from*  
BAPU

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8629. Courtesy: Narandas Gandhi

## 125. LETTER TO SHRIKRISHNADAS JAJU

*September 12, 1945*

BHAI JAJUJI,

I am sending Narandas's statement and his letter along with this. Go through it and if you think that what he has stated is right, we should try to have such members from all over the country. I think it is almost impossible to implement what he has suggested regarding the Congress as we do not have the required atmosphere. If we

<sup>1</sup> *Vide* also the following item.

succeed in getting [enough] members we may be able to create the atmosphere. That is to say the Charkha Sangh has to impress the Congress by its own work. We have to devise the ways of gaining the strength to do so.

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 126. LETTER TO LORD WAVELL

NATURE CURE CLINIC,  
6 TODIWALA ROAD, POONA,  
September 14, 1945

DEAR FRIEND,

I am sorry that I have to worry you almost immediately on your return from London. My only excuse is that my mission is purely humanitarian.

Shri Haridas Mitra, an M.A. of the Calcutta University and the husband of Shri Subhas Chandra Bose's young niece<sup>1</sup>, aged 22 years, is under sentence of death over what appears to be an untenable ground. I have perused the petition for mercy by the uncle of the condemned as also of Advocate Carden Noad. I suggest that they furnish cogent grounds for the exercise of mercy. In any event the case for mercy becomes irresistible in that the war with Japan is over. It will be a political error of the first magnitude if this sentence of death is carried into effect. I rejoiced to learn that you had ordered postponement of execution till after consideration of the case by you on your return.

My attention was drawn to the case by the prisoner's wife as she has often sung at my prayer meetings when I had the honour of being a guest of Advocate Sarat Chandra Bose whom I am happy to learn the Government of India has ordered to be released.<sup>2</sup>

*Yours sincerely,*  
M. K. GANDHI

H. E. THE VICEROY  
THE VICEROY'S HOUSE  
NEW DELHI

*Gandhiji's Correspondence with the Government, 1944-47, pp. 46-7*

<sup>1</sup> Bela Mitra

<sup>2</sup> Replying to this on September 18, E. M. Jenkins, Private Secretary to the Viceroy, said that the case was "still being considered" by the Governor of Bengal and would "shortly" be submitted to the Viceroy.

*127. LETTER TO RANJITSINH HARBHAMJI*

POONA,  
*September 14, 1945*

BHAI RANJITSINHJI,

I have your letter. It is rather strange that often one cannot distinguish between a friend and a foe. Another strange thing is that you make yourself a foreigner by not writing in your mother tongue. Why are you deliberately ruining yourself ?

*Vandemataram from*

M. K. GANDHI

SHRI RANJITSINHJI HARBHAMJI  
RAVA VILAS  
RAJKOT  
KATHIAWAR

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

*128. LETTER TO SARASWATI GADODIA*

POONA,  
*September 14, 1945*

CHI. SARASWATI,

I have your long letter. Bhai Hiralal has written to me fully and so I know what he has to say. But he is extremely hot-tempered and I run away from hot-tempered people. That is why I do not interfere in his affairs. Lakshminarayanji<sup>1</sup> has sent the copies of the letters he has written to him. Why should I get involved? And so I shall only say that if you two follow what seems to you pure truth I shall be satisfied.

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 5629

<sup>1</sup> Lakshminarayan Gadodia, addressee's husband, was the Trustee and Treasurer of the nature-cure clinic run by Hiralal Sharma at Khurja.

*129. LETTER TO KRISHNACHANDRA*

POONA,  
*September 14, 1945*

CHI. KRISHNACHANDRA,

I have your letter. It is well that Munnalal and Prabhakar have gone 12 miles away. I hope they have not gone walking!

It is good that you are giving lessons to Hoshiaribehn. Babaji must be well. It is too bad about Mahars. If the condition worsens let me know.

*Blessings from*  
BAPU

[PS.]

We have to meet Pushpa's expenses. Whatever money is spent by her on that account should be paid back into her account.

We shall see about Kamle. Balkrishna had fever. He is better now.

*Blessings from*  
BAPU

From a photostat of the Hindi: G.N. 4527

*130. LETTER TO LAKSHMAN SINGH GELAKOTI*

POONA,  
*September 14, 1945*

BHAI LAKSHMAN SINGHJI,

The cloth you sent has reached Sevagram. It will come here later. It is good you have started spinning and weaving activity. You have my blessings.

*Blessings from*  
BAPU

LAKSHMAN SINGH GELAKOTI  
TEACHER, MIDDLE SCHOOL  
WADEDDINA  
ALMORA

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

### 131. LETTER TO DR. B. S. MOONJE

POONA,  
*September 14, 1945*

BHAI MOONJE,

I have your long letter. What is the point of my replying to it? Your views and mine are oceans apart. It is well that we can continue to be friends in spite of the differences. Why is your letter in English? Why not in Marathi or Hindustani?

*Yours,*  
M . K . GANDHI

DR. MOONJE  
BHONSLE MILITARY SCHOOL  
NASIK  
G. I. P. RAILWAY

From the Hindi original: C.W. 9763. Courtesy: Nehru Memorial Museum and Library

### 132. SPEECH AT PRAYER MEETING

POONA,  
*September 14, 1945*

This is a place for prayers and not for public meetings. By their foolish and improper behaviour, those who disturbed me and other occupants in the clinic have demonstrated that they did not come for prayer.<sup>1</sup> I know there are people who do not believe in the existence of God. I met them in England and there may be some here. They ask, 'Where is God?' and 'If there is God, why is there so much distress in this world?' But those who believe in God and prayers cannot show God. We expect that these prayers will have some effect on the minds of those who join us in the prayers.

I know you love your leaders and want to see and hear them. But it is wrong to force them to come out here after the hard work they have been doing or when they have left this place. You will have opportunity to see and hear them at other public meetings. I,

<sup>1</sup> Some people had created a scene the previous night for seeing Jawaharlal Nehru.

therefore, request you to observe discipline during and after prayers. How could we train ourselves for swaraj if we do not keep peace and behave in a disciplined manner?

*The Hindu*, 16-9-1945

### 133. LETTER TO NAWAB OF BHOPAL

(By hand through Chandu Shah)

POONA,  
September 16, 1945

DEAR NAWAB SAHEB,

Chandu has just given me your kind note. My sympathies with you in your loss.

I shall expect to hear from you whenever you think the time is opportune.

*I am,*  
*Yours sincerely,*  
M. K. GANDHI

H. H. NAWAB OF BHOPAL

From a copy: Pyarelal Papers. Courtesy: Pyarelal

### 134. LETTER TO JAIRAMDAS DOULATRAM

September 16, 1945

MY DEAR JAIRAMDASBHAI,

Bapu got your letter today. The telegram of course reached here the day before yesterday. He understands your inability to come here. Bapu says things will go well in regard to the marriage. About the election you may write to Sardar and decide.

You must have received my letter requesting you to compile a selection of Bapu's articles on the Hindu-Muslim [question]. It would please Bapu too if you could undertake this task. He says that Anand Hingorani will surely be willing to give you every possible help in this work.

*Yours,*  
AMRIT KAUR

From the Hindi original: C.W. 11059. Courtesy: Arjun Jairamdas

### 135. LETTER TO HARSHADA DIWANJI

September 16, 1945

CHI. HARSHADA,

You have not mentioned how many years you have completed. Whatever the number don't you have now so many years less to live ? From this point of view, we should mourn on our birthday. And if one gives blessings, one should do so to express the hope that, if the person has not fully known God in the years that have passed, he will spend the rest of his life in an endeavour to know Him.

Have you started learning the Urdu script? If not, why? I do not remember at all to have ever suffered, let alone suffered much.

*Blessings from*

BAPU

SHRI HARSHADABEHN DIWANJI

15TH ROAD

KHAR, BOMBAY

From a photostat of the Gujarati: C.W. 10225. Courtesy: Harshada Diwanji

### 136. LETTER TO MATHURADAS TRIKUMJI

September 16, 1945

I got your note. I remember the *bhajan* about 'Jadabharat'<sup>1</sup> because I used to hum it to myself in South Africa. But I cannot say whether it means the same thing to me as it does to you. Please, therefore, write and let me know.

According to the theory of nature cure, all diseases have one single original cause. If that is true, the statement that "my health is good in other ways" is meaningless. This letter is just to amuse you and myself and also to show you that I think of you every day.

[From Gujarati]

*Bapuni Prasadi*, p. 207

<sup>1</sup> A yogi, described in the *Bhagavata*, feigning stupidity so as to escape involvement in mundane matters

*137. LETTER TO CHAMPA R. MEHTA*

*September 16, 1945*

CHI. CHAMPA,

I have your letter. I understand what you say about the Red Bungalow<sup>1</sup>. It does not create a good impression on me. Doctor<sup>2</sup> had it built at his own expense, but since he has not left a deed, all of you are entitled to claim it as your property. What shall I say about Maganlalbhai<sup>3</sup>? I hope Sarala will fully recover.

CHANDRAKUNJ

JAGNATH PLOT

RAJKOT

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

*138. LETTER TO KRISHNAVARMA*

*September 16, 1945*

BHAI KRISHNAVARMA,

I am sending your letter<sup>4</sup> to Sushilabehn. You have rightly understood the problem of cremating the dead but yours is an old method. Somebody has to devise a new method. This should not be beyond the sphere of nature cure. How to dispose of dead bodies at a place where water comes up after a little digging and wood is not available? We have to go deep into the matter. Come after the A.I.C.C. meeting.

KRISHNAVARMA

NATURE CURE HOSPITAL MALAD

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

*139. LETTER TO JAMSHEDJI N. MEHTA*

*September 16, 1945*

BHAI JAMSHEDJI,

I have your wire. What you say is right but the question is not so easy as you think.

JAMSHEDJI NASSERWANJI MEHTA

KARACHI

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Near Sabarmati Ashram

<sup>2</sup> Dr. Pranjivandas Mehta and his youngest son

<sup>3</sup> *ibid*

<sup>4</sup> This was presumably in reply to Gandhiji's letter dated September 10 to the addressee; *vide* "Letter to Krishnavarma", 10-9-1945

*140. LETTER TO KANU GANDHI*

*September 16, 1945*

CHI. KANAM,

I have your letter. I am glad to know that you are going to Vinoba. Learn Sanskrit well and of course Urdu also. Don't spoil your health by trying to go too fast.

*Blessings from*

BAPU

SHRI KANU GANDHI  
C/O SHRI RAMDAS GANDHI  
KHALASI LINES  
NAGPUR

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

*141. LETTER TO BENARSIDAS CHATURVEDI*

*September 16, 1945*

BHAI BENARSIDAS<sup>1</sup>,

Your letter has pained me. But it is not proper to resign on that account. Merely giving up sugar, etc., will not do. Acquiring control over the mind is quite another matter.

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 2517

*142. LETTER TO KHWAJA SAHEB*

POONA,

*September 16, 1945*

JANAB KHWAJA SAHEB,

I have your letter of the 7th instant. Maulana Saheb told me that you had written a similar one to him also. Maulana Saheb will do the needful in the matter but all the same I am thankful to you for writing to me in such detail.

*Yours,*

M. K. GANDHI<sup>2</sup>

From the Urdu original: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Editor of *Vishal Bharat* and writer; worked with Totaram Sanadhya and C. F. Andrews for the welfare of Indians settled abroad

<sup>2</sup> The subscription is from a copy in Hindi available in Pyarelal Papers.

### 143. NOTE TO AMRIT KAUR

September 17, 1945

How are you today? Your obstinacy is harmful. This is the place where it is likely that your throat trouble might go. Any way Dinshaw should be tried. He won't do any injury. No medicine will have to be swallowed. "Pride goeth before destruction and haughtiness before a fall", whatever that may mean.

From the original: C.W. 4165. Courtesy: Amrit Kaur. Also G.N. 7801

### 144. LETTER TO MUNNALAL G. SHAH

POONA,

September 17, 1945

CHI. MUNNALAL,

I got your letter. You raise ridiculous objections. You yourself have admitted that you write long letters. I drew your attention to it merely to correct you.

There is no question of my being offended. I had read the portion regarding Parnerkar, I had no comment to make on it. Something can be done only after I return there. I have in any case written to Parnerkar.<sup>1</sup> I myself feel confused.

You yourself told me that you speak too much. You lose patience and get angry. If you forget this fact, how will you be able to reform yourself? You work hard enough, but spoil everything by speaking too much. Won't you admit this? What matters in the prayer is the tune. It is a matter of common sense as to what should be done when your voice is not in tune with that of others or the voices of others are not in tune with yours. Praying therefore is not the remedy. The question is of knowing the tune.

Go on serving. I learnt much from the cholera. Let others also do the same.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 8433. Also C.W. 5598. Courtesy: Munnalal G. Shah

<sup>1</sup> Vide "Letter to Y. M. Parnerkar", 29-8-1945

*145. LETTER TO RAMNARAYAN CHOWDHARY*

*September 17, 1945*

CHI. RAMNARAYAN,

I have your letter and also the one to Rajkumari. I see that from all quarters and in every way you got only injustice. Have you ever paused to think that when we seem to suffer injustice from all quarters, the weakness may really be our own, viz., of seeing wrong in others? Did you take up *goseva* only because of Jamnalalji or me and not for your own sake? Your faith seems superficial. May you all stay well. It is good that you are yourself teaching the girls.

*Blessings from*  
BAPU

SHRI RAMNARAYAN CHOWDHARY  
SHRI ANAND COTTON MILL  
NEAR SARASPUR DARWAJA  
AHMEDABAD

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

*146. LETTER TO KRISHNACHANDRA*

*September 17, 1945*

CHI. KRISHNACHANDRA,

I have your letter. Rajkumari and Shantabehn have come.

Let the committee decide about chillies. It seems right to give chillies to those who stay in the Ashram without being its members or to those for whom the doctor may recommend it. Chi. Kailas<sup>1</sup> has come to observe all the rules of the Ashram. She should not desire to break them. It is another matter if the doctor recommends it on grounds of health.

There should be no compulsion at all.

There is no letter from Parnerkarji so far.

Balkrishna cannot be said to be out of the wood yet.

*Blessings from*  
BAPU

From a photostat of the Hindi: G.N. 4528

<sup>1</sup> Kailas D. Master

*147. LETTER TO PRITHVI SINGH AZAD*

*September 17, 1945*

BHAI PRITHVI SINGH,

I have read your letter<sup>1</sup> from beginning to end. Even though the signature is yours the language is not yours. Nor is the handwriting yours. I have already written to Joshiji<sup>2</sup>. I cannot go into the facts. I shall-do as God prompts me.

*Yours,*

M. K. GANDHI

[PS.]

You say you have showed the letter to Nathji<sup>3</sup>. Let him write to Kishorelalbai if he can testify to the facts. He would probably investigate and if Nathji wants it, I feel he would certainly do it.

M. K. GANDHI

From a photostat of the Hindi: G.N. 5655. Also C.W. 2966. Courtesy: Prithvi Singh Azad

*148. LETTER TO VINA CHATTERJEE*

*September 17, 1945*

CHI. VINA,

I have your letter. You will have to wait for your mother's sake. I remember to have already written to you. If not, it may be due to oversight. I feel your going to Calcutta is a waste but your heart is there and, if Sailen bears the expense, you can go. Maybe, it would be better if you went after your marriage. I won't be able to help you in this. I hope you are all right.

*Blessings from*

BAPU

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Defending the policy of the Communist Party of india

<sup>2</sup> P. C. Joshi; *vide* "Letter to P. C. Joshi". 8-9-1945

<sup>3</sup> Kedarnath Kulkarni

*149. LETTER TO HOSHIARI*

*September 17, 1945*

CHI. HOSHIARI,

I hope you and Gajraj are well. I am glad you are doing good work. Does Gajraj know how to write? He should do every day some writing, reading and spinning. And whatever he does, he should do well.

*Blessings from*

BAPU

ASHRAM SEVAGRAM

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

*150. LETTER TO ANUGRAH NARAYAN SINGH*

*September 17, 1945*

BHAI ANUGRAHBABU,

I have your letter. I will use the medicine when it comes. If the medicine is so effective you must say how it is made. It is dharma not to make a business out of it.

*Blessings from*

BAPU

ANUGRAH NARAYAN SINGH

KADAM KUAN

PATNA, BIHAR

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

*151. LETTER TO BALVANTSINHA*

*September 17, 1945*

CHI. BALVANTSINHA,

I have your letter. I have time only to acknowledge it. I continue to get letters from Hoshiari. She is fine. You must be well.

*Blessings from*

BAPU

SHRI BALVANTSINHA

KISAN ASHRAM

P. O. BAHADARABAD, *via* JWALAPUR

U. P.

From a photostat of the Hindi: G.N. 1967

*152. LETTER TO MIRABEHN<sup>1</sup>*

*September 17, 1945*

CHI. MIRA,

Just to say I have your letter,  
Love.

BAPU

From a photostat: G.N. 1967. Also Pyarelal Papers. Courtesy: Pyarelal

*153. LETTER TO P. RAMAMOORTHY*

*September 19, 1945*

DEAR RAMAMOORTHY,

I have your letter. I must not argue with you. If the Congress exploits Harijans instead of serving them, the Congress will have to pay dearly for it. I believe in the universal law that the exploiter digs his own grave.

*Yours sincerely,*

M. K. GANDHI

SHRI PAMU RAMAMOORTHY

CHEDILAPORE

RAMARAOPETA, COCANADA

From a copy: Pyarelal Papers. Courtesy: Pyarelal

*154. LETTER TO NARANDAS GANDHI*

*September 19, 1945*

CHI. NARANDAS,

I like the above statement. I feel that swaraj lies in its complete observance.

This is in reply to your postcard, for publication with the statement or below it.

I will of course send something<sup>2</sup> with Kakasaheb.

*Blessings from*

BAPU

[PS.]

Kanaiyo is in Bombay. I hope you have recovered.

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8630. Courtesy: Narandas Gandhi

<sup>1</sup> This is a postscript to the letter to Balvantsinha, *vide* the preceding item.

<sup>2</sup> For the Charkha Jayanti

*155. LETTER TO GAJANAN NAIK*

*September 19, 1945*

CHI. GAJANAN,

I have your letter.

I cannot take Kamath with me. I will not be able to help him.

*Blessings from*

BAPU

SHRI GAJANAN

MAGANWADI

WARDHA, C. P.

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

*156. LETTER TO PRABHAVATI*

*September 19, 1945*

CHI. PRABHA,

You are silly. What was so private in your letter? My plans are a little uncertain. For the present stay on there and read what you can. Let me know what you read. I intend to go to Bengal in October. Meet me then. In the mean time I am sure you will continue to write to me. See that you keep in good health. You must serve on the Kasturba Committee.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 3582

*157. A NOTE*

*September 19, 1945*

Following the saying that “Where there are no trees the castor-oil-plant is held supreme”, I welcome this scheme.

M. K. GANDHI

From a photostat of the Gujarati: G.N. 4089

<sup>1</sup> The letter is in the Devanagari script.

158. A NOTE<sup>1</sup>

September 19, 1945

I hope people will respond to this appeal.

M. K. GANDHI

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

159. LETTER TO SHYAMLAL

POONA,

September 19, 1945

BHAI SHYAMLAL,

I got your letter of the 7th instant a few days ago. In one of the circulars I see that people have been asked to send their replies by the 21st or 22nd September at the time of the Committee's meeting. If the pamphlet was to be sent only after you got my reply, then the time is over. Till today I have not been able to read the pamphlet. And even if I had sent my reply, I think it would have been impossible to send the circulars to all the Provinces and get their replies in time. How can we work in such haste? And it is almost impossible for me to send my reply by return of post. At times I could reply to brief letters but not always. What shall we do in such a situation? It would be better not to wait for my permission for what is to be done urgently and in case it is imperative to have my permission I should be informed telegraphically. Then perhaps it would be possible for me to keep the reply ready.

I have gone through all the circulars. I think there is no need for any amendment. If the circulars are not sent as yet, change the dates and send them out and they should be placed before the Committee's next meeting or a copy should be sent to all after getting the reply.

Yesterday I got Suchetabehn's letter. I am enclosing it. It should be kept in the office and a copy should be sent to Bapa. It would be better that she gives us a trial and we give her a trial for three months. And later on she can stay permanently if she is prepared to. She can keep travelling between Allahabad and Wardha. I don't find any

<sup>1</sup> Gandhiji wrote this under an appeal for the Harijan Industrial School fund after revising it.

objection to that. Just now there is no need to fix any salary for her. She has gone to Bombay today. She will meet Bapa there.

I am sending back all the circulars. They may be of some use there.

*Blessings from*

BAPU

SHRI SHYAMLAL  
KASTURBA SMARAK  
WARDHA

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

### 160. LETTER TO SUSHILA NAYYAR

*September 19, 1945*

CHI. SUSHILA,

It is 9 p.m. just now. But let me write a few lines. I am busy the whole day, except for massage and so on. I am going to Bombay tomorrow night. Shall be back here after staying there for three days.

Your letter is good. The description is vivid. Never mind if we get no help from the Government. Hire a car if it is necessary. We shall see later about buying a car or a lorry.

Pyarelal is the same. What can I add to what you already know?

*Blessings from*

BAPU

DR. SUSHILA NAYYAR  
WARDHA

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 161. CABLE TO "THE TIMES"<sup>1</sup>

*September 21, 1945*

NEVER MADE ANY PUBLIC STATEMENT ABOUT ATOMIC BOMB.

GANDHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> In a cable dated September 19, 1945, from London The Times had sought confirmation of the following report: "Mahatma Gandhi gave message endorsing use of atomic bomb in view fiendish attitude Japanese towards helpless Chinese, Indian prisoners."

## 162. LETTER TO AMRABAPA<sup>1</sup>

BIRLA HOUSE BOMBAY,  
*September 21, 1945*

DARBARSHRI,

I got your letter. I also received the sum of Rs. 51 (Rupees fifty-one only). I will give it to Dr. Dinshaw to use it for a charitable purpose.

I have a faint recollection of having met yours father. I wish you complete recovery.

*Blessings from*

M. K. GANDHI

From the Gujarati original: C.W. 10228. Courtesy: Gajanan Joshi

## 163. LETTER TO KAILAS D. MASTER

BIRLA HOUSE,  
MOUNT PLEASANT ROAD  
BOMBAY,  
*September 21, 1945*

CHI. KAILAS,

I got your letter just as I reached Bombay. Your handwriting is good but not clear enough to be read easily. If you write slightly bigger letters and do not mix them up, it will be easier to decipher.

You cannot ride on two horses. A family cannot run properly if all the children stay with the parents all the time. When children grow older, they have to go out for earning, studying or serving. And when they go out, they have to forget their old and ailing parents. So why do you feel unhappy for what is inevitable? When your parents sent you out, they and you yourself must have thought not only that your duty was to serve your parents, but that it was time that you started earning and lessened their burden. That is exactly what you are doing. It is good that you are doing all your work and slowly learning everything. You will bring credit to yourself, your parents and the Ashram if you settle down there, stop worrying and take care of your health.

I am very happy to know that you wanted to have chillies but gave them up on your own. I know that some people are so much

<sup>1</sup> Ruler of Thana Devli, a State in Kathiawar

used to chillies that they would rather die than give them up. This shows that taking chillies is not a good habit. In India it so happens that the poor cannot afford anything else and they add a few chillies and salt to the *rotla*<sup>1</sup> to somehow make it digestible. To conclude from this that all must take chillies is sheer ignorance. When a person takes all kinds of food including *rotlas* as well, the latter cannot be regarded as part of his diet. On the contrary they may be superfluous and might even prove to be harmful.

*Blessings from*

BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 164. LETTER TO KRISHNACHANDRA

*September 21, 1945*

CHI. KRISHNACHANDRA,

I arrived here at 4 o'clock today. I have your letter.

When a person takes beer with two per cent alcohol content and is forbidden to take whisky with 75 per cent alcohol content, can I ask why beer and why not whisky? You must see also that when we drink lemonade or eat things with some alcohol content in them nobody says that we are taking alcohol. Equate chillies with whisky and then consider if chillies can go with turmeric or coriander. Taking spices does not mean consuming all kinds of spices. There is said to be a lot of difference between green chillies and red chillies. It is surprising that all these simple things have escaped your attention. Whatever spices we give, like turmeric, black pepper, coriander, etc., are given on doctor's recommendation and on grounds of health. Even so, who can prevent anyone from eating for taste, and how can it be done? Have you not heard that a Vaghari<sup>2</sup> woman used to relish greatly a two-day stale *bajra* chapati without ghee, but when she was given *kheer*<sup>3</sup> and wheat *halwa*<sup>4</sup> to eat every day she started shrinking and fell ill in the end. Shall we then say that this Vaghari woman had conquered her palate and subsisted on dry bread, chillies and salt? What else should I write?

<sup>1</sup> Chapati made from *baejra* or *jowar* flour

<sup>2</sup> Name of a backward community

<sup>3</sup> Sweet preparations

<sup>4</sup> *ibid*

Why did you not ask me till today about taking chillies on grounds of health? Of course we do let Shakaribehn have chillies willingly. But how can we give it to others? The reason is not that chillies have no good qualities at all. They certainly have some medicinal value. But chillies have no place in a hospital except as a “pain-killer” which is an extract of chillies. In the Ashram we neither take nor give anything merely for taste. But we do not ask everybody whether they relish what they eat and if they do so they should leave the Ashram. If we take this view, none but animals and birds will be left in the Ashram.

Kamle should somehow calm down and improve his health.

I have already written about Purnachandraji. While living in the Ashram everyone has to observe *brahmacharya*. I did not know about Ramprasadji. But I was under the impression that Ramprasad’s house was a little away from the other houses of the Ashram. Niamat’s room was also there but she was never asked whether she wanted to observe *brahmacharya*. But I had thought that Ramprasad had not come to live in the Ashram like Niamat. However, when I came to know that the manner in which they lived they could even produce children I was perturbed. Besides others this is the strongest reason for one to leave the Ashram. His having a separate kitchen also used to irk me. But since this had been allowed in the case of others I could not be too insistent in dissuading him.

It is not enough to assume that Purnachandraji must be observing *brahmacharya* while staying in the Ashram. It is necessary to ask him clearly.

I hope to go to Poona from here on the 24th.

Blessings from  
BAPU

From a photostat of the Hindi: G.N. 4529

### 165. SPEECH AT PRAYER MEETING

BOMBAY,  
September 21, 1945

Addressing a few words to the gathering which had waited patiently for prayer time, Gandhiji said that he had taken permission from his doctors to offer prayer under a shelter.<sup>1</sup>

<sup>1</sup> Gandhiji had been advised complete rest on account of a mild attack of influenza. He had not been able to attend the A.I.C.C. meeting.

Asking for contributions to the Harijan Fund, Gandhiji said that it would please him more if people came forward with hand-spun yarn instead of cash. He would prepare cloth out of this yarn and sell it to them as that would bring more money. He said Bombay was the first city to contribute yarn. He hoped the citizens would continue this practice.

*The Bombay Chronicle, 22-9-1945*

### *166. LETTER TO AMRIT KAUR*

BIRLA HOUSE, BOMBAY,  
*September 23, 1945*

CHI. AMRIT,

I have been worrying myself the whole day long over your illness, all the more because I cannot come to you. And now I see that you cannot come to Poona tomorrow. Tell me unreservedly what you will have me to do.

Your obstinacy is remarkable and it is responsible for your suffering. But of that nothing just now. I dare mention this just now so that you might remember this when you are well enough and shed it without ado as you have done in everything else. If you cannot write just pass your answer.

Love.

BAPU

From the original: C.W. 4166. Courtesy: Amrit Kaur. Also G.N. 7802

### *167. LETTER TO SANATKUMAR K. JOSHI*

*[Before September 24, 1945]<sup>1</sup>*

BHAI SANATKUMAR,

I have your letter. What you say is like a bad workman quarrelling with his tools. If it is true that we can attain swaraj through khadi you should, by taking some trouble, prepare fine slivers. But if you find it difficult to do even that much, we cannot achieve swaraj through ahimsa. It would be no loss either to the country or to the cause of khadi if those who lacked this zeal left khadi alone. As

<sup>1</sup> According to the source this was written after September 19 and before September 24.

regards your education, you should do what your elder brother says.

SANATKUMAR K. JOSHI  
JAMIATRAMNI KHADKI  
BROACH

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 168. FOREWORD<sup>1</sup>

Dr. Bharatan Kumarappa has, in his pages on “Villagism”, a new word coined by him, furnished the lay reader and the village worker, not conversant with books on economics, a comparative and historical study of the modern movements known as Capitalism and Socialism, not excluding Marxism and Communism, and has earnestly, and I think convincingly, shown, amongst other reasons advanced by him, that the past two wars of our generation have proved the utter bankruptcy of such economic orders. Incidentally, the wars seem to me to have proved the bankruptcy of war, meaning in forcible and naked language violence, which is not less because it is organized by States reputed to be civilized. Whether non-violence will effectively replace violence for keeping the peace of the world remains to be seen. Certain it is that mankind, if it continues along its mad career of exploitation of the weak by the strong, must rush to annihilation foretold in all religions. Dr. Bharatan Kumarappa shows that “Villagism” as it is being attempted in India, based as it is on truth and non-violence, is well calculated to avert the doom. If the reader is interested in the life-saving process, he must turn to the instructive pages written by Dr. Bharatan Kumarappa during his recent imprisonment.<sup>2</sup>

M. K. GANDHI

POONA, September 24, 1945

*Capitalism, Socialism or Villagism?*

<sup>1</sup> To *Capitalism, Socialism or Villagism ?*

<sup>2</sup> He Was arrested in 1942 and released in January 1945.

169. LETTER TO E. M. JENKINS

BIRLA HOUSE,  
MOUNT PLEASANT ROAD, BOMBAY,  
September 24, 1945

DEAR SIR EVAN,

I have to thank you for your letter of 18th instant in reply to my letter<sup>1</sup> about the prisoner Shri Haridas Mitra. I shall await further reply about the case.

*Yours sincerely,*  
M. K. GANDHI

SIR EVAN M. JENKINS, K.C.S.I.  
THE VICEROY'S HOUSE  
NEW DELHI

*Gandhiji's Correspondence with the Government, 1944-47, p. 48*

170. LETTER TO KANCHAN M. SHAH

September 24, 1945

CHI. KANCHAN,

You seem to have again fallen seriously ill. Get well fully. It is good that Dr. Lilavati is there.

If you feel better, write to me. Get well soon.

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 8263. Also C.W. 6987. Courtesy: Munnalal G. Shah

171. LETTER TO MUNNALAL G. SHAH

September 24, 1945

CHI. MUNNALAL,

What you have reported is a very serious matter. We cannot steal an idol, nor can we hide the fact. Chi. Barin must understand this. We should humbly admit the fact before the village people. This is my

<sup>1</sup> Vide "Letter to Lord Wavell", 14-9-1945

[opinion. . . Do]<sup>1</sup> as Chi. Kishorelal advises. From here I can only express my opinion.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 8429. Also C.W. 5599. Courtesy: Munnalal G. Shah

*172. LETTER TO MATHURADAS TRIKUMJI*

*September 24, 1945*

It hurts me that I shall be leaving this time without seeing you. But in my present weak condition it is best not to go anywhere. I was very happy to learn that your health is better now. I think I will soon regain strength.

[From Gujarati]

*Bapuni Prasadi, p. 207*

*173. LETTER TO KRISHNACHANDRA*

BOMBAY,

*September 24, 1945*

CHI. KRISHNACHANDRA,

I have your letter. You should act in the case of Shastriji along the lines you have indicated regarding Vinoba.

It is sad about Kanchanbehn. Also about Dr. Mahodaya. I am getting ready to catch the train.

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 4530

*174. LETTER TO AMTUSSALAAM<sup>2</sup>*

ON WAY TO POONA,

*September 24, 1945*

CHI. A. SALAAM,

I got your letter, as also the khadi. What will it matter if you are

<sup>1</sup> A portion is illegible in the source.

<sup>2</sup> The letter is in the Devanagari script.

not with me on the 2nd October. All those who do my work are with me even though they are physically away. Aren't you doing my work there? You will, moreover, be awaiting my return. Isn't that enough? Get well soon.

I am fully recovered now. Do not worry about me. Rajkumari has fallen ill. Just now she is better. She is with me in the train. Zohra is in Poona.

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 501

### *175. LETTER TO SATIS CHANDRA DAS GUPTA*

ON WAY TO POONA,  
*September 24, 1945*

CHI. SATIS BABU,

I hope you are all right. I have had talks with Prafulla. I may reach there on 2nd November. I shall be having a talk with Sarat Babu. He is coming to Poona. I hope all of you are well.

*Blessings from*  
BAPU

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

### *176. LETTER TO DHIRENDRA N. CHATTERJEE*

ON WAY TO POONA,  
*September 24, 1945*

CHI. DHIREN,

Yesterday I got your letter. I only wish that everything is all right with you. Give up your forgetfulness. Sodepur<sup>1</sup> is a big educational centre for you. I hope to reach there around November 2. Abha, Kanu and others will be with me.

*Blessings from*  
BAPU

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Khadi Pratishthan at Sodepur, founded by Satis Chandra Das Gupta

177. LETTER TO SHARDA G. CHOKHAWALA

POONA,  
September 25, 1945

CHI. BABUDI,

On reading about the rains there, my thoughts flew to you as if I did not care for the others. Despite every effort to cultivate non-attachment, such things do happen sometimes. I hope you are well. You need not write. It will suffice if Chi. Gordhandas drops a postcard. The poor must have been rendered homeless.

Blessings from  
BAPU

From the Gujarati original: 10060. Courtesy: Sharda G. Chokhawala

178. LETTER TO SITARAM PURUSHOTTAM  
PATWARDHAN

September 25, 1945

BHAI APPA,

I have your letter. I read the description of the Ganga flowing near Rajapur. Keep me informed about what is going on. If the *pandas*<sup>1</sup> can be influenced by public opinion the case would not go to the court. But if public opinion is of no avail, you must put up a proper defence. If our case is weak, we should not defend it just for the sake of defence. It often happens that morally we are right and if by defending our case our position becomes clearer, in spite of realizing that we will lose in the end, it becomes our dharma to defend it. I have done this quite often and succeeded also. That is why I am putting this before you. I hope Dadasaheb<sup>2</sup> will reach there in time. I do agree with you about the defects you have pointed out, but it is possible that the leaders don't. At least not all of them. But you have every right to include all those things as defects. I would do so. Now first of all, send all the questions in brief, in Urdu script to Maulana. I think he will send a reply. Let him know your position. After waiting

<sup>1</sup> Priests who officiate at religious ceremonies

<sup>2</sup> G. V. Mavalankar (1888-1956); Speaker, Legislative Assembly, Bombay (1937-45); Speaker, Lok Sabha (1947-56)

for sufficient time for a reply, place the questions in public. Do ask Deo's<sup>1</sup> opinion. The whole thing has to be clarified.

*Blessings from*  
BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

*179. LETTER TO MRS. SHUKLA*

*September 25, 1945*

DEAR SISTER,

Chi. Nirmala had come to see me. She told me that you had had a fall and were bed-ridden. I was sorry to learn this. You must be older than I. Get someone to write to me about your health.

*Pranams from*  
MOHANDAS

MRS. SHUKLA  
BARRISTER SHUKLA'S BUNGALOW  
RAJKOT  
KATHIAWAR

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

*180. LETTER TO SUSHILA NAYYAR*

*September 25, 1945*

CHI. SUSHILA,

As I feel stronger after dinner, I am writing this. I hope you will return soon after completing your work there. Except for weakness, there is nothing.

*Blessings from*  
BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

*181. LETTER TO RANI RAJWADE*

*September 25, 1945*

DEAR SISTER,

I just cannot imagine you in widowhood. Raja Saheb passed

<sup>1</sup> Shankarrao Deo; member, A.I.C.C. and Congress Working Committee

away so suddenly. I have faith in your composure. God will give you forbearance. You should emulate Ramabai Ranade<sup>1</sup>.

*Blessings from*

BAPU

RANI RAJWADE

POONA

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

### *182. LETTER TO ANAND SUNDARAM*

POONA,

*September 26, 1945*

CHI. ANAND,

I have your letter. It would not be right to argue that just because I went to England all others should. Should others repeat all mistakes that I have committed? I don't believe that you can serve India better by studying abroad. To think this is sheer ignorance. To feel that education abroad is the best betrays ignorance.

I do not give my blessings to those who wish to study abroad.

*Blessings from*

BAPU

SHRI ANAND SUNDARAM

KRISHNAKUTIR

BENARES HINDU UNIVERSITY

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> (1862-1924), wife of Mahadev Govind Ranade; President of Seva Sadan at Bombay and Poona; worked in Central Relief Committee in 1921; led the movement demanding women's franchise

*183. LETTER TO V. A. SUNDARAM*

POONA,  
*September 27, 1945*

CHI. SUNDARAM,<sup>1</sup>

What a good thing your sister has passed away painlessly! We must all join her, some soon, some late.

Love.

BAPU

SHRI SUNDARAM  
KRISHNAKUTIR  
P. O. BENARES HINDU UNIVERSITY

From the original: C.W. 10523. Courtesy: S. R. Venkataraman

*184. LETTER TO S. RAMANATHAN*

*September 27, 1945*

DEAR RAMANATHAN,

I have read your letter. You do not want me to argue with you.

*Yours sincerely,*

BAPU

SHRI S. RAMANATHAN  
9 BROADWAY,  
MADRAS

From a copy: Pyarelal Papers. Courtesy: Pyarelal

*185. LETTER TO V. S. SRINIVASA SASTRI*

*September 27, 1945*

MY DEAR BIG BROTHER,

I shall treasure your gift. I have read the Preface<sup>2</sup>. What is there to offend me? Jagadisan is right in what he writes. But why could he

<sup>1</sup> The superscription is in Tamil.

<sup>2</sup> To *My Master Gokhale*, a collection of the addressee's writings and speeches on Gopal Krishna Gokhale, compiled by T. N. Jagadisan

not avoid errata even in a book of 147 pages?

Hoping you are well and with love,

LITTLE BROTHER

THE RT. HON. V. S. SRINIVASA SASTRI  
SWAGATAM  
MYLAPORE, MADRAS

From a copy: Pyarelal Papers. Courtesy: Pyarelal

### 186. LETTER TO SITA GANDHI

September 27, 1945

CHI. SITA,

You write in bold and distinct characters and therefore they look beautiful. Never mind if writing thus takes more time. Ultimately that won't take much time.

You must not fail. Do come to me after your examination is over. You must not let the examination weigh on your mind. Why should it when you have worked hard?

Arun<sup>1</sup> and Ila<sup>23</sup> are quite cheerful. Arun is still quiet but Ila makes up for it.

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 4956

### 187. LETTER TO DAHYABHAI M. PATEL

September 27, 1945

BHAI DAHYABHAI,

I have your letter. My advice to you is that you should save the money you would spend on coming here and use it for service.

*Blessings from*  
BAPU

SHRI DAHYABHAI PATEL  
C/O SHETH JAMNADAS ADKIA  
211-13 KALBADEVI  
BOMBAY-2

From the Gujarati original: C.W. 2714. Courtesy: Dahyabhai H. Patel

<sup>1</sup> Brother and sister of the addressee

<sup>2</sup> *ibid*

*188. LETTER TO KRISHNAVARMA*

*September 27, 1945*

SHRI KRISHNAVARMA,

We waited a long time for you in Bombay. Now come over whenever you can.

*Blessings from*  
BAPU

DR. KRISHNAVARMA  
NATURE CURE HOSPITAL  
P. O. MALAD  
BOMBAY

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

*189. LETTER TO MAGANBHAI P. DESAI*

*September 27, 1945*

CHI. MAGANBHAI,

Your letter. As I feared it might rain, I had told Chi. Amritlal what to do. So I am doing nothing more. Go even now if you can.

*Blessings from*  
BAPU

SHRI MAGANBHAI DESAI  
GUJARAT VIDYAPITH  
AHMEDABAD  
B. B. & C. I. RLY.

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

*190. LETTER TO N. VYASTIRTH*

*September 27, 1945*

BHAI VYASTIRTH,

I have your letter. Your spinning activity is laudable. Go on increasing it, learn all the processes preceding spinning.

*Blessings from*  
BAPU

SHRI N. VYASTIRTH  
840 SULTAN BAZAAR  
HYDERABAD, DECCAN

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

## 191. LETTER TO NARANDAS GANDHI

September 28, 1945

CHI. NARANDAS,

As Kakasaheb is going there, he himself may be regarded as my message. Still I shall say this: The *yajna* this time is of a different character. Yarn is taking the place of gold and silver coins. In other words, labour takes the place of currency and claims equality with it. If this new practice is kept up and spreads, it will have effects too far-reaching to be estimated. In this there should be no place for fraud or untruth. Even the best of plans are ruined if they are mixed with fraud or untruth.

*Blessings from*  
BAPU

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8631. Courtesy: Narandas Gandhi

## 192. LETTER TO CHIMANLAL N. SHAH

September 28, 1945

CHI. CHIMANLAL,

I enclose herewith Chi. Parnerkar's letter and also that of Chi. Kishorelal. Both are worth thinking over. The subject matter in each is different and yet the same. Everyone, that is to say, all the institutions there should ponder over K's letter. How did a saintly person like Kishorelal, working under Parnerkar, accept defeat? Do not get muddled. Leave the letter aside if you are unable to make head or tail of it. Everyone will not benefit by reading it. Only you three should read it. Write to me if you can think of something after some consultations; otherwise forget about it. Give it up if too much time is consumed in discussion. Naraharibhai is the secretary of the Committee, so he should think over both the letters: 1. Should the institutions be kept separate? Will that be possible now? (The subject matter of K.'s letter.) 2. Can't two neighbours live in amity? They may cultivate the land separately and have their cattle, fruit trees, and water supply separate. (The subject matter of Parnerkar's letter.)

Yesterday there was a letter from Gordhandas. It seems Sharda is cured of the fever. She had both typhoid and malaria. I have written about the need for being careful in the matter of diet.

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 10645

*193. LETTER TO KANJI J. DESAI*

*September 28, 1945*

BHAI KANJI,

I have your letter. I am doing what I can from here. I can very well understand your feelings as a father. But God alone is the true Protector of you, me and Pushpa, so let us take refuge in Him. There is no doubt that you will be able to find a suitable husband for your younger daughter.

KANJI JETHABHAI DESAI  
OLD HANUMAN LANE, SECOND CROSS LANE  
ROOM 4, SECOND FLOOR  
RAJDAS CHAWL  
BOMBAY

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

*194. LETTER TO SHASHIKANT R. MEHTA*

*September 28, 1945*

CHI. SHASHI<sup>1</sup>,

I have your letter. I read Doctor's unsigned will also. There is no need for my permission at all. Under the law neither myself nor the Ashram has any right.<sup>2</sup> So you are free to do what you like.

I have already told Maganbhai enough. Now the ball is in your court. I am glad to know that these days Chi. Ratilal is at home. I hope he is all right.

SHASHIKANT MEHTA  
CHANDRAKUNJ  
JAGNATH PLOT  
RAJKOT

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Son of Ratilal Mehta

<sup>2</sup> Presumably the reference is to the Red Bungalow; *vide* "Letter to Champa R. Mehta", 16-9-1945

*195. LETTER TO DUNCAN GREENLEES*

POONA,  
*September 29, 1945*

MY DEAR DUNCAN,

I was delighted to have your letter through Dr. Raju. Of course I will see him. There is a ring of despair running through your note. I do not like it. After all, you are a man of God and there can be no such thing as a note of despair for such.

Do come to me as soon as you find me finally settled down. Just now I am in a sanatorium, as you see. Then, if all goes well, I go to Madras in December and from there probably to the Frontier province. After that I shall settle down in Sevagram.

Send me your manuscript. I shall see it and if it appeals to me, I shall get it published.

Love.

BAPU

PROF. DUNCAN GREENLEES  
BHIMLIPATAM, VIZAG DISTRICT

From a copy: Pyarelal Papers. Courtesy: Pyarelal

*196. LETTER TO BASSIC*

*[September 29, 1945]<sup>1</sup>*

DEAR BASSIC,

Many thanks for your letter and draft. You have correctly guessed my age. I did not know your good father-in-law was dead. So shall we all one day. I hope you are all keeping well. Amtul Salaam is working for khadi in Bengal. What work of service are you doing? You have not given me your full name. Nevertheless I hope this will reach you.

P. O. DEHENNU *via* KHANNA  
LUDHIANA DISTRICT

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> The letter is found among those of September 29, 1945.

*197. LETTER TO PUSHPA K. DESAI*

POONA,  
*September 29, 1945*

CHI. PUSHPA,

I have had no letter from you recently. I am sending with this a letter from your father. Just now he is not likely to trust you. But that should not hurt you. When you have proved your freedom from worldly desires his present unhappiness will turn into happiness and you will be a credit to everyone.

I like your going for a couple of days to Vinobaji. Please remember that that alone is a true vision of Lord Krishna which is attained through pure service. Take care of your health. Take every step calmly and after careful thought. Use your intelligence in whatever public work you undertake. Write to your father from time to time. If you write to anybody else, do so either through him or through me.

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 9265

*198. LETTER TO SUMITRA GANDHI*

*September 29, 1945*

CHI. SUMI,

I have your letter. I am not happy at your falling ill so often. Is it not an essential part of education to learn not to fall ill ?

SUMITRA GANDHI  
BIRLA HIGH SCHOOL  
PILANI, RAJPUTANA

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

*199. LETTER TO RAMDAS GANDHI*

*September 29, 1945*

CHI. RAMDAS,

I am sending this—Sumitra's letter<sup>1</sup>—because you must see it. I

<sup>1</sup> *Vide* the preceding item.

would say that you should let Sumi gain experience by staying at Pilani and Delhi. I am all right.

RAMDAS GANDHI  
KHALASI LINES  
NAGPUR

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### *200. LETTER TO KRISHNACHANDRA*

*September 29, 1945*

CHI. KRISHNACHANDRA,

I have your letter. Whatever you do, do after proper thought. Do talk to Kanchanbehn. There must be sweetness in your speech. I am glad to hear about Anantram. When faced with frightful disease our task lies in humbly doing the work of service.

Kanchanbehn must have recovered.

*Blessings from*  
BAPU

From a photostat of the Hindi: G.N. 4531

### *201. LETTER TO SUNDARI*

*September 29, 1945*

CHI. SUNDARI,

I have your money. You should write in Devanagari or Urdu. Why do you write in English?

C/O SHETH PRATAP DAYALDAS  
CHOWPATI BUILDING  
FIRST FLOOR  
BABULNATH, BOMBAY

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

### *202. LETTER TO HOSHIARI*

*September 29, 1945*

CHI. HOSHIARI,

Krishnachandra writes and says that you have become somewhat weak. I hope you are better now and that you and Gajraj are carrying on well. I am all right. There is a little weakness which will go.

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

### 203. LETTER TO LALCHAND

September 29, 1945

BHAI LALCHAND,

I had your letter and I had made inquiries. I am sorry to learn about Pandit Ramarakhamal. Console his family members on my behalf. I feel that the respect that was shown to the late Atma Singh was misplaced.

Yours,

M. K. GANDHI

SHRI LALCHAND, CLERK  
LOCO WHEELSHOP, N. W. R., MOGHULPURA  
LAHORE

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

### 204. FOREWORD TO "NEHRU YOUR NEIGHBOUR"

POONA,

[September 30, 1945]<sup>1</sup>

This is an effective collection made by Shri P. D. Tandon<sup>2</sup> out of numerous writings of numerous admirers of Pandit Jawaharlal Nehru. It gives at a glance a good picture of the patriot as seen by various eyes. He shines easily as father, brother, writer, traveller, patriot or internationalist. Nevertheless it is as an ardent devotee of his country and its freedom on whose altar he would sacrifice all his other loves that the leader will specially single him out from the essays. Be it said to his credit, however, that he will consider it beneath his dignity to purchase that freedom at the price of any other country. His nationalism is equal to internationalism.

M. K. GANDHI

*Nehru Your Neighbour*. Also C.W. 10541. Courtesy: P. D. Tandon

<sup>1</sup> This was enclosed with the letter dated September 30 to P. D. Tandon; *vide* the following item.

<sup>2</sup> A journalist from Allahabad

## 205. LETTER TO P. D. TANDON

POONA,  
September 30, 1945

BHAI TANDON,

I am sorry that I could not send anything for your book earlier. For one thing I was too busy, for another I just did not feel like writing anything. But how could I refuse to write anything on Jawaharlal? Now I only hope that my foreword<sup>1</sup> will not reach you too late.

*Yours,*  
M. K. GANDHI

From the Hindi original: C.W. 10542. Courtesy: P. D. Tandon

## 206. LETTER TO UTTIMCHAND GANGARAM

September 30, 1945

DEAR UTTIMCHAND,

Thanks for your cheque of Rs. 500. It will be utilized like the previous ones<sup>2</sup>.

Your puzzle remains a puzzle<sup>3</sup>. I submitted it here to a learned man as I did in Sevagram. Nothing could be done by either. I suppose a puzzle will cease to be one if it yields to an easy solution.

The Hindi translation though in defective Hindi is quite good and instructive. I have no difficulty in following it.

BOMBAY BAKERY  
HYDERABAD SIND

From a copy: Pyarelal Papers. Courtesy: Pyarelal

## 207. LETTER TO J. P. BHANSALI

September 30, 1945

CHI. BHANSALI,

How much money will be required for the boys you refer to?

<sup>1</sup> *Vide* the preceding item.

<sup>2</sup> *Vide* also "Letter to Uttimchand Gangaram", 1-9-1945

<sup>3</sup> *ibid*

Will the Talimi Sangh admit them? How old are they? I do not think there will be any difficulty in meeting their expenses.

You must have inquired at the Mahila Ashram about the girl.

I hope you eat regularly.

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 8358. Also C.W. 7190. Courtesy: Munnalal G. Shah

### 208. LETTER TO SUSHILA GANDHI

*September 30, 1945*

CHI. SUSHILA,

It cannot be said that your treatment is over. It will be over only when you believe that it is so.

Your wish to serve me is equivalent to your serving me. You may act on it when your help is really required. Just now there are many who are serving me or are eager to do so. If a time comes when no one is willing to serve then a person like you [should be prepared to serve. At the moment]<sup>1</sup> be happy to let those who are already here serve me. This is what I [feel]<sup>2</sup>.

*Blessings from*  
BAPU

From a photostat of the Gujarati; G.N. 4957

### 209. LETTER TO PREMA KANTAK

*September 30, 1945*

CHI. PREMA,

I read your letter. I will tear it up after I finish this reply.

You are indeed sentimental. Where was the need for offering prayer just because I got a slight fever? And why need you feel miserable at my absence from the pandal<sup>3</sup>? If at such a large gathering

<sup>1</sup> Illegible

<sup>2</sup> *ibid*

<sup>3</sup> The reference is to Gandhiji's absence in the A. I. C. C. meeting held at Bombay on September 21, 22 and 23. *Vide* also footnote on "Speech at Prayer Meeting", 21-9-1945

somebody is not present, what effect can his absence have, and why need it have any? All this seems improper to me. If you have sent anything to *Nava Kal*<sup>1</sup> similar to what you wrote to me, you have made a mistake.

I have written to Bapa regarding your camp. It is quite a few days since I did that. You must get the permission row. It would of course be excellent if a hospital could be run at the same time.

Why do you even have the suspicion that I am displeased with Shankarraoji these days? I don't think about that matter at all. I have not read his article regarding Satara. I chance to read very few of such writings.

The members of the Committee ought not to be concerned whether I remain silent or not.

It is probable that Narandas may come here after *Rentia Baras*. What does it matter if you do not come to see me though you are so near? So long as you are going on with the work, where is the need for you to come and see me? When you have no work, you are of course free to come.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 10437. Also C.W. 6876. Courtesy: Prema Kantak

## 210. LETTER TO KISHORELAL G. MASHRUWALA

*September 30, 1945*

CHI. KISHORELAL,

In your postcard you say that your illness is negligible. But the letters from the Ashram say that you have lost quite a bit.

Whatever you decide about Ramanlal<sup>2</sup> is right. It will be good if somehow he settles down.

It is surprising that there was no excitement on account of the idols. Also it is surprising that the caste Hindus listen to Kamle's *bhajans* even after knowing about him.

I have shown to Zohra the portion about her.

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> A Marathi daily published from Bombay

<sup>2</sup> *Vide* also "Letter to Ramanlal Shah", 10-9-1945

## 211. LETTER TO GAJANAN NAIK

*September 30, 1945*

CHI. GAJANAN,

I have read your letter. If what you say is true, it is worth considering. You must show your letter to Kumarappa. If you permit me, I shall do so. You cannot suppress the complaint you have mentioned. I also wonder how you can stay in such an institution? Isn't there exaggeration in what you say? Meanwhile, I am preserving your letter.

MAGANWADI

WARDHA

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

## 212. YARN QUOTA FOR KHADI PURCHASE<sup>1</sup>

*[September 1945]*

It is true that the Congress adopted khadi, the Spinners' Association imposed the condition of the yarn quota and khadi which is not certified by the Association is taboo for Congressmen. A certain quantity of yarn has to be given as part of the price of khadi. All this is true. But I do not find anything wrong in this. That action alone can be compulsion where there is penalty for refusing to do a particular thing. What the form of punishment should be is a different matter. There is no compulsion if I demand the price of khadi and refuse to give it free. Similarly there is some condition or other attached to membership in any institution. It is also no compulsion if subsequently any change is made in such conditions. The case of uncertified khadi is also similar. If we go in for uncertified khadi, where is the guarantee of its purity and that a proper wage has been paid to the spinner ?

With the advance of time and experience, changes have to be made in the rules and regulations. The only questions to be considered are whether the change fulfils the object, is in keeping with the principle of truth and non-violence, and is actuated by selfish or

<sup>1</sup> This was in reply to a correspondent who had asked: "You persuaded the Congress to adopt khadi-wear for its members and introduced the rule of yarn quota for the A. I. S. A. khadi. Congressmen are prohibited from using khadi other than that certified by the A. I. S. A., and now khadi cannot be had from the Association without paying the yarn quota. Is this not compulsion?"

benevolent motives. The answer to all these questions will show that the change was to fulfil the original object and the question of compulsion does not arise.

I should be thanked if, against my goods, I ask for yarn or some other commodity in place of money.

Let us go a little deeper. We believe that khadi is only for those who believe that non-violent swaraj can be established by making khadi universal. Spinning, even for a little time, by the greatest number of people will be helpful in obtaining swaraj. We do not therefore spin under compulsion but of our own accord. An additional gain is that through spinning we come in direct contact with the poor.

Therefore, I am quite clear that there is absolutely no compulsion in demanding part of the price of khadi in the form of yarn.

[From Hindi]

*Khadi Jagat*, October 1945

### 213. TELEGRAM TO BINA DAS

*Express*

POONA,  
*October 1, 1945*

BINADAS  
CARE COMILA BANK  
BOMBAY

THURSDAY FOUR CLOCK EVENING.

GANDHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

### 214. LETTER TO C. RAJAGOPALACHARI

POONA,  
*October 1, 1945*

MY DEAR C. R.,

I have read your letter<sup>1</sup> to the Sardar. I detect in it your worry.

<sup>1</sup> Dated September 28, 1945, which *inter alia* read: "The enclosed is a milder version of the central story in the *Andhra Patrika* for which Dr. P. [Subbaroyan]'s friends are responsible. The impression sought to be created is that Dr. P. has been pitched upon by you as a leader, and that it is an integral part of the big plan!"

But why worry? The Sardar has said nothing to anybody. He, however, does feel that among Congress circles you have lost your popularity.<sup>1</sup> That, however, should be matter of no moment to you. You will serve if your services are required. My own opinion is that you will be wanted in due time. But I do not want you to feel over the thing.

You do not imagine that the Sardar has a magic ward. He can go only to a certain extent and no farther. If he overstepped his limits he would lose what influence he has. What I suggest is that you should come here whilst we are both here and let us amuse ourselves. Let the elections<sup>2</sup> take care of themselves. I would like your name among the candidates but that too without an effort. But all these things can be discussed here. You should give yourself ample time with me. You will come to a friend, not as a Congressman to another, not on business. The weather is quite good. You will not stay at Parnakuti<sup>3</sup> this time. You will come to the clinic. I shall see to your being suited. Hope you are not too weak or too bad. Well or ill, you should be here.

Love.

From a copy: Pyarelal Papers. Courtesy: Pyarelal

## 215. LETTER TO KHURSHEDBEHN NAOROJI

October 1, 1945

VAHALAN BEHN<sup>4</sup>,

I understand your letter. Of course you must go where your inner voice takes you. You will give a good account of your self wherever you are. But I would like you to settle down some day to some definite work. That is a characteristic of *dordi*<sup>5</sup>.

Nargisbehn saw your letter. She comes often.

Love.

SHRI KHURSHEDBEHN NAOROJI  
ORIENT CLUB, CHOWPATI  
BOMBAY

From a copy: Pyarelal Papers, Courtesy: Pyarelal

<sup>1</sup> The addressee had been excluded from the Madras Provincial Congress Committee.

<sup>2</sup> To the Central Legislative Assembly, scheduled to take place in November

<sup>3</sup> Residence of Premlila Thackersey at Poona

<sup>4</sup> The superscription is in Gujarati, meaning "dear sister".

<sup>5</sup> Rope

## 216. LETTER TO RAIHANA TYABJI

*October 1, 1945*

CHI. RAIHANA,

Today I got your letter. I also read Salehbhai's article. Some of the things he says are true but neither Burma nor India has any power. Nobody would listen to a true Indian or Burmese and he cannot do much. The true dharma of India is to achieve independence and help Burma and other countries to attain it. All this enmity would disappear after both are free. At present no one will pay heed to what Salehbhai says. He would be regarded as merely an official. My advice is that he should silently serve [the cause] as much as he can. An official's dharma is not to speak but act.

Pass this on to Salehbhai.

*Blessings to you both from*

BAPU

RAIHANA TYABJI  
40 A RIDGE ROAD  
MALABAR HILL  
BOMBAY

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

## 217. TELEGRAM TO TAN YUN-SHAN

*Express*

POONA,  
*October 2, 1945*

PROFESSOR TAN YUN-SHAN<sup>1</sup>

MY GOOD WISHES TO ALL CHINA. LOVE.

GANDHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> The addressee had come to India at the invitation of Rabindranath Tagore and organized the Department of Sino-Indian Studies in the Visvabharati University and later the Sino-Indian Cultural Society.

218. LETTER TO KONDA VENKATAPPAYYA

POONA,  
October 2, 1945

MY DEAR DESHABHAKTA<sup>1</sup>,

Is it not time I wrote to you in Hindustani? We are both old. If the younger ones will not spare us, let us spare each other. Do not drag me here, there and everywhere. Hope you are well.

Love.

BAPU

From a photostat: G.N. 3229

219. LETTER TO ANNE MARIE PETERSEN

October 2, 1945

MY DEAR MARIA,

Your letter.

You are foolish, so are we all, some more, some less. Therefore why worry? You must be well and live long enough to see your work flourish.

Your application is under way.<sup>2</sup> The Board meets some time this month when I hope the application will be finally considered. The ideal will be to find your expenses from the surroundings. We must strive to reach it.

Of course you will see me in Madras when I come there. Have you fixed your date for the departure overseas?

Send my love to Esther<sup>3</sup> when you write to her and accept it for yourself.

BAPU

MISS MARIE PETERSEN  
SEVA MANDIR  
PORTO NOVO (S. INDIA)

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Konda Venkatappayya, Member of the Congress Working Committee and A. I. C. C. and later of the Madras Legislative Assembly

<sup>2</sup> *Vide* "Letter to Anne Marie Petersen", 23-8-1945

<sup>3</sup> Esther Menon

220. LETTER TO K. RAMA RAO,

October 2, 1945

DEAR RAMA RAO,

I am glad you have been called to your original post<sup>1</sup>. You have my blessings in your work.

“NATIONAL HERALD  
LUCKNOW

From a copy: Pyarelal Papers. Courtesy: Pyarelal

221. LETTER TO MUNNALAL G. SHAH

October 2, 1945

CHI. MUNNALAL,

I hope Kanchan and Hiramani are well now.

After you are free from the cholera work, you should take up whatever work nobody else is doing. When you have no other work to do, you should spin.

I am of the opinion that chillies should not be served except when advised by a doctor. You may state your opinion and then remain unconcerned.

I advised<sup>2</sup> you not to join in singing the prayer, but did not forbid you. Whenever you find my advice painful, you certainly need not follow it. When you feel that you can join in, you may do so. You should then go and stand at a distance and sing alone, constantly changing the tune. You will thus learn the right tunes. There is a music teacher in the Nayee Talim. Learn the *sa-re-ga-ma*<sup>3</sup> from him. Hiramani seems to have settled down in the Mahila Ashram. She probably knows music; learn from her.

As regards the plants, Kishorelal's decision may be carried out. Explain to me further when I return.

I think I have now replied to all the questions.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 8431. Also C.W. 5600. Courtesy: Munnalal G. Shah

<sup>1</sup> As Editor, *National Herald*, which had been banned in August 1942

<sup>2</sup> Vide “Letter to Munnalal G. Shah”, 17-9-1945

<sup>3</sup> Notes in Indian music, *sa, re, ga, ma, pa, dha, ni*

## 222. LETTER TO PRABHAVATI

October 2, 1945

CHI. PRABHA,

I got your letter. I am well. I intend to reach Calcutta on November 2. I shall be staying in Sodepur with Satis Babu. Reach there a little earlier or on the same day. We shall think about what you should read.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 3583

## 223. LETTER TO ANAND G. CHOKHAWALA

October 2, 1945

CHI. ANAND<sup>1</sup>,

It is good that you wrote.

You are doing well in joining the *Prabhatpheri*<sup>2</sup>. Don't be too mischievous. You don't harass Sharda, do you? Now you should help her.

*Blessings from*

SARDAR AND BAPU

From the Gujarati original: C.W. 10088. Courtesy: Sharda G. Chokhawala

## 224. LETTER TO SHARDA G. CHOKHAWALA

October 2, 1945

CHI. BABUDI,

I was very pleased to see your letter. I had received one from Gordhandas earlier. All of you seem to have stood the heavy rains well enough. Keep Shakaribehn there till you have fully recovered.

Come to Sevagram after I return and settle down there for some time.

*Blessings from*

BAPU

From the Gujarati original: C.W. 10061. Courtesy: Sharda G. Chokhawala

<sup>1</sup> Son of Gordhandas and Sharda Chokhawala

<sup>2</sup> Morning procession

## 225. LETTER TO T.P. JOSHI

October 2, 1945

DEAR SISTER,

I have your letter as well as the cheque. I would like to come over to Mahabaleshwar just to hear your poems. But it will be, won't it, as God wills.

T. P. JOSHI  
40A RIDGE ROAD  
BOMBAY

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

## 226. LETTER TO LILAVATI ASAR

October 2, 1945

CHI. LILI,

I have your letter. Don't worry about me. The swelling has subsided and I am all right.

I am sorry to learn that you were down with fever. I hope you are all right now. Work as much as you can. You have to appear for the examination in time. You will get through, but let us remember that it is just the same whether you get through or not. This much you must learn from the *Gita*. Your effort will not go waste. The knowledge you have assimilated will fully pay. Think over what you study. Memorize little. Try to remember by carefully thinking over what you have studied.

G. S. MEDICAL COLLEGE  
LADIES HOSTEL  
PAREL  
BOMBAY

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

## 227. LETTER TO KRISHNACHANDRA

October 2, 1945

CHI. KRISHNACHANDRA,

I have your letter. The letter to Ramprasad is enclosed.<sup>1</sup> I wonder why he refused to talk about *brahmacharya*.

<sup>1</sup> The enclosure is not available.

I hope Manojna<sup>1</sup> and Durgabehn have recovered.

Does not Niamat stay in the Ashram?

I expect to reach there on the 22nd and leave for Calcutta on the 1st of November. Perhaps reaching there will take all of one day. The date for leaving Sevagram may be considered fixed. The rest depends on God.

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 4533

## 228. LETTER TO RAMANLAL AGRAWAL

*October 2, 1945*

BHAI RAMANLAL,

Why do you write in English? You are fickle-minded; so what will you do if you once again get fed up with khadi? What do you do for a living? Your services will certainly be accepted if you are a good worker. Write about yourself in detail.

RAMANLAL AGRAWAL  
33D NATH TERRACE  
LADY JAMSHEDJI ROAD  
BOMBAY 16

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

## 229. LETTER TO CHANDRANI

*October 2, 1945*

CHI. CHAND,

I have your letter after a long interval. I don't like your not being well. You don't have to study at the cost of your health. Satyavati is just the same.

DAGA MEMORIAL HOSPITAL  
NAGPUR

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Wife of Krishnadas Gandhi

230.. *LETTER TO GOPI BIRLA*

*October 2, 1945*

CHI. GOPI,

I have your letter. You have borne your illness quite well. I hope you will quickly regain strength. I am all right.

GOPIBEHN  
BIRLA HOUSE  
MALABAR HILL  
BOMBAY

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

231. *TELEGRAM TO K. SRINIVASAN*

POONA,  
*October 3, 1945*

KASTURI SRINIVASAN<sup>1</sup>  
"HINDU"  
INDUSTRIAL ASSURANCE BUILDING  
CHURCHGATE  
BOMBAY

SUNDAY SEVENTH<sup>2</sup> FOUR EVENING,

GANDHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Editor, *The Hindu*

<sup>2</sup> The meeting however took place on October 6; *vide* "Letter to C. Rajagopalachari", "Letter to Prema Kantak", 30-9-1945

232. *CABLE TO CHAIRMAN, INDO-BRITISH FRIENDSHIP GROUP*

POONA,  
*October 3, 1945*

CHAIRMAN  
INDO-BRITISH FRIENDSHIP GROUP  
BRAUNTON

THANKS. MY BLESSINGS ALWAYS IN EVERY NON-  
VIOLENT ACTIVITY. REAL TEST OF NON-VIOLENCE  
AND TRUTH FOR BRITAIN CONSISTS IN RECOGNITION  
FULL INDEPENDENCE INDIA.

GANDHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

233. *LETTER TO NARANDAS GANDHI*

POONA  
*October 3, 1945*

CHI. NARANDAS,

I got your letter. The yarn figures this time must be interesting. Let me also know how much the yarn would fetch if sold.

You must have finished the work there. Come as soon as you have done so.

*Blessings from*  
BAPU

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8632. Courtesy: Narandas Gandhi

234. *LETTER TO PREMA KANTAK*

*October 3, 1945*

CHI. PREMA,

I have given a long reply<sup>1</sup> to your letter. You must have received it by now. You have acted up to what you wrote. Send me a copy of

<sup>1</sup> *Vide* "Letter to Prema Kantak", 30-9-1945

the article<sup>1</sup> you have written in *Nava Kal*.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 10438. Also C.W. 6877. Courtesy:  
Prema Kantak

*235. LETTER TO CHIMANLAL SETALVAD*

*October 3, 1945*

SIR CHIMANLAL,

Thanks for your good wishes.

For years I have not been taking any part in elections. Hence I am entrusting your letter to Sardar. I seldom talk with him about this.

BOMBAY

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

*236. LETTER TO YUSUF MEHERALLY*

*October 3, 1945*

BHAI MEHERALLY<sup>2</sup>,

Acknowledgement of your good wishes is just an excuse for writing to you. I hope you are all right. I have found an occasion for expressing my wish.

YUSUF MEHERALLY

WADIA LODGE

IGATPURI

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

*237. LETTER TO KARSANDAS CHITALIA*

*October 3, 1945*

BHAI KARSANDAS,

I am inquiring after Gokhale's legacy. Sushilabehn is at Sevagram for treating cholera patients.

<sup>1</sup> Entitled *Amhi Kothen Ahont?* meaning "Where are me?" The addressee had severely, criticized the proceedings of the A.I.C.C. meeting which failed to provide any guidelines for the workers and for making no reference to Gandhiji's absence.

<sup>2</sup> (1903-1950); member, A. I. C. C.; Joint Secretary, All-India Congress Socialist Party; Ex-Mayor of Bombay

Bapa is asking everyone about Kasturba Nidhi [work].

He will be looking after the affairs of Bhagini Seva Mandir also, won't he?

Why have you slackened? And if you have, why grieve over the inevitable?

KARSANDAS CHITALIA  
BHARAT SEVAK SAMAJ  
SANDHURST ROAD  
BOMBAY

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 238. *LETTER TO JAMNABEHN GANDHI*

*October 3, 1945*

CHI. JAMNA,

Why have you gone so weak? If you try a change of air here, it may help.

Kanaiyo has come back after finishing his work in Bombay. At present Santok, Radha, Keshu<sup>1</sup> and his wife have come. I am not writing a separate letter to Purushottam.<sup>2</sup>

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 239. *NOTE TO DINSHAW K. MEHTA*

*October 3, 1945*

CHI. DINSHAW,

1. The dirt which is there in the clinic all the time should be completely removed. There should not be any leakage. Cleanliness should have the first place in nature-cure. If the expenses go up on that account, let them.

2. I have taken deep thought about the clinic and am daily thinking about it. I am convinced that you should run it. It is better that we have a trust but that is a small thing. If a university is to come up it will be only from the clinic. There won't be any university if this is entrusted to someone else. To leave this will mean giving up your vocation. In order to raise a university, you must go and see all

<sup>1</sup> Son of Maganlal Gandhi

<sup>2</sup> Addressee's son

naturopaths, befriend them and try to get their co-operation. So long as this is not achieved, all is in vain. All things have come up in the world in this way. Money does not make universities.

3. Working for villages is altogether a different thing. I can see that at present you cannot work only in villages. You can't handle both the things single-handed. I don't mind if village work is postponed for the time being. It is good that a trust has been made. I feel this should be well-founded and thoughtfully done. It will not be desirable to back out after once starting it.

We shall sit together at 8.30 p. m. tomorrow and discuss all the three issues. If we are unable to finish the discussion, we shall have another session.

Sardar wants a Rumanian doctor to give him a check-up. I have told him that he can consult anyone he likes but the line of treatment should be yours.

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

*240. LETTER TO JAMSHEDJI N. MEHTA*

*October 3, 1945*

BHAI JAMSHEDJI,

I have your letter. My blessings are always there for any useful activity. No one should ask for anything more from me. But neither have you asked for more.

SHETH JAMSHEDJI NASSERWANJI MEHTA  
SHRI SHARDA MANDIR  
KARACHI

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

*241. LETTER TO G. D. BIRLA*

*October 3, 1945*

CHI. GHANSHYAMDAS,

I have your letter. I shall look forward to your coming on the 11th.

*Blessings from*  
BAPU

SETH GHANSHYAMDAS BIRLA  
BIRLA PARK, BANARAS

From the Hindi original: C.W. 8072. Courtesy: G.D. Birla

## 242. LETTER TO RADHAKANT MALAVIYA

October 3, 1945

BHAI RADHAKANT<sup>1</sup>,

Do I ever take part in elections? I wish Babuji also would give up his interest in them.

RADHAKANT MALAVIYA  
18 HAMILTON ROAD  
ALLAHABAD

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

## 243. LETTER TO GOKULBHAI BHATT

POONA,  
October 4, 1945

BHAI GOKULBHAI,

Is it possible that *I* would drive you out just in a few minutes? But such is my plight if *I* wish to preserve my health.

Why are you making the mistake of writing in pencil? Can't you see violence in doing that?

What will Manibehn gain by making me a trustee? Will you respect me more than at present for calling me a trustee?

I approve of all other suggestions. Have you sent a Copy *of* the letter to everyone?

GOKULBHAI BHATT  
BHAGINI SEVA MANDIR TRUST  
VILE PARLE

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

## 244. LETTER TO MRIDULA SARABHAI

October 4, 1945

CHI. MRIDULA,

This time you are not coming for nothing. I shall be as I am at present when you come over. Strength goes away at a horse's pace

<sup>1</sup> Son of Madan Mohan Malaviya

and comes back at an ant's.<sup>1</sup> Come on Tuesday the 9th. I am keeping 3 p.m. free. I hope you are all right.

MRIDULABEHN SARABHAI  
KASHMIR HOUSE  
NAPEAN SEA ROAD  
BOMBAY

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 245. LETTER TO MANILAL SHUKLA

*October 4, 1945*

CHI. MANILAL,

I am glad to have your letter. I am happy to know that you have improved considerably though I did not know that you were still not all right.

Thank God for Mother being somewhat better.<sup>2</sup> It is remarkable if a bone joins at the age of 80.

Normally it does not happen that I am not shown a letter which has something important to say. But your letter seems to have come when no letter was to be passed on to me.

It is a new thing for me that you are interested in horoscopes and know something about them. I am sorry I cannot satisfy your curiosity. I know that my horoscope was always kept perfect and up to date but that practice died away with my father. He used to take interest in it and got the yearly forecast from it. My elder brother's<sup>3</sup> eldest son Shamaldas has kept all the records, so he is likely to have mine. I am writing to him. Perhaps you yourself know him. So write to him. He is running *Vandemataram*, a daily.

One may say that these days I am quite all right. Get well and write to me from time to time.

MANILAL SHUKLA  
BARRISTER  
RAJKOT

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> A Gujarati saying

<sup>2</sup> *Vide* also "Letter to Mrs. Shukla", 25-9-1945

<sup>3</sup> Lakshmidas Gandhi

246. LETTER TO MUNNALAL G. SHAH

October 4, 1945

CHI. MUNNALAL,

I have your letter, also Kanchan's. One way for you is to become completely passionless, like Shiva—and win over Kanchan to your view but not with an effort. But this is beyond your capacity. You have, therefore, no other option but to start a separate establishment. You must satisfy Kanchan. This is your dharma. I regard it as your first duty. Doing it will answer all your questions. You must have read the letter that Kanchan wrote to me. If not, ask her. I tore it up.

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 8362 and 8430

247. LETTER TO KANCHAN M. SHAH

October 4, 1945

CHI. KANCHAN,

I like your letter. My sympathy also is with you. Munnalal has not conquered passion. If he had, yours also would have disappeared. No more today, for it is time to go to bed.

Get well.

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 8262. Also C.W. 6984. Courtesy: Munnalal G. Shah

248. LETTER TO SARAT CHANDRA BOSE

POONA,  
October 5, 1945

MY DEAR SARAT BABU,

Your letter. My instinct is to wait for the final reply. But do as yours tells. After all the stake is very great.

The purpose of this, however, is to know from you why you

have launched a public attack on Jawaharlal.<sup>1</sup> Did you not first discuss the pros and cons with him? A public discussion seems ugly. Do please enlighten me if you can.

I hope you are well and will give yourself some rest.

Love.

BAPU

From a copy: Pyarelal Papers. Courtesy: Pyarelal

### 249. LETTER TO KHURSHEDBEHN NAOROJI

*October 5, 1945*

VAHALAN BEHN,<sup>2</sup>

Your letter requires no argument. It needs prayer. You must go your own way. Your sisters are all chips of the old block. It is therefore well with you. Just as there is acceptance so is there rejection of a thing. Similarly there can be neither rejection nor acceptance. Truth-seeker must have that position also. I neither accept nor reject the statement that there is life on the planet Mars.

Love.

BAPU

SHRI KHURSHEDBEHN NAOROJI  
ORIENT CLUB, BOMBAY 7

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> In his letter dated October 1, 1945, to Vallabhbhai Patel, Jawaharlal Nehru said: “. . . You would have noticed in the Press a totally unnecessary controversy between Sarat Chandra Bose and me . . . . He is making a dead set against Chiang Kai-Shek, which seems to me bad and harmful and likely to create unnecessary trouble all round. None of us admires all that Chiang Kai-Shek has done. But it does seem to be wrong for us to attack him in this way. He happens to be the head of the Chinese State and so far as India is concerned his attitude has always been friendly. For my part I have kept up friendly relations not only with Chiang Kai-Shek and the Chinese Government but with many of his critics in China. I do not want this controversy with Sarat, but to remain silent became impossible for me. . . .”

<sup>2</sup> The superscription is in Gujarati.

250. LETTER TO N. K. BOSE

October 5, 1945

Khurshedbehn has sent your letter to her to Gandhiji. He wishes me to write and tell you that you must certainly come and see him on his arrival in Calcutta which will be, D. V., in the first week in November.

[AMRIT KAUR]

*My Days with Gandhi*, p. 20

251. LETTER TO KUNVARJI K. PAREKH

October 5, 1945

CHI. KUNVARJI,

I have your letter. In order to make my reply brief, I am only writing a postcard. I am not writing separately to Madhavdas. Since you have all accepted him as one of you, I do not worry about him. Now do whatever seems proper to you. Madhavdas must learn to be brave and firm in mind. Let him give up his love for home. If possible, Manilal will go there. I am hoping that Chi. Vasantlal's problem will be resolved without any difficulty.

*Blessings from*

BAPU

From a microfilm of the Gujarati: M.M.U./22

252. LETTER TO PRABHAVATI

October 5, 1945

CHI. PRABHA,

I got your letter. I have written a long letter to you, Which contains answers to all your questions. I intend to reach Calcutta on November 2. I want you to meet me there, so that you may not have to wander about. I will write again only if I hear from you. I will inform you, however, if there is any change in my programme.

Pyarelal has given me your *Arabian Nights*. I am not sending it to you. I will bring it with me. If you desire, however, I will send it earlier.

You must procure milk from somewhere. In any case we are

going to meet in a few days now. I am sure you are reading something or other, and also writing. Do master Urdu. Learn all the processes which precede spinning. Father seems to be better these days.

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 3584

### 253. *LETTER TO GUNOTTAM HUTHEESING*

*October 5, 1945*

CHI. RAJA,

Why do you write in English? In any case I am of no use so far as elections are concerned. I just do not know anything about them. Why should I be angry? Of course, I do expect that "one may give up one's life, not one's word"<sup>1</sup>. Effort will help to make this a habit.

RAJA HUTHEESING  
20 CARMICHAEL ROAD, BOMBAY

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 254. *LETTER TO NIRMALA GANDHI*

POONA,  
*October 5, 1945*

CHI. NIMU,

I received your letter. Manilal and Sushila also read it. Delhi will begin to have fine weather from this month. At such a time, I do not like it that she should be brought to Nagpur. Of course, ultimately, she will have to go there. Ramdas also does not wish to bring her over to Nagpur. Manilal and Sushila, too, are of the same view. My suggestion, with which Manilal and Sushila agree, is that you should go to Delhi. In your absence, Sushila will look after your home and take care of Ramdas and Kanam. And so, you will be able to remain in Delhi without worrying about anything. Usha, too, may remain in Nagpur. Both of you may think over the matter and then write or wire to me so that Sushila can start from here. Neither of you should entertain the doubt that Sushila will not be willing to go there. I hope

<sup>1</sup> This quotation from *Ramacharitamana*s is in Hindi.

Ramdas is all right. I am also well enough. There will be no need for Sushila to give up her treatment to go there. The treatment is such that she can give it up whenever she wishes.

*Blessings from*

BAPU

From the Gujarati original: Mrs. Sumitra Kulkarni Papers Courtesy: Nehru Memorial Museum and Library

## 255. LETTER TO JAWAHARLAL NEHRU

*October 5, 1945*

CHI. JAWAHARLAL,

I have long been intending to write to you but can do so only today. I have also been wondering whether I should write in English or Hindustani. In the end I have decided to write in Hindustani.

I take first the sharp difference of opinion that has arisen between us. If such a difference really exists people should also know about it, for the work of swaraj will suffer if they are kept in the dark. I have said that I fully stand by the kind of governance which I have described in *Hind Swaraj*<sup>1</sup>. It is not just a way of speaking. My experience has confirmed the truth of what I wrote in 1909<sup>2</sup>. If I were the only one left who believed in it, I would not be sorry. For I can only testify to the truth as I see it. I have not *Hind Swaraj* in front of me. It is better that I redraw the picture today in my own language. Then it would not matter to me whether or no the picture tallies with that of 1909<sup>3</sup>, nor should it to you. I do not have to establish what I had said before. What is worth knowing is only what I have to say today. I believe that if India, and through India the world, is to achieve real freedom, then sooner or later we shall have to go and live in the villages—in huts, not in palaces. Millions of people can never live in cities and palaces in comfort and peace. Nor can they do so by killing one another, that is, by resorting to violence and untruth. I have not the slightest doubt that, but for the pair, truth and non-violence, mankind will be doomed. We can have the vision of that truth and non-violence only in the simplicity of the villages. That simplicity

<sup>1</sup> *Vide* “Hind Swaraj”

<sup>2</sup> The source however has “1908”.

<sup>3</sup> *ibid*

resides in the spinning-wheel and what is implied by the spinning-wheel. It does not frighten me at all that the world seems to be going in the opposite direction. For the matter of that, when the moth approaches its doom it whirls round faster and faster till it is burnt up. It is possible that India will not be able to escape this moth-like circling. It is my duty to try, till my last breath, to save India and through it the world from such a fate. The sum and substance of what I want to say is that the individual person should have control over the things that are necessary for the sustenance of life. If he cannot have such control the individual cannot survive. Ultimately, the world is made up only of individuals. If there were no drops there would be no ocean. This is only a rough and ready statement. There is nothing new in this.

But even in *Hind Swaraj* I have not said all this. While I appreciate modern thought, I find that an ancient thing, considered in the light of this thought looks so sweet. You will not be able to understand me if you think that I am talking about the villages of today. My ideal village still exists only in my imagination. After all every human being lives in the world of his own imagination. In this village of my dreams the villager will not be dull—he will be all awareness. He will not live like an animal in filth and darkness. Men and women will live in freedom, prepared to face the whole world. There will be no plague, no cholera and no smallpox. Nobody will be allowed to be idle or to wallow in luxury. Everyone will have to do body labour. Granting all this, I can still envisage a number of things that will have to be organized on a large scale. Perhaps there will even be railways and also post and telegraph offices. I do not know what things there will be or will not be. Nor am I bothered about it. If I can make sure of the essential thing, other things will follow in due course. But if I give up the essential thing, I give up everything.

The other day, at the final day's meeting of the Working Committee, we had taken a decision to the effect that the Working Committee would meet for two or three days to work out this very thing. I shall be happy if it meets. But even if it does not meet, I want that we two should understand each other fully. And this for two reasons. Our bond is not merely political. It is much deeper. I have no measure to fathom that depth. This bond can never be broken. I therefore want that we should understand each other thoroughly in politics as well. The second reason is that neither of us considers

himself as worthless. We both live only for India's freedom, and will be happy to die too for that freedom. We do not care for praise from any quarter. Praise or abuse are the same to us. They have no place in the mission of service. Though I aspire to live up to 125 years rendering service, I am nevertheless an old man, while you are comparatively young. That is why I have said that you are my heir.<sup>1</sup> It is only proper that I should at least understand my heir and my heir in turn should understand me. I shall then be at peace.

One thing more. I had written to you<sup>2</sup> about Kasturba Trust and Hindustani. You had said you would write after thinking things over. I find that your name is already figuring in the Hindustani Sabha. Nanavati reminded me that he had approached you and Maulana Saheb and that you had appended your signature. That was in 1942. That was long ago. You know where Hindustani stands today. If you still stand by that signature, I wish to get some work out of you in this regard. It will not involve much running about, but some work will be called for.

The work of Kasturba Memorial Trust is rather complicated. I realize that if what I have said above is going to irk you or is irking you, you will not feel comfortable even in the Kasturba Trust.

The last point concerns the sparks that are flying about in the conflict with Sarat Babu.<sup>3</sup> I have been pained by the episode. I have been unable to trace it to its root. If what you have told me is all there is to it and nothing more remains to be said, then I do not have to inquire further. But if an explanation seems necessary, I very much want to hear it.

If we have to meet to thrash out all these matters, then we should find time for a meeting.

You are working very hard. I trust you are in good health and Indu<sup>4</sup> is well.

*Blessings from*  
BAPU

From the Hindi original: Gandhi-Nehru Papers. Courtesy: Nehru Memorial Museum and Library

<sup>1</sup> *Vide* also "Speech at A. I. I. C. Meeting", 15-1-1942

<sup>2</sup> *Vide* "Letter to Jawaharlal Nehru", 25-6-1945

<sup>3</sup> *Vide* footnote 1, "Letter to Sarat Chandra Bose", 5-10-1945

<sup>4</sup> Indira, addressee's daughter

## 256. LETTER TO AMTUSSALAAM

October 5<sup>1</sup>, 1945

CHI. A.S.,

I have your letter. Despair has become the refrain of your letters. But there is hope behind your despair. You could work a lot if you gave up this refrain. What would you gain by staying with me? You have had the maximum advantage of staying with me. That is what I feel. You alone can do the work that you have to do. No one else can do that for you. So stay on there till I come. I shall see after coming there whether it would be better for you to go round with me or stay in your place. Leave everything till my coming there. I have got to go to Borkamta. Improve your health in the mean time.

I have replied to all your points in this.

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 537

## 257. LETTER TO ANAND T. HINGORANI

October 5, 1945

CHI. ANAND,

I have your letter. My blessings are always with you. You will do much work after you recover. Think only of God. You will then have found Vidya and served her.

*Blessings from*

BAPU

From a microfilm of the Hindi. Courtesy: National Archives of India and Anand T. Hingorani

## 258. LETTER TO IFTIKHAR-UD-DIN AND ISMAT

October 5, 1945

BHAI IFTIKHAR<sup>2</sup> AND ISMAT,

I have your wire. May you both fare well and serve the

<sup>1</sup> This could also be read as 2.

<sup>2</sup> Ex-President, Punjab Provincial Congress Committee

community. It is all right that you have joined the League. There too work as a friend. Never have enmity against anyone.

21 ROOK MAIN ROAD  
LAHORE

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

*259. LETTER TO SATIS CHANDRA DAS GUPTA*

*October 5, 1945*

CHI. SATIS BABU,

I am sorry about Prafulla Babu. Anyway I shall be staying at Sodepur. Sudhir Ghosh will have a major share in my tour. I will not be happy if all the parties do not unite. Only this much today.

SATIS BABU  
KHADI PRATISHTHAN  
SODEPUR (24 PARAGANAS)

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

*260. SPEECH AT GOVARDHAN SANSTHA<sup>1</sup>*

POONA,  
*October 5, 1945*

Mahatma Gandhi said that the cow was a great wealth both when living and also after death. A large part of the population in India is rural and it has to depend much on this animal for its living. He appreciated the efforts of Chaunde Maharaj and the Govardhan Society in preserving and developing this great wealth, and added that more concerted efforts would have to be made all over the country to achieve the desired object of giving the cow her proper place in the national economy of rural India.

*The Bombay Chronicle, 6-10-1945*

<sup>1</sup> Gandhiji was laying the foundation-stone of the Kasturba Goshala.

*261. LETTER TO C. RAJAGOPALACHARI*

POONA,  
*October 6, 1945*

MY DEAR C. R.,

Our friend Srinivasan was with me for some time about you. It distressed me to find that you were ill and morose. Why should you be ill? And I could not believe that you with your fund of humour at your disposal could ever be morose even if the world went down. They must need you, if they would have your services. I must repeat what I have said already.<sup>1</sup> Come here and be with me as long as you can.

Love.

BAPU

SHRI C. RAJAGOPALACHARIAR  
MADRAS

From a copy: Pyarelal Papers. Courtesy: Pyarelal

*262. LETTER TO ANNE MARIE PETERSEN*

POONA,  
*October 6, 1945*

DEAR MISS PETERSEN,

The enclosed<sup>2</sup> is self-explanatory. Bapu wishes me to send it to you and would like a reply by return of post as the matter of giving your institution help is coming up for consideration when the Trust Committee meets here on 16th, 17th and 18th inst.

I imagine there will be no difficulty in your giving an undertaking that if the K. M. Fund helps you with money you will consent to have at least one or two of its representatives on your governing body and that there will be nothing done in the

<sup>1</sup> *Vide* "Letter to C. Rajagopalachari", 1-10-1945

<sup>2</sup> Letter from L. N. Gopaldaswamy, Secretary, Tamil Nadu Provincial Committee of the Kasturba Trust, in which he had expressed the inability of the Trust to give financial help to Anne Marie Petersen's ashram at Porto Novo.

way of conversions in the institution.

*Yours sincerely,*  
AMRIT KAUR

MISS MARIE PETERSEN  
SEVA MANDIR  
PORTO NOVO

From a copy: Pyarelal Papers. Nehru Memorial Museum and Library.  
Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

### 263. LETTER TO PREMA KANTAK

*October 6, 1945*

CHI. PREMA,

I read your letter and tore it up. I am returning with Sushila<sup>1</sup> the cutting<sup>2</sup> sent by you.

I asked Sushila to read out your article, so that I might not make any mistake in understanding it. It will be no good getting it published in English. Its publication in Marathi is more than enough. Your language is not faulty. But everything is not to be said on every occasion. We shall discuss the matter when we meet some time. If you wish to come specially to discuss it, take an appointment and come. Bapa has sent the statement about your camp to the Trustees<sup>3</sup>. We have fixed a meeting of the Committee here on the 16th. I will see then.

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 10439. Also C.W. 6878. Courtesy: Prema Kantak

### 264. LETTER TO POONAMCHAND RANKA

*October 6, 1945*

BHAI POONAMCHAND,

I have your letter. Do come to Sevagram after I settle down. Whether anyone co-operates or not you have to go on with your

<sup>1</sup> Sushila Pai

<sup>2</sup> Of the addressee's article published in *Nava Kal*; vide footnote 2, "Letter to Prema Kantak", 3-10-1945

<sup>3</sup> Of Kasturba Gandhi National Memorial Trust

work. Dhanvatiji<sup>1</sup> had come to see me.

SHANKER KUTIR  
RANKA COLONY  
NAGPUR

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

*265. LETTER TO M. S. ANEY*

*October 6, 1945*

BHAI BAPUJI ANEY,

I have your gift. I also got the wire. I have read the sloka with interest. I like the Hindi translation.

I trust you are well.

BAPU

HON'BLE SHRI ANEY  
AGENT TO THE GOVT. OF INDIA  
11 STANMORE, COLOMBO (CEYLON)

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

*266. LETTER TO RAIHANA TYABJI*

*October 6, 1945*

CHI. RAIHANA,

I have your letter. You are mad. There was no need to write so much. I had heard the news about Ratnamayibehn. I did not pay much attention to it. Now you have reminded me of it. She was to go to a village but somehow could not go. Truly speaking, what is there to complain about? It is my attachment that has been reduced.

RAIHANA TYABJI  
40A RIDGE ROAD  
MALABAR HILL  
BOMBAY

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Addressee's wife

267. *LETTER TO MUNNALAL G. SHAH*

POONA,  
October 7, 1945

CHI. MUNNALAL,

I got your letter. You will never find any suggestion for self-suppression in my letters. I would approve of only such non-attachment as involves no self-suppression.

I am putting off the other questions for my next letter.

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 8630

268. *LETTER TO SURENDRA*

October 7, 1945

CHI. SURENDRA,

I have already written to you.

I shall be in Sevagram on or about the 21st. Do come then. Most probably I shall go to Bengal from there.

SADHU SURENDRAJI  
BORIVLI

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

269. *LETTER TO JATINDAS M. AMIN*

October 7, 1945

CHI. AMIN,

I have already written<sup>1</sup> to you. It is everyone's duty to destroy sin. But that is for one's own sin. With regard to another's sin our attitude should be one of non-interference, i. e., in that case nothing but non-violence is our duty. My mother used to go to temples. I did not. I did not take away or destroy the idols she used to worship. Let us not sit in judgment on others. Of course I admire your spirit of

<sup>1</sup> *Vide* "Letter to Jatindas M. Amin", 10/11-9-1945

service. But you are rash and hot-tempered. Get rid of these two shortcomings and you will double your capacity for service.

AMINBHAI  
ANTI-CHOLERA CAMP  
SINDI KHANDALA  
WARDHA

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 270. LETTER TO KRISHNACHANDRA

*October 7, 1945*

CHI. KRISHNACHANDRA,

I have your letter.

I am happy that you keep consulting Vinoba.

Follow Vinoba's instructions regarding *Gitai*. It is undoubtedly not right that while living in a Marathi-speaking region we do not understand Marathi. We should have the zest.

I am happy that you have accommodated the wife of a leprosy patient.

With regard to Munnalal I shall merely say that both of you have to win over each other. It will test your non-violence the least. But it will be an auspicious beginning.

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 4534

### 271. LETTER TO ABUL KALAM AZAD

*October 7, 1945*

I am not happy to read in the newspapers about your ill health. It is not good that you should get temperature so often. Now the weather in the Punjab should be good. Perhaps the weather in the Frontier Province would be better than in Lahore. I think you need some rest.

You seem to have done good work in the Punjab.

MAULANA SAHEB ABUL KALAM AZAD  
FALETTI'S HOTEL  
LAHORE

From a copy of the Hindi: Pyarelal papers, Courtesy: Pyarelal

## 272. STATEMENT TO THE PRESS

POONA,  
*October 8, 1945*

I have received birthday greetings from all parts of the world, from individuals and associations. They will excuse me for my not sending them personal acknowledgements. Instead I hope they will accept this message of gratefulness.

*The Bombay Chronicle, 9-10-1945*

## 273. LETTER TO MERCANTILE BANK OF INDIA, LTD.

NATURE CURE CLINIC,  
6 TODIWALA ROAD,  
POONA,  
*October 8, 1945*

MESSRS, THE MERCANTILE BANK  
OF INDIA, LTD.  
P. O. BOX 128, BOMBAY

Ref: Your letter No. Acctt, Mis. M/158 dt. 13-10-45

DEAR SIRs,

With reference to your above-mentioned letter enclosing a receipt in duplicate for Rs. 5305-11-2, I have to inform you that I have authorised Messrs. Bachhraj & Co. Ltd., Bombay, to collect the amount from you.

*Yours truly,*  
M. K. GANDHI

From a copy: Pyarelal Papers. Nehru Memorial Museum and Library.  
Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

## 274. LETTER TO MADALASA

*October 8, 1945*

CHI. MADALASA,

How can I do without writing to you? Banish despair from your mind. Despair is only a product of our imagination.

I had fever only for two days. I am better now. Rasgulla<sup>1</sup> can be relished only when I come there. He must have grown very big now.

*Blessings to all three of you from*

BAPU

[PS.]

I hope to arrive there in the last week of this month.

[From Gujarati]

*Panchven Putrako Bapuke Ashirvad*, p. 326

### 275. LETTER TO G. V. MAVALANKAR

*October 8, 1945*

BHAI MAVALANKAR,

I approve of your draft<sup>2</sup>. On page 5 (e), I feel you should add “or its equivalent”<sup>3</sup> after “Vernacular IV Standard”<sup>4</sup>. But do what seems best to you. The Committee is not meeting here, but in Sevagram on the 25th, 26th and 27th.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 1254

### 276. LETTER TO GAJANAN NAIK

*October 8, 1945*

CHI. GAJANAN (NAIK),

I have your letter. Just think what my loyalty demands. Either I should pay no attention to your complaints or place them before Kumarappa and hear his side also and then ask for an explanation from you and then give the decision. Your own loyalty also demands the same.

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Addressee's son Bharat, whose pet-name was “Rasgulla” which is the name of a Bengali sweet

<sup>2</sup> These words are *in* English.

<sup>3</sup> *ibid*

<sup>4</sup> *ibid*

277. *LETTER TO CHAMPA R. MEHTA*

October 8, 1945

CHI. CHAMPA,

I had sent a reply to Shashi.<sup>1</sup> If Keshavlal does not pay the rent, you can certainly take the necessary steps. Do I have to tell you that you are not a simple woman? Chi. Sarala should get well soon.

CHAMPABEHN MEHTA

CHANDRAKUNJ

JAGNATH PLOT

RAJKOT

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

278. *LETTER TO VIRBHANU*

October 8, 1945

BHAI VIRBHANU,

I have your letter. Congratulations to those who have taken a vow of making cotton hanks. It is good indeed that hanks are not sent by post. Spinners should learn to save every pie because it is not theirs but belongs to the poor. It is only proper that the hanks are handed over to the bhandar. And it will be all the better if khadi also is sold when it is woven.

DEPUTY SADAN

ATHAVA LINES

SURAT

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

279. *LETTER TO PURUSHOTTAMDAS TANDON*

October 8, 1945

BHAI TANDONJI,

I have your letter dated October 1, 1945. How can I ride two horses? Who will understand me when I say *rashtrabhasha*=Hindi and *rashtrabhasha*=Hindi+Urdu=Hindustani? I shall certainly serve the

<sup>1</sup> Vide ""Letter to Kanji J. Desai", 28-9-1945

cause of Hindi, but by remaining out<sup>1</sup>. The Standing Committee should excuse me.

*Yours,*  
M. K. GANDHI

PURUSHOTTAM DAS TANDON  
HINDI SAHITYA SAMMELAN  
ALLAHABAD

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

### 280. LETTER TO SHYAMLAL

*October 8, 1945*

BHAI SHYAMLAL,

I approve of Dada Mavalankar's draft. On page 5 (e.), I feel it is necessary to add "or its equivalent"<sup>2</sup>; after "Vernacular Standard IV"<sup>3</sup>

I have written to Dada also.<sup>4</sup>

KASTURBA NIDHI  
BAJAJWADI  
WARDHA

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

### 281. TELEGRAM TO P. C. GHOSH

NATURE CURE CLINIC,  
6 TODIWALA ROAD, POONA,  
*October 9, 1945*

DR. P. C. GHOSH  
14/8 GARIAHAT ROAD  
BALLYGUNGE  
CALCUTTA

NO PROGRAMME TO BE PUBLISHED BEFORE MY ARRIVAL CALCUTTA.  
BAPU

From a copy: Pyarelal Papers. Nehru Memorial Museum and Library.  
Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

<sup>1</sup> Of the Hindi Sahitya Sammelan

<sup>2</sup> These words are in English.

<sup>3</sup> *ibid*

<sup>4</sup> *Vide* "Letter to G. V. Mavalankar", 8-10-1945

282. *LETTER TO E. M. JENKINS*

POONA,  
*October 9, 1945*

DEAR SIR EVAN,

May I remind H. E. that the decision in the matter of Shri Haridas Mitra is now overdue.<sup>1</sup> I may mention that I have prevented all public appeals and demonstrations in favour of the prisoner in the hope that the death sentence will be commuted. His young wife was with me the other day and was anxious that a move should be made publicly here and also in Great Britain. But she listened to me and has waited.

*Yours sincerely,*  
M. K. GANDHI

SIR EVAN JENKINS  
PRIVATE SECRETARY TO H. E. THE VICEROY  
VICEROY'S HOUSE  
NEW DELHI

*Gandhiji's Correspondence with the Government, 1944-47, p. 48*

283. *LETTER TO MIRABEHN*

*October 9, 1945*

CHI. MIRA,

Your letter. I am not going to omit you when I come to that side which as at present arranged I do not do before January. But nothing is fixed unless I move from Sevagram. I hope you are keeping well. Tell Balvantsinha I am not writing to him for want of time.

Love.

BAPU

From the original: C.W. 6511. Courtesy: Mirabehn. Also G.N. 9906

<sup>1</sup> *Vide* "Letter to E. M. Jenkins", 24-9-1945

## 284. LETTER TO KANTILAL GANDHI

October 9, 1945

CHI. KANTI,

I have your letter. I think it is a good thing that both the Desais<sup>1</sup> have gone there.

Valjibhai has told me all that you omitted from your letter. He gave me a description, too, of all the people he had met.

I did not tell you, but now I do, that Valjibhai readily agreed when I suggested it to him that he should go there. He did not even ask for any time.

If Sardar permits, I hope to reach Sevagram on the 21st.

*Blessings from*

BAPU

From a photostat of the Gujarati: C.W. 7378. Courtesy: Kantilal Gandhi

## 285. LETTER TO D. B. KALELKAR

October 9, 1945

CHI. KAKA,

I got your very carefully written letter full of news. I intend to show it to others.

This is all for the present.

*Blessings from*

BAPU

SHRI KAKASAHEB KALELKAR

SWARAJYA ASHRAM

BARDOLI, T. V. RAILWAY

From a photostat of the Gujarati: G.N. 10966

<sup>1</sup> Valji G. Desai and Maganbhai P. Desai

## 286. LETTER TO CHAMPA R. MEHTA

October 9, 1945

CHI. CHAMPA,

I have your pathetic letter<sup>1</sup>. What advice can I give you? And how may I guide you? I cling to your remark in yesterday's letter and derive confidence from it and hope that you will be able to face your difficulties.

*Blessings from*

BAPU

SHRIMATI CHAMPABEHN R. MEHTA  
CHNDRAKUNJ  
JAGNATH PLOT  
RAJKOT

From a photostat of the Gujarati: G.N. 8758. Also C.W. 1044. Courtesy:  
Champa R. Mehta

## 287. LETTER TO PUSHPA K. DESAI

October 9, 1945

CHI. PUSHPA,

I have your letter. Remain in contact with Vinoba and learn what you can from him.

I am not sending to Rajani your letter to him. If at all, I can send it only through Father. He will certainly not like it. I, therefore, suggest that you should not write to Rajani for the present. If you permit me, I will write to Rajani and tell him that you do not wish to write to him or any other old friends for the sake of your father. In order to prove that it is proper for you not to yield to his original wish and also in order to give him peace, you must observe this self-restraint.

You made a mistake in writing to your friend. A mistake is all right once. But don't repeat it. If you write, you should do so either to me or to Father. That is in your own interest.

*Blessings from*

From a photostat of the Gujarati: G.N. 9266

<sup>1</sup> About her husband Ratilal Mehta who had lost his balance; *vide* "Letter to Maganlal P. Mehta", "Letter to Maganlal P. Mehta", 18-10-1945

288. *LETTER TO KISHORELAL G. MASHRUWALA*

POONA,  
*October 9, 1945*

CHI. KISHORELAL,

I have your letter.

Just now I do not know what I can do about Tryambaklal's letter. I cannot break my journey and, even if I do I don't think I can do much.

I understand about Kailas. If the Ashram has to bear her expenses to this extent, we would be going beyond our limits. Because I think we shall have to give a little in Nagpur, if not more. And I doubt very much whether she will learn anything there. But I don't worry because you are there.

.From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

289. *LETTER TO GOKULBHAI BHATT*

*October 9, 1945*

BHAI GOKULBHAI,

I have your letter. I have preserved your letter written in pencil. I shall read it at leisure in order to satisfy my curiosity whether I interpreted it that way because I read it in a hurry or whether it does warrant the interpretation.<sup>1</sup>

Even a co-worker like you, I could meet only for a few minutes. Of course I did not like it, but one has to swallow such [bitter] pills.

I think the draft you have sent is quite right. Obtain the approval of others and begin the work. I think the names mentioned by you will be useful. They will both be quite helpful to you in your work.

GOKULBHAI BHATT  
BHAGINI SEVA MANDIR TRUST  
VILE PARLE

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> *Vide* "Letter to Gokulabhai Bhatt", 4-10-1945

## 290. LETTER TO KRISHNACHANDRA

October 9, 1945

CHI. KRISHNACHANDRA

I have your letter. I am returning Gulati's<sup>1</sup> letter. It is good. What he says is correct. But we cannot sit back till we can find an expert. Work progresses by doing it, provided we do not do it mechanically. Inform Jajuji about Gulati.

I have not quite understood about Kailas.

Blessings from  
BAPU

From a photostat of the Hindi: G.N. 4532

## 291. A LETTER

[On or before *October 10, 1945*]<sup>2</sup>

DEAR,

I had read Field Marshal Smuts's<sup>3</sup> speech of which you have sent me a copy.

You write glowingly about the prospects of Phoenix. But can Manilal do what you expect of him?

Yes, we have all to wish to live 125 years on condition that our lives are dedicated wholly to service without expectation of result or reward.

From a copy: Pyarelal Papers. Courtesy: Pyarelal

## 292. LETTER TO E. M. JENKINS

NATURE CURE CLINIC,  
6 TODIWALA ROAD, POONA,  
*October 10, 1945*

DEAR SIR EVAN,

I enclose herewith an account of a case which the correspondent<sup>4</sup>

<sup>1</sup> Ramdas Gulati, an architect

<sup>2</sup> In the source the letter is placed between those of October 9 and 10, 1945.

<sup>3</sup> Prime Minister of South Africa

<sup>4</sup> Sheelbhadra Yajee, a Forward Bloc member, who was arrested during Quit India movement, had narrated the ill-treatment and torture suffered in jail.

has described with some wealth of detail. Can it be true? If it is, I wonder if His Excellency proposes to take any action by way of mending matters. I am told that this is not a solitary case but is typical.<sup>1</sup>

*Yours sincerely,*

M. K. GANDHI

SIR EVAN JENKINS  
PRIVATE SECRETARY TO H. E. THE VICEROY  
THE VICEROY'S HOUSE  
NEW DELHI

*Candhiji's Correspondence with the Government, 1944-47, PP. 58-9*

### 293. LETTER TO E. M. JENKINS

*October 10, 1945*

DEAR SIR EVAN,

I am the Chairman of the All-India Spinners' Association, a wholly philanthropic body of about 25 years' standing, run solely in the interest of the millions of the poorest unemployed or partly unemployed women of India. In order further to popularize hand-spinning a rule was recently introduced at my instance to demand from the buyers of khadi a certain quantity of yarn in lieu of money. Since the inception of the Association, some time known as Khadi Board, over four crores have been distributed among spinners all over India. These include all Communities from among the poor village women. Now, I understand, licensing rules are being issued by Provincial Administrations requiring khadi shops to take out licences as if they were dealers in millmade cloth. Objection has also been taken to the price being partly demanded in hand-spun yarn. I am sure the Government do not intend to penalize khadi and thus the poor people. As this is an all-India matter, I venture to approach His Excellency in the hope of the impending wrong being redressed. I may add that the matter has been taken up by the Honorary Secretary

<sup>1</sup> The addressee on October 13 replied that he was forwarding the letter and enclosure to the Viceroy who was "away on tour". *Vide* also "Letter to Sir E. M. Jenkins", 7-11-1945.

of the Association with the Provincial Administrations concerned.<sup>1</sup>

*Yours sincerely,*

M. K. GANDHI

Gandhiji's Correspondence with the Government, 1944-47, pp. 67-8

## 294. LETTER TO JAIRAMDAS DOULATRAM

POONA,

*October 10, 1945*

MY DEAR JAIRAMDASBHAI,

... I read out the whole of your letter to Bapu. He says that the ban on sending yarn in large quantities to him was imposed because of the new rules preventing posting of yarn or cloth from one province to another and also in order to save postage. He says if you can get over the rules and expense and send the yarn— if everyone insists on this—to him through someone who happens to be coming his way you may do so. But he would prefer you to have the yarn woven into cloth and your proposals which are sound should be adopted. You may send the dhotis, etc., to him for his personal use when anyone can bring them. In regard to the signatures they cannot be had for less than Rs. 5 each. Signature money can only go to the Harijan cause. Khadi auctioned or yarn or cloth donated at the Jayanti, all goes to the A. I. S. A. I hope I have made Bapu's wishes clear....

I am not keen on going<sup>2</sup> but Bapu feels I should go and take advantage of doing work by the way so to speak. Bapu is all right again, I am glad to say. Of course he gets tired easily. But this place admits of good massage and treatment for him as also more protection from visitors than most others and the climate is better than [that of] Sevagram in August, September and October. According to present plans he leaves for Sevagram on the 19th and after 9 days there leaves for Bengal, arriving in Calcutta on November 2nd. But this depends on what progress Sardar makes this week. Up till now there is no real improvement in his case but Bapu is hopeful that he will improve if he stays on....

*Yours,*

AMRIT KAUR

From the original: C.W. 11060. Courtesy: Arjun Jairamdas

<sup>1</sup> The addressee wrote on October 19 to say that the Industries and Civil Supplies Department, which had not “undertaken or suggested control over the price or distribution of khadi”, was “asking the Provincial Governments to look into the matter”.

<sup>2</sup> Amrit Kaur was going along with Zakir Husain to attend the preliminary session of the United Nations Cultural and Educational Conference as Member of the Indian Delegation.

## 295. LETTER TO G. V. MAVALANKAR

October 10, 1945

BHAI MAVALANKAR,

I have your letter. There was no need to take the trouble to write it. I would not misunderstand your not coming. I know you quite well. But now you must have noted that the Committee is meeting in Sevagram itself on the 25th, 26th and 27th. If you can come at that time, do so. But if the direct railway service has not been resumed, it is not necessary to take all that trouble for coming. Please do nothing at the cost of your health.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 1255

## 296. LETTER TO K. T. SHAH

October 10, 1945

BHAI SHAH,

Only today I read a copy of the article Chi. Kishorelal had sent to [*The Bombay*] *Chronicle* around June 15. It is a short one which I am enclosing herewith. It will not take you long to glance through it.

If you find his suggestions worth while, you yourself can do further research. If what he says is right and if decimal coinage is going to be forced on the people, you can play an important part in opposing it.

K. T. SHAH

8 LABURNUM ROAD

GAMDEVI, BOMBAY

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

## 297. LETTER TO V. L. MEHTA

October 10, 1945

BHAI VAIKUNTH

Only today I read a copy of the article Chi. Kishorelal had sent to [*The Bombay*] *Chronicle* around June 15. It is a short one which I am enclosing herewith. It will not take you long to glance through it.

Write to me if you find his suggestions useful and take further

steps if you can. I am writing a letter to Gaganvihari<sup>1</sup> and Shah. Perhaps the cloud (if it is a cloud) that is hovering over the people will easily be averted if something is done in time.

VAIKUNTH MEHTA  
BOMBAY PROV. CO-OPERATIVE BANE  
BACK HOUSE LANE, BOMBAY

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 298. LETTER TO KISHORELAL G. MASHRUWALA

October 10, 1945

CHI. KISHORELAL,

Today just after the prayers I read with care your article on decimal coinage. I liked it. Why did you take so long in sending it? Or did you send it and did I miss it by oversight? I was in Panchgani then<sup>2</sup> and hardly looked at newspapers. At present also the situation is just the same. To say that I have carefully gone through the article does not mean that I have also checked up the calculations or that they are clear to me. Since you are so good at calculations I take it that the figures are correct. Suppose your figures are correct and your suggestions are very useful to the public, you cannot sit quiet after merely writing an article. If your health permits, pursue the matter yourself or discuss it with Narahari, Jajuji and Kumarappa. Vinoba also is an expert at figures. If he agrees, Jajuji or Narahari can go deep into the matter and correspond with Kodanda Rao. I am myself writing to him. I have written to K. T. Shah<sup>3</sup>, Vaikunth<sup>4</sup> and Gaganvihari and sent them copies of the article.

Now about Jajuji. I don't think we shall gain anything by sending him to the Assembly. He would become weak. Ours is a queer way of working and the people working there are even more queer. People ask for Jajuju and others but will not listen to them after placing them on the throne. Jajuji will be much more useful by remaining out of the Assembly.

Dada's name is worth considering and perhaps he will be

<sup>1</sup> Gaganvihari L. Mehta, addressee's younger brother

<sup>2</sup> From May 31 to June 19, 1945

<sup>3</sup> *Vide* the preceding two items.

<sup>4</sup> *ibid*

relieved of his family responsibilities when the time comes.

Sardar told me that you had written to him.

I am not convinced by what you say about your health. And I am helpless because you are insisting exclusively on one thing. I cannot understand your insistence. But since it is backed by your peculiar line of thinking how can I counter it? If you were temperamentally like Sardar I would have sent for you for treatment here or done some such thing. I just do not believe that your constitution is collapsing from within and that it cannot be helped. I believe it can be set right by nature cure. I have said all this as I could not help it. If any of this appeals to you, please let me know so that I may think about the next step.

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 299. LETTER TO SATYADEVI

October 10, 1945

CHI, SATYADEVI<sup>1</sup>,

I am glad to have your letter. The letters are quite well formed. I am glad to learn that none of you have given up the spinning-wheel. Ply it and also master all the attendant processes.

I hope Durga<sup>2</sup> and Maitreyi<sup>3</sup> are all right. So also Krishna-maiya<sup>4</sup>. What is Mahavir<sup>5</sup> doing these days? You have not given any news of Dharmakumar<sup>6</sup>. Do you all stay together<sup>7</sup>?

SATYADEVI

BORIVLI

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Daughters of Dalbahadur Giri of Nepal

<sup>2</sup> *ibid*

<sup>3</sup> *ibid*

<sup>4</sup> Addressee's brothers

<sup>5</sup> *Vide* "Letter to G. V. Mavalankar", 8-10-1945

<sup>6</sup> *ibid*

<sup>7</sup> *Vide* "Speech at Govardhan Sanstha", 5-10-1945

### 300. LETTER TO NIRMALA GANDHI

POONA ,  
October 10, 1945

CHI. NIMU,

I got your letter. Now Ramdas also believes that Sumi should go there. I did fear that both of you are of such a temperament that you may not like the idea of Dr. Sushila<sup>1</sup> going there. Sushila had very willingly agreed to go. Now send for Sumi and get her there. May be her good lies in that and it is possible she will study with greater interest there. I hope Ramdas is really well.

*Blessings from*  
BAPU

From the Gujarati original: Mrs. Sumitra Kulkarni Papers. Courtesy: Nehru Memorial Museum and Library

### 301. LETTER TO CHAUNDE MAHARAJ

October 10, 1945

CHAUNDE MAHARAJ,

I have your letter. I have expressed my opinion but that does not mean that a new institution is to be formed for the whole country. The Goseva Sangh is already there and the work is going on. But the task is a difficult one. There should be a considerable number of people who know the science of *goseva* and can put it into practice.

Your ideas are noble but the work will not progress on mere ideas. I did not like the scene I witnessed the day I went there. Everyone was sentimental but they had no knowledge and no will for work. Try to expand the scope of the goshala. Till now there is no tannery there. I do not know if there is a good bull.

Do you have a dairy expert? If there is one and if the existing institution itself becomes an ideal dairy, I shall be too glad and hope to have great results from it. A similar experiment is going on in Wardha under my supervision. I cannot of course cite any significant results. I realize that it is very difficult to attain perfection. I know of

<sup>1</sup> Dr. Sushila Nayyar

no easy way of overcoming difficulties and perhaps I may never come across one. I hope you have understood the meaning of what I say.

*Yours,*

M. K. GANDHI

GOVARDHAN SANSTHA

POONA

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

### 302. A LETTER

*October 10, 1945*

BHAI...<sup>1</sup>,

Your letter makes sad reading. Your sin is grave. You cannot expiate it by fasting. Fasting has its own limits. The real penance is a change of heart on your part. You will have to confess your fall to the bride. And if she still wishes to marry you, you may do so. You must give up the bride's mother. Is she of loose character? I have seen such mothers. The whole thing is very delicate. I can't understand it fully nor do I have the time to do so.

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

### 303. LETTER TO MAHAJANI

*October 10, 1945*

BHAI MAHAJANI,

Only today I got your letter dated September 18.

I am just repeating the message I sent to you in 1935, wishing that both the institutions may live long.

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Omission as in the source

### 304. A LETTER

[On or before *October 11, 1945*]<sup>1</sup>

DEAR...<sup>2</sup>,

Yours is a simple case. If your wife has gone astray, you owe no obligation to her. She should leave you and marry or live with the person of her choice.

If you are firm in your vow, you should carry it out. If you are not, there should be no pretension.

From a copy: Pyarelal Papers. Courtesy: Pyarelal

### 305. LETTERS TO RAMPRASAD

POONA,  
*October 11, 1945*

CHI. RAMPRASAD,

I have your letter. I don't understand why you feel hesitant about writing to me. But now I am about to come there. Speak to me then.

I have suggested Jivanram as the boy's name. Jivanram was a great scholar. At present I am reading his translation of *Bhartriharishatakam*<sup>3</sup>. Meanwhile, Chi. Kanta asked a name for the child and this occurred to me. Moreover, he has just come out of the jaws of death. That is another reason for suggesting this name.

SEVAGRAM  
WARDHA

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> In the source the letter is placed between those of October 10 and 11, 1945.

<sup>2</sup> The name has been omitted.

<sup>3</sup> A compendium of three sets of 100 verses each, on erotic love, moral wisdom and turning away from worldly pleasures, written by Bhartrihari

### 306. LETTER TO DINESH SINGH

October 11, 1945

CHI. DINESH,

I was happy to receive your letter. It is good that all are together. Complete your studies and render public service to your heart's content.

Blessings from  
BAPU

SHRI DINESH KUMAR  
KALAKANKAR KOTHI  
LUCKNOW (U.P.)

From a photostat of the Hindi: G.N. 8676

### 307. LETTER TO SHRIKRISHNADAS JAJU

October 11, 1945

BHAI JAJUJI,

I am sending a copy of my letter<sup>1</sup> to the Viceroy's Secretary. I wanted to make it as brief as possible. Tell me if you think that some important point has been left out so that I may write again.

I am thinking over the legal aspect. I wish to take Dr. Kedar's help for that. And if you think that this cannot be arranged through you I am prepared to write to him myself. If you send a brief<sup>2</sup> I shall send the same or shall draw up one. If you are still not satisfied, I shall write to a lawyer in Bombay.

After going through all [the papers] I feel there is no need for us to decide in a hurry. Isn't it mentioned in the new rule that the date for implementing it will be announced later? I understand that we have no difficulty with the old rule. Is this correct?

I am planning to reach Sevagram on the 21st. If I do I shall be there till the 31st.

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Dated October 10, 1945; *vide* "Letter to E. M. Jenkins", 10-10-1945

<sup>2</sup> This word is in English.

### 308. LETTER TO DEVDAS GANDHI

October 11/12, 1945

CHI. DEVDAS,

I have read your committee's amended report. If I have not told you earlier, let me tell you that as long as we do not get a woman to head the organization<sup>1</sup>, it will be like building on sand. Our effort will bear fruit only if we can find a responsible woman organizer. She would also keep some kind of record, like your report. Now for taking any further step, for example choosing the site, I feel the same thing as I have already indicated should apply. I hope you are all right.

“THE HINDUSTAN TIMES”  
NEW DELHI

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 309. LETTER TO UMA AGRAWAL

POONA,  
October 12, 1945

CHI. OM<sup>2</sup>,

I have your letter. After writing such a slovenly hand, how can you ask for pardon? One must never write a bad hand.

I received the baby's silent message. Whom do you mean by “his”? Is it not the limit of helplessness that you feel embarrassed in taking your [husband's] name? If you send me some names, I would select one.

Sushilabehn has returned. She did excellent work.

*Blessings from*  
BAPU

[From Gujarati]

*Panchven Putrako Bapuke Ashirvad*, p. 345

<sup>1</sup> For Kasturba Gandhi National Memorial Trust work

<sup>2</sup> Daughter of Jannalal Bajaj, married to Rajnarayan Agrawal

### 310. LETTER TO PREMA KANTAK

October 12, 1945

CHI. PREMA,

Join me in my walk on the 17th at 7.30. I have no other time to give.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 10440. Also C.W. 6879. Courtesy: Prema Kantak

### 311. LETTER TO RAMDAS GANDHI

October 12, 1945

CHI. RAMDAS,

Sumi's letter is at the back of this. So now there is no question whether she should go or not. Yesterday Manilal and Sushila left for Akola. Arun has stayed back. Valjibhai teaches him.

*Blessings from*

BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 312. FRAGMENT OF LETTER TO CHIMANLAL N. SHAH

October 12, 1945

. . .<sup>1</sup> does not want the money back. Jajuji has decided that since the land which you did not wish to part with has not been given. Ghanshyamdas may, if he wishes, deduct something. But as he does not wish to do so, that is the end of the matter.

A letter from Dr. Ice is enclosed. We should put up for him the kind of structure he wants. Also think over the changes which he might consider desirable for us. I think if we can ensure coolness in the building by suitable means we should do so.

From a photostat of Gujarati: G. N. 10646

<sup>1</sup> The first two sheets of the letter are not traceable.

### 313. LETTER TO PYARELAL

*October 12, 1945*

CHI. PYARELAL,

I must have a letter from Manu. When I see the situation you are in, I hate myself. And yet, who am I to interfere ? Do as your heart prompts you. Take a decision.

*Blessings from*

BAPU

From a copy of the Hindi: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

### 314. LETTER TO LILAVATI ASAR

*October 12/13, 1945*

CHI. LILI,

One may say you have done well. Now stick to it and get through and start working.

The date for going to Sevagram is not yet fixed. If I remember I shall write to you; in any case you will come to know of it. Don't spoil your health.

*Blessings from*

BAPU

SMT. LILAVATI UDESHI

G. S. MEDICAL COLLEGE, PAREL

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 315. LETTER TO F. M. PINTO

NATURE CURE CLINIC,

6 TODIWALA ROAD,

POONA,

*October 13, 1945*

MY DEAR PINTO,

I have your letter. I take little or no interest in the elections. Sometimes, however, I have to tender advice. Your letter I like and also

dislike. I like its frankness but the argument is bad.<sup>1</sup> I want every minority to be robust and independent in the full sense of the term. A Christian remains a full Indian because he cannot be otherwise and expects or wants no reward for remaining an Indian. Then the word 'minority' loses all its significance. I have put myself in the minorities' position. I can, therefore, speak with frankness and even some authority. What does it matter, if older Christians cling to the Government and look up to it for crumbs? That will be the testing time for the younger ones. For time runs against the former and in favour of the latter.

If you have understood and appreciated my argument, in your private talks too you will bear down the opposition of the older ones by being and remaining true to yourselves and the nation to which you belong.

*Blessings from*  
M. K. GANDHI

SHRI F. M. PINTO  
NATIONALIST CHRISTIAN PARTY  
C/O ANGLO LUSITANO  
15 BANK STREET  
FORT, BOMBAY

From a copy: Pyarelal Papers. Courtesy: Pyarelal

### *316. LETTER TO K. ISWARA DUTT*

*October 13, 1945*

MY DEAR ISWARA DUTT<sup>2</sup>,

Having been the victim of such a volume myself I wonder whether you will appreciate my objection to any such volume. Does it do any good? Does the victim stand in need of encomium even from the tallest? If he does, it should be withheld. If he does not, it is superfluous. Holding such views and holding them strongly, I must

<sup>1</sup> The addressee had argued that since Christians, whose number was very small on the electoral roll, had little chance of getting elected independently to the Central Assembly they should be "put up on the Congress ticket".

<sup>2</sup> A journalist who had proposed to bring out a felicitation volume for Tej Bahadur Sapru

pour cold water on your suggestion. Sir Tej Bahadur is much too good a man to require any outside prop.

*Yours sincerely,*  
M. K. GANDHI

SHRI K. ISWARA DUTT  
28 STATION ROAD  
JAIPUR (RAJPUTANA)

From a copy: Pyarelal Papers. Courtesy: Pyarelal

### 317. LETTER TO P. C. GHOSH<sup>1</sup>

*October 13, 1945*

BHAI PRAFULLO,

Why did you send a special messenger? Why did you write such a lengthy note? Rajkumari had shown me what she had written [to you]. I still find nothing wrong in it. Mahadev would have written a similar letter. The estrangement between you and Satis Babu hurts me very much. Perhaps I may not reach there on November 2 because it might be difficult to leave [ailing] Sardar. In that case I will be delayed. The second reason is the election excitement over there. In view of this I will fix the date after I hear from you. It will be better to draw up the programme there itself. Of course it will mean some inconvenience but it would be better to put up with it.

I hope you are keeping well.

*Blessings from*  
BAPU

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

### 318. LETTER TO CHIMANLAL N. SHAH

POONA,  
*October 14, 1945*

CHI. CHIMANLAL,

I [had written]<sup>2</sup> to Chi. Babu about my reaching [Sevagram]. She will not, however, go there in my absence, and it is only proper that she should not. She is eager indeed to come when I am there. But my own programme is uncertain. I cannot say definitely when I shall be able to settle down in the Ashram. I might be able to do so after I

<sup>1</sup> This was sent through Kantilal of Calcutta.

<sup>2</sup> A word is illegible here; *vide* "Letter to Sharda G. Chokhawala", 2-10-1945

have finished Bengal, Madras and the Frontier Province. And now I am planning something new. Let us see what happens.

*Blessings from*

BAPU

[PS.]

I will certainly not be able to reach there on the 21st. I will give the exact date later.

From a photostat of the Gujarati: G.N. 10647

### 319. LETTER TO AMRITLAL V. THAKKAR

*October 14, 1945*

BAPA,

I am enclosing Mridula's letters. The draft of what I wish to say is also there.<sup>1</sup> If you approve of it, I intend sending it to Mridula. And if she too approves of it, we can send it to the Press.

Also see the letter about Lila Jog. I think it is better to send Rs. 250. But as you know the facts, please guide me in this also. I understand that it will be inconvenient for you to come here and I do not want you to run around in your present condition. So let us do as much as we can by correspondence.

BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 320. LETTER TO RATILAL B. MEHTA

POONA,

*October 14, 1945*

BHAI RATILAL BECHARDAS,

I have your cheque for Rs. 1635-6-0. I should like to use it for constructive work.

*Blessings from*

BAPU

RATILAL BECHARDAS MEHTA  
GHATKOPAR CONGRESS COMMITTEE  
NAOROJI LANE  
GHATKOPAR, BOMBAY

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> For the letter to Mridula Sarabhai, *vide* "Letter to Mridula Sarabhai"

321. LETTER TO DHARMAKUMAR GIRI

October 14, 1945

CHI. DHARMAKUMAR,

I am glad to have your letter. Let me know as soon as Satyadevi is operated upon. Appear for the examinations again since you have failed. It is always better to complete what one has undertaken. I have got the yarn.

*Blessings from*

BAPU

SHRI DHARMAKUMAR GIRI  
BHIMJI KARA'S BUNGALOW  
BORIVLI

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

322. LETTER TO K. T. SHAH

October 14, 1945

BHAI SHAH,

I have your letter. You have replied promptly. I approve of all your arguments. If you start an agitation on those lines, perhaps the changes recently introduced can be withdrawn.

*Blessings from*

BAPU

PROF. K. T. SHAH  
GAMDEVI  
BOMBAY-7

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 323. LETTER TO KISHORELAL G. MASHRUWALA

October 14, 1945

CHI. KISHORELAL,

Are you determined to die? Convince me if there is any logic in your thinking so that I too may follow you. Now it is high time [you listened to me]. Whoever writes, writes only about your getting weaker and weaker. How can I make you understand? What can I do if my going there is getting postponed?

*Blessings to you both from*  
BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 324. LETTER TO MRIDULA SARABHAI

POONA,

October 14, 1945

CHI. MRIDU,

I have your letter. It is not as if I have known you from today. You must act with the assumption that you are working under me and with me. It is a different matter that your other pre-occupations keep you in infrequent touch with me. You will of course be knowing everything as the supervisor. You will no doubt remain in touch with women. If you find any shortcoming anywhere, you will draw my attention to them. Then you will be able to tell me what needs to be told without any conflict and without the feeling that you are taking my time. And yet, you will not feel burdened.

I have prepared the draft regarding your resignation<sup>1</sup> and sent it to Bapa. I shall send it to you when it is returned and will release it to the press only after you pass it. I shall prepare and send the English version also from here. That, of course, you will not be able to see (before it is sent).

<sup>1</sup> From the post of Joint Secretary, Kasturba Gandhi National Memorial Trust, owing to differences with Amritlal Thakkar; *vide* "Letter to Mridula Sarabhai", 15-10-1945. *Vide* also the following item.

I have written to Bapa about the salary of that lady<sup>1</sup> too. I shall settle it soon.

I have understood about Tendulkar. It is your duty to look after your health.

*Blessings from*

BAPU

From the Gujarati original: C. W. 11246. Courtesy: Sarabhai Foundation

### 325. LETTER TO ABHYANKAR

*October 14, 1945*

BHAI ABHYANKAR,

I have your letter. I am sorry to say that I do not read newspapers and heard about Chimur Ashti only from you. If what you state is all true, it is a matter of great sorrow and all the more so for me that such an incident should take place over my name. Moreover, I am totally ignorant about what is going on there at present. I cannot personally go anywhere but I am enquiring about both the matters. If the second incident also was as you describe, it is really sad.

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

### 326. LETTER TO GOPE GURBUXANI

*October 14, 1945*

BHAI GURBUXANI,

I have your letter written in English. There was no need for you to write in English. It is good that you are earning something on your own. I am glad you sent money to your father and repaid the loan to the Ashram also. Do silent service while remaining out of the Congress. When I become a four-anna member, ask me whether you also should become one.

*Blessings from*

BAPU

SHRI GOPE GURBUXANI  
17 HASAN BUILDING  
NICHOLSON ROAD, DELHI

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Lila Jog

### 327. LETTER TO VIMLARANI GURBUXANI

October 14, 1945

CHI. VIMLA<sup>1</sup>,

Gurbuxani writes to say that you have gone to your parents and your confinement is drawing near. I hope you will have an easy delivery. Let me know when it is over.

*Blessings from*

BAPU

SHRI VIMLARANI GURBUXANI, M.A.  
2A CONVENT ROAD  
DEHRA DUN

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

### 328. LETTER TO AMRIT KAUR

October 15, 1945

CHI. AMRIT,

I hope you reached Manorville safely and found all well. I hope you will have no difficulty on your way to London and back. You must keep well during your absence which I hope will be as short as possible.

Pyarelal is still in bed. Though fever was below normal for some time during last night, it went up to over 103° during the day. But he looks better otherwise.

Sardar must go to Bombay for a week. I shall stay here. This means I do not go to Sevagram before 2nd November.

Love to you all.

BAPU

From the original: C.W. 4167. Courtesy: Amrit Kaur. Also G.N. 7803

### 329. LETTER TO MANILAL AND SUSHILA GANDHI

POONA,

October 15, 1945

CHI. MANILAL AND SUSHILA,

I had your letter. Somebody told me only yesterday that you could not get the tickets immediately. Arun is happy. He wears

<sup>1</sup> Wife of Gope Gurbuxani

nothing but underwear and is always in high spirits. He studies a little and plays a lot. He does spin, of course. He does not show, at any rate, that he misses you. Valjibhai teaches him. Kanaiyo went with my permission. I was in a position to let him go. Pyarelal has come, but with high fever. The fever has not been diagnosed. Do not worry about me.

*Blessings to all of you from*

BAPU

SHRI MANILAL GANDHI  
MASHRUWALA BUNGALOW  
AKOLA (C. P. BERAR,)

From a photostat of the Gujarati: G.N. 4958

### 330. LETTER TO D. B. KALELKAR

*October 15, 1945*

CHI. KAKA,

I got your letters. I have already sent a brief message through Bal. As regards his exploits, he himself will tell you. I, therefore, don't write about them here.

I had a discussion with Deo regarding Hindustani. His views are firm. He adheres to every word of the Poddar-Deo statement. I showed him the whole of your letter. He finds some factual errors in it, the chief being that he has never opposed your propagation of Hindustani. He is not opposed to it even in thought. He has, in fact, restrained others who were opposed to you. He says that you or others may offer whatever opposition you wish and in whatever manner you wish. My path, therefore, is clear. You, I and others who regard knowledge of the two languages as essential should vigorously, but in our own manner, carry on our work.

Atulanand's<sup>1</sup> leaflet and other literature have been passed on to you. Probably his letter also was there. I should like you to read them and return them to Sevagram with your opinion. My reason for writing this is that Atulanand has written a letter cautioning me.

*Blssings from*

BAPU

From a photostat of the Gujarati: G.N. 10967

<sup>1</sup> Atulanand Chakravarty

### 331. LETTER TO MATHURADAS TRIKUMJI

October 15, 1945

CHI. MATHURADAS,

Why did you fall ill? You must not exert yourself to do anything. It is one's duty to keep the body radiant as copper. Eat only what suits you. Do only what you are able to. A *sevak*<sup>1</sup> who falls ill requires others' services and is not able to do his work. It should not be difficult to see that others taking up his work cannot fill the gap.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 3764

### 332. LETTER TO MRIDULA SARABHAI

October 15, 1945

CHI. MRIDULA,

I have your resignation. I think you have acted wisely in tendering it. I know and I believe that in accepting the post of Joint Secretary your intention was to render wider service to the cause of women. Equally good is your motive in resigning because you realized and I also saw that by continuing in that post you would not be able to realize your ideal. There is temperamental incompatibility between Bapa and you. You tried to adjust but who can remove inherent differences? You saw that your method of working did not satisfy Bapa. He, on his part, also tried to adjust but with little success. I could see that the difference was enormous. In my opinion neither of you is at fault. Very often such differences are unbridgeable. In these circumstances, the best thing is to work apart. Bapa was, and is still, ready to quit. But this is Bapa's creation and Bapa is a seasoned hand in this kind of work. It would be difficult for me, I think, to carry this burden without him. It is Bapa's wish and mine that all men should ultimately withdraw from the Samiti and the entire administration should be handed over to the sisters. That will bring it real credit. This effort will continue and none of us will rest on our oars till it succeeds. Success will not come early by Bapa's leaving it or allowing us to quit. Hence I am allowing you to quit the Joint Secretaryship and am accepting your resignation. I know that I am not losing your services thereby. You are and will continue to be a

<sup>1</sup> One who serves

trustee. I am sure you will continue to work for the local Kasturba Nidhi committee of Gujarat; and you will also assist the Central Committee whenever it needs your help. Thus I am confident that you will not lag behind in serving the Committee even when you relinquish its Joint Secretaryship. Moreover, you should not forget that you have resigned from Secretaryship, not from trusteeship.

*Blessings from*

BAPU

[PS.]

Your decision to publish the resignation letter is well conceived. That will scotch all rumours and speculation either in private or in public. You are already on leave. Does it [resignation] take effect from now itself?

From the Gujarati original: Pyarelal Papers. Courtesy: Pyarelal

### 333. *LETTER TO VAJUBHAI SHUKLA*

*October 15, 1945*

BHAI VAJUBHAI,

Just now I heard about your wife's demise. What can I say by way of consolation? Everyone born has to die. Some die sooner, some later.

*Blessings from*

BAPU

VAJUBHAI SHUKLA

RAJKOT

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 334. *LETTER TO KISHORELAL G. MASHRUWALA*

*October 15, 1945*

CHI. KISHORELAL,

Just now Prabhakar rang up Sushila to say that you have fever. I am not at all happy about it. I shall be satisfied only when the fever completely subsides.

Rameshwardas has asked me to suggest a name out of the four for the Mahadev Memorial at Dhulia. I have selected Gomati's. It will be good if she agrees.

*Blessings from*

BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 335. LETTER TO R. ACHUTHAN

October 15, 1945

BHAI ACHUTHAN<sup>1</sup>,

I have written a great deal about constructive work. Read it all, over and over again. Do not listen to criticism by others. If you hear criticism, you must have the strength to answer it. How long can I go on replying to people? Students should develop the ability to understand and reply to such things.

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 10853

### 336. LETTER TO V. A. SUNDARAM

October 15, 1945

DEAR SUNDARAM,<sup>2</sup>

I have your gift for Monday. You have done well to revive old memories.

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 3187

### 337. LETTER TO CHANDRANI

October 15, 1945

CHI. CHAND,

I have no difficulty in giving a decision. You cannot leave Nagpur on any account; not even if your parents are ill. Student life is a kind of sannyasa. I do not think that Satyavati would like you to give up your studies, And what will you gain even if you go there<sup>3</sup>?

Sushila will write the rest.

*Blessings from*

BAPU

From a photostat of the Hindi: Chandrani Papers. Courtesy: Gandhi National Museum and Library

<sup>1</sup> Secretary, Benares Hindu University Rachanatmak Mandal for students

<sup>2</sup> The superscription and the subscription are in Tamil.

<sup>3</sup> To the Tuberculosis Hospital, Delhi, where Satyavati had been admitted

### 338. LETTER TO ABUL KALAM AZAD

October 15, 1945

BHAI SAHEB,

Maulana . . .<sup>1</sup> writes to say that you need prolonged rest.

I also agree with him. You must take rest for the sake of the country.

*Yours,*

M. K. GANDHI

MAULANA ABUL KALAM AZAD SAHEB  
CALCUTTA

From a copy of the Hindi. Pyarelal Papers. Courtesy: Pyarelal

### 339. LETTER TO ABDUL GHAFAR KHAN

October 15, 1945

BHAI BADSHAH KHAN,

There must be plenty of bustle because of the elections. Will it be proper for me to go there at that time? Or shall I come later? I don't know when I will be able to make it.

*Yours,*

M. K. GANDHI

BADSHAH KHAN  
CHARSADDA  
FRONTIER PROVINCE

From a copy of the Hindi. Pyarelal Papers. Courtesy: Pyarelal

### 340. LETTER TO VAMANRAO JOSHI

October 15, 1945

BHAI VAMANRAO,

Sardar informed me that you survived the accident but the injuries were quite serious. I hope they are not too serious and your life of service will go on for a long time.

*Blessings from*

BAPU

VEER VAMANRAO  
AMRAVATI, BERAR

From a copy of the Hindi. Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Omission as in the source

341. *LETTER TO RAMESHWARI NEHRU*

October 15, 1945

CHI. RAMESHWARI<sup>1</sup>,

I have your letter. Your sister has passed away leaving behind a large family. Your mother must be feeling it the most. These days I read *Bhartriharishatak* for a few minutes daily. What it says on moral wisdom and detachment are worth pondering over at such times. Why grieve over the inevitable? It is good indeed that the fast over the Garhwal [issue] was withdrawn.

*Blessings from*  
BAPU

SHRI RAMESHWARIBEHN NEHRU  
SRINAGAR  
KASHMIR

From a copy of the Harijan Pyarelal Papers. Courtesy: Pyarelal

342. *LETTER TO J. B. KRIPALANI*

October 15, 1945

BHAI KRIPALANI,

I got your letter and the wire later. My wire was already drafted in accordance with your decision, so I withheld it. I hope your fever has completely subsided. Sucheta too must have recovered. Sardar's decision was also the same [as yours].

*Blessings from*  
BAPU

ACHARYA KRIPALANI  
SWARAJYA BHAVAN, ALLAHABAD

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

343. *LETTER TO ANNE MARIE PETERSEN*

POONA,  
October 16, 1945

DEAR MARIA,

I have read your letter to Rajkumari. I must say your letter is unsatisfactory. That you are going to Denmark and that during your

<sup>1</sup> Vice-President, Harijan Sevak Sangh

absence the institution will remain closed should have been sufficient for the withdrawal of the application. Was it good or necessary to bring in the matter of conversion? When you and Esther came to me, it was, I think, common between us that conversion from one faith to another was needless and created heart-burning. One's faith expands by removing the bad in it and absorbing the good and new from the others. You have every right to hold the opposite view. My point is simple. You had a decisive cause for withdrawing your application without raising an irrelevant issue.

I hope you will have a good time in Denmark and will return hale and hearty.

Love.

BAPU

MISS A. M. PETERSEN  
SEVA MANDIR, PORTO NOVO

From a copy: Pyarelal Papers. Courtesy: Pyarelal

### 344. LETTER TO CHHOTUBHAI K. MEHTA

*October 16, 1945*

CHI. NAPOLEON<sup>1</sup>,

I got your letter written in a beautiful hand. I was glad to read about Mama. Why do you want blessings for your Association? You should assume that you have everybody's blessings for good work and go on with it silently.

*Blessings from*

BAPU

CHI. NAPOLEON  
ADARSH DUGDHALAYA  
MALAD, *via* BOMBAY

From a microfilm of the Gujarati: M.M.U./XXII

### 345. LETTER TO TARABEHN MODAK

*October 16, 1945*

DEAR SISTER,

If you had written your article in ink, I myself would have read it earlier. But as it was in pencil, I could not read the whole article

<sup>1</sup> Son of Kunverji Mehta, a Congressman of Bardoli taluk

though there is plenty of light in my room. Ultimately I made someone read it out. I know from personal experience that there is a lot of difference between reading something and hearing it read. Daily I make someone read out cuttings from newspapers and if and when I have time, I read them myself. Sometimes when a thing is re-read there is a striking change in my understanding. I feel this must be a common experience. Of course you have to realize yourself. I have mentioned this important, though irrelevant, thing because I thought it worth mentioning. I would be pleased if you accept that there is violence in writing in pencil things sent by post. The letters written in pencil fade away in course of time.

I am sending back your article. Please note the changes I have made in what I could read myself. The changes are just from the point of view of language. The rest I find is quite all right. I am giving a gist of my experiences so as to make what I have said more clear.

I saw the work done by teachers trained under Madame Montessori, and carefully observed the working of the Nursery School. Of course the things were foreign and the poor teacher had not digested what she had been taught. What to speak of the children? They could not even observe normal discipline. I am not criticising anyone. I have given the gist of my experience just for your information. Imbibe whatever you find useful and discard the rest. The conclusion I have drawn from this experience is that we shall be able to propagate scientific knowledge of child education only when our teachers are competent. They should have the will to become one with children. I am afraid I am not saying anything new in this. These things are certainly not beyond your range of experience but since I have come to know you and also love you I hope you will not find fault with me for saying the things you already know.

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### *346. LETTER TO HARIKISANDAS CHAWDA*

*October 16, 1945*

BHAI HARIKISANDAS,

I have 77 paise coins from your institution.<sup>1</sup> I am putting them into the Harijan Sevak Sangh account. I hope everyone is spinning

<sup>1</sup> To symbolize Gandhiji's entering 77th year on October 2, 1945

regularly.

HARIJAN VYAYAM MANDAL  
20 COCHIN STREET  
BOMBAY

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

*347. LETTER TO MRIDULA SARABHAI*

POONA,  
*October 16, 1945*

CHI. MRIDU,

I showed it to Bapa. He returned my draft unchanged. He said: "I cannot think of making any changes in this. Do what you think proper. I have learnt about the resignation only today. But do what you think is correct." So I am sending my draft as it is with my signature. But if you wish to make any changes, send it back to me with the changes. I shall look into the changes and incorporate them if I find them in order and then send it to the press.

Now about Jog. Bapa says: "I stick to what I said. No one had sanctioned it. But if you can give the sanction for two months, you may as well make it for three months so that the matter is settled." I would do as you wish. I shall make the sanction for three months if you so desire. It appears to me that Jog has written under your persuasion. So I take that what will fully satisfy you will also satisfy her. I understand that what you suggest is two months' wages. So I shall arrange for sanction for only two months. I shall do about the matter as you want.

*Blessings from*

BAPU

From the Gujarati original: C. W. 11247. Courtesy: Sarabhai Foundation

348. LETTER TO ANAND T. HINGORANI

October 16, 1945

CHI. ANAND,

It is very good that your faith has increased and also your peace. I am writing the daily thought<sup>1</sup>. I hope to complete what is left. After that I want to be quiet.

Chi. Mahadev will be well.

*Blessings from*

BAPU

From a microfilm of the Hindi. Courtesy: National Archives of India and Anand T. Hingorani

349. LETTER TO KHURSHEDBEHN NAOROJI

[October 17, 1945]<sup>2</sup>

VAHALAN BEHN,

Your letter. I note what you say. We serve according to our lights.

The Bengal tour will be postponed by a few days. The date is not yet fixed.

What you say about Satyavati is disquieting. But nothing better was to be expected. Let us hope she will witness the wedding<sup>3</sup>.

Rajkumari may go to London for a month. . . .<sup>4</sup> I shall do my best about Nirmal Kumar whom I know and whose work I value.<sup>5</sup>

My love to Satyavati.

KHURSHEDBEHN NAOROJI

THE I. N. A. DEFENCE COMMITTEE

82 DARYAGANJ, DELHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> For the thoughts written during the period covered by this volume, *vide* "A Thought for the Day" at the end of this volume.

<sup>2</sup> The letter is found among those of this date.

<sup>3</sup> Of Satyavati's son; *vide* "Letter to Brijkrishna Chandiwala", 25-10-1945.

<sup>4</sup> Omission as in the source

<sup>5</sup> The addressee had asked Gandhiji to utilize the services of Nirmal Kumar Bose.

### 350. LETTER TO CHHAGANLAL JOSHI

POONA,  
October 17, 1945

CHI. CHHAGANLAL,

I have your letter. I remember to have written to you that I would let you accompany me during some part of my tour.<sup>1</sup> My view is that it would be convenient if you accompanied me in the Madras Presidency, for I am familiar with the work there. The work in Bengal and Assam is rather difficult. I don't have a clear picture of it in my mind. I, therefore, don't wish to take with me there anybody who is not specially needed. The date of my tour also has not been fixed. Perhaps I may go to Bengal only after November 21. Everything depends on Sardar's health.

I think your accepting money from the Rulers requires some consideration. It was your letter which made me think about this. Shouldn't we ponder whether or not we can accept money from Rulers who pay no attention at all to the welfare of their subjects? When the amount of Rs. 1,000 is received, I will credit it to the account of the Harijan Sevak Sangh.

So far I have no knowledge of its being received this time. I do not know if it has been received at the Sevagram Ashram.

Do you think the States would give any protection to the Harijans wherever they are oppressed? Concerning joint fruitparties for Harijans and caste Hindus, do you mean any caste Hindus or only reformers like you and me?

Remind me again when you read about the date of my tour. Rajkumari has gone to Simla. From there she may perhaps have to go to England for a month. Sushilabehn and Manilal have gone to Akola.

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 5549

<sup>1</sup>Vide "Letter to Chhaganlal Joshi", 10-9-1945

351. LETTER TO SHANTILAL J. MEHTA

October 17, 1945

CHI. SHANTI,

I have no message to give to Natal.

*Blessings from*

BAPU

From a microfilm of the Gujarati: M.M.U./XXII

352. LETTER TO PRABHAVATI

October 17, 1945

CHI. PRABHA,

Why do you mark your letters "private"? What is there private for a public worker? And what was private in your letter? I have not kept a copy of my letter. What can I, therefore, write? Probably it was about your study, Jayaprakash and your coming. There may have been something concerning what you wrote regarding Banaras. For more details ask me when I arrive there. Learn to keep patience till then. I am enquiring from Rajkumari and Sushilabehn about the letter to you.

My departure for Bengal will be delayed by a few days. You will read about it in the newspapers. Most probably I will write.

We shall call your friend later.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 3585

353. LETTER TO GAJANAN NAIK

October 17, 1945

CHI. GAJANAN,

I have your letter. I regret that I cannot make you understand such a simple thing. If the person who writes is himself not frank, what can be done about what he writes? I tell you it is your dharma to be frank; only then can an inquiry be held. If you wish to write to me

secretly I don't want to listen to anything and don't want to be influenced.<sup>1</sup>

AKHIL BHARATIYA UDYOG SANGH  
WARDHA

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 354. LETTER TO MAYASHANKER

*October 17, 1945*

BHAI MAYASHANKER,

I have your letter. I am helpless. Do write whatever you wish to say.

MAYASHANKER  
C/O MAHENDRA BHOGILAL & CO.  
DIVANCHAND BUILDING  
75 JHAVERI BAZAAR, BOMBAY

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 355. LETTER TO L. KRISHNASWAMI BHARATI

*October 17, 1945*

BHAI KRISHNASWAMI,

At the moment I don't feel like writing to Nadar<sup>2</sup>. Virtue is its own reward. So where is the need for appreciation?

I feel happy to hear about your family.

L. KRISHNASWAMI BHARATI  
165 WEST MASI STREET  
MADURA

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> *Vide* also "Letter to Gajanan Naik", 8-10-1945

<sup>2</sup> Kamaraj Nadar; President of Tamil Nadu Provincial Congress Committee, 1940-54; Member, Constituent Assembly; Chief Minister of Madras, 1954-63; President of Indian National Congress, 1964-67

### 356. LETTER TO RATNADEVI

October 17, 1945

DEAR SISTER,

Now don't ask for a message from me. As far as possible I want to do silent service. If you want to see me, come over when I have settled down.

RATNADEVI  
VANASTHALI VIDYAPITH  
JAIPUR STATE

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

### 357. LETTER TO BHARATAN KUMARAPPA

[On or before October 18, 1945]<sup>1</sup>

MY DEAR BHARATAN,

I have time only to say I accept all your amendments.

L. KOTWAL, GORDON HALL HOUSE  
NEW NAGPADA ROAD, BYCULLA  
BOMBAY

From a copy: Pyarelal Papers. Courtesy: Pyarelal

### 358. TELEGRAM TO P. C. GHOSH<sup>2</sup>

[October 18, 1945]<sup>3</sup>

SORRY I HAVE BEEN OBLIGED TO POSTPONE VISIT  
TO BENGAL BY A FEW DAYS. AM UNABLE GIVE  
EXACT DATE COMING. AM ANXIOUS VISIT AS MANY  
PLACES AS POSSIBLE BUT REGARD BEING HAD TO  
MY HEALTH IT MAY TURN OUT TO BE AS FEW  
AS POSSIBLE. MAIN THING IS TO STUDY CONDITION  
AND SHARE DISTRESS BEST OF MY ABILITY. WOULD  
LIKE FINAL FIXING PROGRAMME AFTER REACHING  
CALCUTTA .

*Gandhi's Emisary*, p. 55. Also Sudhir Ghosh Papers. Courtesy: Nehru Memorial Museum and Library

<sup>1</sup> The letter is placed between those of October 17 and 18, 1945.

<sup>2</sup> A similar telegram was sent to Satis Chandra Das Gupta.

<sup>3</sup> In the source Sudhir Ghosh explains that Gandhiji drafted this telegram before he dictated the letter to P. C. Ghosh; *vide* the following item.

359. LETTER TO P. C. GHOSH<sup>1</sup>

POONA,  
October 18, 1945

BHAI PROFULLA,

I have your letter and telegram about Jawaharlalji.<sup>2</sup> I have understood the matter.

Sudhir came yesterday. I have had long talks with Sudhir yesterday and today. I could not send a telegram about my decision. It would have been too long. So I am sending this letter. Sudhir must have sent you a brief telegram.<sup>3</sup>

Taking everything into consideration I feel that at this stage you may announce this much: 'Owing to unavoidable circumstances Gandhiji cannot come to Calcutta on the 2nd November. As soon as the date is decided it will be announced. It is likely that he will come in the last week of November or thereabouts. His tour programme which has been published in the newspapers is also cancelled. But wherever he is likely to go, the organizers will be informed so that they can make some arrangements. No expenditure of any kind should be incurred at this stage. Wherever he goes, his transport will have to be paid for, but that can be seen at that time only. Gandhiji has made it clear that, health permitting, he will try his best to go to all the places he wanted to visit. But considering his age and health, it is obvious that in spite of his desire to visit as many places as possible he will be able to visit only a few of them.'

You may publish this much. Now I shall tell you what I want to do. If possible I want to visit Midnapore, Chittagong, Dacca, Borkamta, Santiniketan and Assam. If any other place is left out, like Feni, I would like to visit that also. You can inform the local organizers about my programme which all of you there may decide for me. Transport also would have to be arranged. Do not give anything to the Press yet. That can be done on my arrival. It takes a little time to make the preliminary arrangements. That is why I have suggested this. It is for you to work out what places I can easily visit.

I don't feel that it is necessary for me to let you know just now

<sup>1</sup> This was sent through Sudhir Ghosh.

<sup>2</sup> The addressee wanted Jawaharlal Nehru to postpone his visit to Calcutta for a longer visit later.

<sup>3</sup> *Vide* the preceding item.

who will be with me. If you want to suggest anything about this, you may do so.

I would certainly like to meet the people who have already been to see me. If you want any more persons to meet me you may send for them. Maulana Saheb is there in Calcutta at present. You should not trouble him; but if he wants to suggest anything you should go to him and ask him about it.

I do not want to get involved in addresses of welcome. Gift of any amount of self-spun yarn, or yarn spun by friends, will not be too much. My aim will be to convert it into khadi and distribute it there at the cheapest possible price. Any gift of money will be welcome, but no special effort should be made for it. It should be voluntary. The money will be used for some constructive work in Bengal. But please remember that this tour is not for the collection of either yarn or money.

I would of course like to meet Mr. Casey and try to secure from him whatever assistance can be had for the people. It has been my experience so far that wherever I go and settle down, my presence gives the poor and destitute a sense of comfort. If I can do even this much, I shall be satisfied.

I do not want to get involved in the politics of Bengal. I have neither the desire nor the knowledge.

Whatever you decide in this matter should be decided unanimously by all of you, rather than by majority opinion. This is not the kind of thing which should be settled by the majority. If anyone interested in my proposed visit does not like a particular thing, I do not want to do that. There must be no quarrel over my visit. My dharma is to settle quarrels. Please give this letter or a copy of it to Satis Babu. My earnest wish is that even though you are two separate bodies, you should become of one mind before my arrival. You are both eminent disciples of the same guru, a great guru like P. C. Ray<sup>1</sup>. What I want is to see you both truly united in heart. Both of you are doing my work. Then why should there be any difference between the two of you? But in all this God's grace is the main thing.

*Blessings from*

BAPU

From a copy of the Hindi: Sudhir Ghosh Papers. Courtesy: Nehru Memorial Museum and Library

<sup>1</sup> Eminent chemist and patriot who died on June 16, 1944

### 360. TELEGRAM TO ZAKIR HUSAIN

*Express*

POONA,  
October 18, 1945

ZAKIR HUSAIN  
CARE JAMIA  
DELHI

“DAWN” OF THIRTEENTH CONTAINS REPORTED CONVERSA-  
TION WITH YOU.<sup>1</sup> I HAVE DENIED TRUTH STATE-  
MENT BEFORE FRIENDS. I WOULD LIKE YOU TO  
GIVE YOUR VERSION BEFORE YOU LEAVE<sup>2</sup>. HOPE  
YOU ARE WELL.

From a copy: Pyarelal Papers. Courtesy: Pyarelal

### 361. LETTER TO ZAKIR HUSAIN

October 18, 1945

BHAI ZAKIR,

I have sent a wire<sup>3</sup> today. I can't believe you could have said such a thing. Whatever it is, you had better make a statement about what you had said.

I hope you are all right.

*Blessings from*  
BAPU

DR. ZAKIR HUSAIN  
JAMIA MILLIA  
DELHI

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> The report read: “Dr. Zakir Husain . . . expressed the view that though . . . the demand for Pakistan was first made as ‘bargaining counter’ it has now become a real demand. The only course for Congress is to agree to Pakistan and forge a united front with the Mussalmans to fight for the freedom of India. Dr. Zakir Husain said that the only man who could deliver the goods on behalf of the Hindus was Mr. Gandhi, but if he accepts the demand . . . the majority of Hindus will not approve it. . . .” The addressee however contradicted the report.

<sup>2</sup> For London to attend the preliminary session of the United Nations Cultural and Educational Conference as a member of the Indian Delegation

<sup>3</sup> *Vide* the preceding item.

### 362. LETTER TO AMRIT KAUR

October 18, 1945

CHI. AMRIT,

I had your wire from Simla and I was glad. I hope you have found everything as we had hoped.

Here is a cutting from *Dawn*. I have wired to Zakir about it and written, too. I cannot believe that he has said anything like what the report says. Anyway we should know authoritatively what Dr. Z. said. If you feel any delicacy about mentioning the subject to him, you need not.

I am well.

Love.

BAPU

From the original: C.W. 4168. Courtesy: Amrit Kaur. Also G.N. 7804

### 363. LETTER TO K. SANTHANAM

October 18, 1945

DEAR SANTHANAM<sup>1</sup>,

You know Dr. Ambedkar's indictment of the Congress during the short period of the Congress ministries. Bapa thinks and I agree that there should be an impartial statement in reply exposing the many mis-statements in the book. Bapa has prepared a reply on behalf of the Harijan Sevak Sangh which you should and will see. Rajaji was to prepare the Congress reply but he cannot under the altered circumstances.<sup>2</sup> You are the next best man and I would like you to take up the matter. Bapa will write to you more fully.

Yours,

BAPU

SJT. K. SANTHANAM

"HINDUSTAN [TIMES]"

NEW DELHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Editor, *Indian Express*, 1933-40; Joint Editor, *The Hindustan Times*, 1943-48; Member, Legislative Assembly, 1937-42; Member, Constituent Assembly; Minister of State for Railways and Transport, 1948-52; Lt.-Governor, Vindhya Pradesh, 1952-56

<sup>2</sup> C. Rajagopalachari however did prepare the Congress reply which was published under the title *Ambedkar Refuted*; vide also "Letter to C. Rajagopalchari", 26-8-1945

364. LETTER TO AMRITLAL V. THAKKAR

October 18, 1945

BAPA,

I see that you have left for Wardha. I can't as yet decide the date of my journey. It seems I shall be able to do so immediately after November 2.

I write this letter just to let you have a copy of my letter to Santhanam<sup>1</sup> and to ask you to write more about it to him. Send a draft of the answer you have prepared so that he can make the necessary changes and make a case for the Congress on the basis of it. I think he will have Dr. Ambedkar's book. If not, write to him that you will send a copy to him. Look after your health.

Jehangir Patel told me that he would be taking Elwin<sup>2</sup> to meet you. After that I have not heard from him. Write if there is anything.

KASTURBA GANDHI SMARAK NIDHI  
WARDHA

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

365. LETTER TO MAGANLAL P. MEHTA

October 18, 1945

CHI. MAGAN,

I was pained to read your letter. I am still in correspondence with Champa. She tells a different tale altogether. Consider what your dharma in the present situation is. You should go and take charge. The case is a very difficult one. Champa reports that Shashi took him<sup>3</sup> to his place, where he behaved sensibly for some time but lost his balance again. You yourself should ascertain the facts and do what is necessary. Narandas did all he could. But matters have gone beyond anybody's control. There are only two who can exercise some restraint on him—you or I. I do not belong to any single human being now. You alone, therefore, can do something.

*Blessings from*

BAPU

From a photostat of the Gujarati: C.W. 1034. Courtesy: Manjula Mehta

<sup>1</sup> *Vide* the preceding item,

<sup>2</sup> Verrier Elwin, an English missionary who had been working in tribal areas

<sup>3</sup> Ratilal Mehta, addressee's eldest brother

### 366. LETTER TO MANGALDAS PAKVASA

October 18, 1945

BHAI MANGALDAS PAKVASA,

Many Provincial governments permit the sale of cloth under licences. They have now amended the terms. A copy of the amendment introduced by the C. P. Government is enclosed. In my view a product like khadi cannot be, ought not to be, licensed. A leading counsel in South Africa with a flourishing practice had told me that one must proceed on the assumption that every tangible wrong had a remedy in law and search for it, assured that it would be found. This had appealed to me very much, and I had always relied on it in my work in South Africa and succeeded in finding the remedies. I believe the principle is true in India, too. I have not read all the laws, but I feel that a law which applies to a mill-owner worth millions cannot apply to khadi.

If you see the definition of a 'dealer', you will observe that it must include 'business'. There is no trace of 'business' in khadi, for all processes relating to it merely ensure a livelihood to those who make a living through khadi.

I have alluded to this argument merely as a suggestion to you. You will also see that the Government is empowered to grant exemption to anybody. This is not a matter of law, as yet. I draw your attention to it. You may write to Jajuji for any further information which you cannot get locally. What I want you to do is this. Consult anybody whom you wish to and then write to the Government yourself, or request the counsel whom you consult to do so. If, however, you feel that whatever representation is to be made should be addressed by Jajuji as Secretary, we shall do that. Send copies to Jajuji and me of any correspondence that you have. And if you decide to write to the Government directly from there, send the letter after showing the draft to me. I still cherish the belief that I may be able to suggest some improvements.

We should write immediately to the Provincial Government or to the Central Government, whichever you decide. I have already addressed<sup>1</sup> a communication to the Central Government as President of the Charkha Sangh. A copy is enclosed. I have even received an acknowledgement of the letter. The copy is only for your information for the present. We do not wish to give publicity to this matter in

<sup>1</sup> Vide "Letter to E. M. Jenkins", 10-10-1945

newspapers just now or let everybody know about it. Probably you know that by adopting such a procedure I had been able to save the Charkha Sangh during Linlithgow's tenure. Let us see what happens this time.

I am entrusting this important task to you relying on the assurance you have given to me, that you intend to use your ability and prestige as a lawyer, not for money but entirely for public service. And that is what you have been doing for some time. Isn't that the best way for everybody to use their talents? If you want any further information, please write to me. The matter is urgent, since they have already started issuing licences.

I forgot about one thing. Khadi is facing a special danger, namely, the U. P. Government's objection to our practice of demanding yarn worth some pice from the buyers for khadi worth every rupee. The objection seems to me ridiculous and harmful from every point of view. However, please consider along with the other issue whether such an objection can be sustained in law. In my view this is a secondary matter and can be easily dealt with. The chief thing is that khadi must not be considered as falling within the scope of the licensing law. We have even stores which sell less than 1,000 rupees worth of khadi every month. To require a licence for sale of khadi is to put a restraint over the production of khadi, i. e., over the poor.

*Blessings from*

BAPU

Enclosures:

1. Letter to P. S.
2. Jajuji's letters

From a photostat of the Gujarati: C.W. 4783. Courtesy: Mangaldas Pakvasa

### *367. LETTER TO VALLABHDAS JOSHI*

*October 18, 1945*

BHAI VALLABHDAS,

I have your letter. Real punishment or penance is not to repeat the same mistake even mentally.

VALLABHDAS JOSHI  
NELSON MOTOR MARTS  
27 QUEEN'S ROAD  
BOMBAY-4

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

368. *LETTER TO GULZAR SINGH*

*October 18, 1945*

SARDAR GULZAR SINGH,

I have your letter. I don't know which places I shall be able to visit during my Bengal tour. My request is that all *sevaks* should spare me. Only then shall I be able to do what I want to.

SARDAR GULZAR SINGHJI  
SHRI GURU SINGH SABHA  
31 RASBEHARI AVENUE, KALIGHAT  
CALCUTTA

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

369. *LETTER TO MOHANLAL VERMA*

*October 18, 1945*

BHAI MOHANLAL VERMA,

Just now I came to know about Kumar Chintaman Vinayak's death. If it is true that Congressmen were responsible for it and that too for unworthy reasons, it is a matter of shame, more so for Congressmen. Ever since I heard about this death, I have been trying to find out the truth.

K. MOHANLAL VERMA  
GENERAL SECRETARY  
ANTI-PAKISTAN FRONT  
GIRGAUM, OPP. MANGALWADI  
BOMBAY

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

370. *LETTER TO AGRAWAL*

*October 18, 1945*

BHAI AGRAWAL,

If your intention is to run the clinic just for philanthropy and to use only such medicines as anyone can prepare with some effort, I believe it is bound to succeed.

ASSISTANT SECRETARY  
THE HINDUSTAN MERCANTILE ASSOCIATION  
641 CHANDNI CHOWK  
DELHI

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

### 371. LETTER TO S. K. GUPTA

*October 18, 1945*

BHAI GUPTA,

I am glad you have a high opinion of the Sevagram [Ashram]. Holding that opinion, make as much headway as you can. Otherwise there is nothing in Sevagram and you may give up the idea of going there.

S. K. GUPTA  
EXCISE INSPECTOR  
6 RLY. ROAD  
FARUKHABAD

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

### 372. LETTER TO A. S. SAHAJANANDA

[On or before *October 19, 1945*]<sup>1</sup>

DEAR SWAMIJI,

I have your letter. Of course during my visit to Madras, I would like to visit many places. But I am afraid I shall have to deny myself that pleasure. At the present time, the idea is to confine the visit to Madras, stay there for some time, and do the work that I can. Therefore, for the sake of the cause itself, all friends must spare me as far as possible. The forthcoming Bengal visit will tell me what my body is now capable of standing.

A. S. SAHAJANANDA  
NANDANAR MUTT  
GHIDAMBARAM

From a copy: Pyarelal Papers. Courtesy: Pyarelal

### 373. LETTER TO E. M. JENKINS

NATURE CURE CLINIC,  
6 TODIWALA ROAD, POONA,  
*October 19, 1945*

DEAR SIR EVAN,

Shri Jyotish Bose is a condemned prisoner with Shri Haridas Mitra and others. The condemned prisoner's father came to me two

<sup>1</sup> The letter is placed between those of October 18 and 19, 1945.

days ago and showed me his petition for mercy. If Shri Haridas Mitra's sentence is commuted, as I hope it will, this one deserves commutation *ipso facto*. Shri Jyotish Bose is the son of an uninfluential poor father. But I am sure that poverty will be considered no bar to commutation.

I see from the legal papers that there are others of the batch awaiting execution. The times when the sentences were pronounced were those of war when calmness was at a discount. Now they are changed. The war is over. The condemned men have, no matter what the cause of delay was, survived the war. Will it be too much if I suggest a reconsideration of all such cases in the shape of commutation of death sentences? In my opinion, justice to be real justice requires extension of mercy to temper it.

May I ask you please to put this letter before His Excellency for consideration?<sup>1</sup>

*Yours sincerely,*

M.K. GANDHI

*Gandhiji's Correspondence with the Government, 1944-47, PP. 49-50*

### 374. LETTER TO J. C. KUMARAPPA

*October 19, 1945*

MY DEAR KU.,

I have hurriedly gone through the cutting returned herewith. There is nothing new in it. The reference to Hitler is out of place. It does not seem to misrepresent my views.

I note what you say about Kishorelal. So your hawk-like eye has detected an error !!!

Love.

BAPU

From a photostat: G.N. 10181

<sup>1</sup> In his letter dated November 1, the addressee wrote: "His Excellency has considered these petitions together with petitions from two others who were sentenced to death at the same time and has commuted all from death sentences to transportation for life." *Vide* also "Letter to E. M. Jenkins", 7-11-1945.

### 375. LETTER TO G. L. CROSS

[October 19, 1945]<sup>1</sup>

DEAR FRIEND CROSS,

It gave me joy to have your letter through Sudhir who will tell you all about my movement.

Of course you and your wife must see me when I come to Bengal. About attending Friends' meeting, you have proposed a difficult task. They will have to excuse me. But if they could come to Sodepur, I shall be delighted to meet them.

FRIEND G. L. CROSS  
INDIAN RED CROSS SOCIETY  
D-3 CLIVE BUILDINGS, CLIVE STREET  
CALCUTTA

From a copy: Pyarelal Papers. Courtesy: Pyarelal

### 376. LETTER TO SAILES CHANDRA BOSE

October 19, 1945

DEAR SAILES<sup>2</sup>,

It gave me delight to have your Vijaya letter<sup>3</sup>. I wish you all well and above all to Bela. I may tell you that I am in constant correspondence with the Government in the matter. When I go to Bengal Bela should go there. I am Sorry I am not reaching there on 2nd November. It will be after the middle of November, so far as it is possible to say today.

S. C. BOSE  
59 FORBES STREET  
BOMBAY

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> The letter is placed among those of this date.

<sup>2</sup> Brother of Subhas Chandra Bose

<sup>3</sup> Apparently a letter conveying Vijayadashami greetings

377. A LETTER<sup>1</sup>

October 19, 1945

DEAR FRIEND,

Your letter. If you have firmness of mind, nothing is difficult.

*Yours,*

M. K. GANDHI

P O. THENKURISSI *via* PALGHAT

From a copy: Pyarelal Papers. Courtesy: Pyarelal

378. LETTER TO BHAGWANJI P. PANDYA

October 19, 1945

CHI. BHAGWANJI,

I had your postcard. I agree with you regarding khadi. I have already expressed my views. I am considering what more I should do.

I was happy to know that your work was going on well.

*Blessings from*

BAPU

SHRI BHAGWANJI  
HARIJAN ASHRAM  
WADHWAN

From a photostat of the Gujarati: C.W. 402. Courtesy: Navajivan Trust

379. LETTER TO KANJI J. DESAI

October 19, 1945

BHAI KANJI,

I have your letter and Chi. Bhanu's. Chi. Pushpa is not going to change her mind even if you go to Sevagram. My going there has been postponed. When I can go, I shall know on November 2. Come then if you wish to.

KANJI JETHABHAI  
OLD HANUMAN GALI  
SECOND CROSS LANE  
RAJDA'S CHAWL  
SECOND FLOOR, ROOM NO. 4, BOMBAY-2

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> The name has been omitted.

### 380. LETTER TO PUSHPA K. DESAI

October 19, 1945

CHI. PUSHPA,

Read the accompanying letters. Reply to both of them. If possible, try to dispel their doubts. I have only dropped a postcard to acknowledge the letters and have suggested that, if they wish, they might come to Sevagram when I return there.

I hope you are all right. Never forget that you will have to become an ideal woman.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 9275

### 381. LETTER TO AMTUSSALAAM

October 19, 1945

DAUGHTER AMTUL SALAAM,

I have your letter. My going there has been put off by a few days. It will now be in the middle of November or towards the end. It depends on Sardar's health.<sup>1</sup>

What shall I say regarding you? It is true that you have learnt nothing from me, and also true that nobody has learnt more than you have. But that is neither here nor there. Talk things over with me when I arrive there. Pyarelal is ill. He will recover.

*Blessings from*

BAPU

[PS.]

It has not been decided who will accompany me. It was fortunate that you survived. This is how your life will pass. You will have fully recovered by now.

*Blessings from*

BAPU

From a photostat of the Urdu and Gujarati: G.N. 490

<sup>1</sup> This paragraph is in Urdu.

### 382. LETTER TO KISHORELAL G. MASHRUWALA

POONA,  
October 19, 1945

CHI. KISHORELAL,

I have your letter. We cannot have Premabehn on the Dhulia Trust<sup>1</sup>. Nor can we have Sushila. I would like to suggest Tara's<sup>2</sup> name. Have you written to Rameshwardas? If not, do so. I do not see the need to suggest a woman's name just for the sake of having one. Is what Kumarappa says true? He points out an error and then raises an issue.

I hope you are all right.

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 383. LETTER TO KISHORELAL G. MASHRUWALA

October 19, 1945

CHI. KISHORELAL,

Despite your illness, you are following up my suggestions regarding decimal coinage.<sup>3</sup> You will see from Vaikunth's letter that though the Government is collecting all literature about it, it will not start implementing it and meanwhile if suggestions are accepted, it will at any rate stop for the time being. Of course I am pursuing it.

I have sent to Dr. Zakir a cutting from *Dawn*.<sup>4</sup> Just like you I also believe that he would not have said what has appeared in the report. However, we shall await his reply. Sardar also received a cutting. I have taken that and passed it on to Rajkumari.

The argument about your health will take us nowhere. I think my heart-ache is also useless but one's nature does not readily obey reason. So I stick to my suggestion<sup>5</sup>. . . .<sup>6</sup> It is good you took enema . . . .<sup>7</sup> My going there has been postponed. I shall be here till November 2. The date will be fixed after that.

*Blessings from*

BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> For the Mahadev Memorial

<sup>2</sup> Tara Mashruwala

<sup>3</sup> *Vide* "Letter to Kishorelal G. Mashruwala", 10-10-1945

<sup>4</sup> *Vide* "Letter to Zakir Husain", 18-10-1945

<sup>5</sup> To try nature-cure treatment at Poona, *vide* p. 342.

<sup>6</sup> Omissions as in the source

<sup>7</sup> *ibid*

384. *LETTER TO AMRITLAL V. THAKKAR*

*October 19, 1945*

BAPA,

I hope the climate of Wardha suits you. See the enclosed letter<sup>1</sup>.

Do what you think proper after reading it. She had come to me earlier about it and I remember having given some opinion.

KASTURBA SMARAK NIDHI  
BAJAJWADI  
WARDHA

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

385. *LETTER TO SHRIKRISHNADAS JAJU*

*October 19, 1945*

BHAI JAJUJI,

I agree with what (Bhagwanjibhai) has said in the enclosed postcard. So far as I recollect, I have said something about it. If you and other co-workers also agree with it, we can do something more. I have only ideas to give, you have the experience. Only if it agrees with my ideas we should go ahead.

KHADI VIDYALAYA  
SEVAGRAM

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

386. *LETTER TO DR. S. M. KULKARNI*

*October 19, 1945*

BHAI KULKARNI,

I have your letter. Come on the 27th at 5.30 p. m.

DR. S. M. KULKARNI  
BHADKAMKAR HOSPITAL  
KARAD  
DIST. SATARA

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> From Satyabhama devi of tungi, who had asdedfor some work

### 387. LETTER TO BHAVANIDAYAL SANNYASI

*October 19, 1945*

BHAI BHAVANIDAYAL,

I have your letter. I am sorry to learn that you are not well. Get well soon. This is my hope as well as my wish.

It is surprising that you who know me from childhood should still fail to understand fully or to make others understand what I am doing. Truly speaking, good work does not need anyone's blessings because it is in itself a blessing. That is to say, its success lies in the work itself. Secondly, for what shall I send my blessings? There is no reason to doubt that your aunt may be greater than all the mahatmas in her field and perhaps she is. Moreover, she is certainly of an advanced age but it is my misfortune that I don't know her. In such a situation how can a man like me send blessings to her? And where do I count among so many titled men and other bigwigs, and, pray, why should I? When the rich take my blessings on some occasions you should take it that I know them and take service from them. Otherwise none of the rich come to me or can get anything from me. And what to say of the poor? They are mine and I am theirs. I am myself poor but if they get my blessings it is not going to appear in the newspapers. So looking from all points of view, I cannot be a participant in your aunt's memorial. Those who are in it do not know me; so they can only criticize me. What else can they do? If people like you can convince them with love, you may do so.

What will you gain by writing to me except that I should waste my time in writing such long letters and give you the trouble of reading them even when you are not well? I shall have done my job if I have been able to make you see the point and if I have not, I am helpless.

BHAVANIDAYAL SANNYASI

PRAVASI BHAVAN

ADARSH NAGAR, AJMER

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

388. *LETTER TO RAM MANOHAR LOHIA*

October 19, 1945

BHAI RAMMANOHAR<sup>1</sup>,

It is good that you got the wire regarding Mauritius. I am glad that I could get your letter under that excuse. Let me know about your health if you can, else let the jailor do so.

RAM MANOHAR LOHIA  
CENTRAL JAIL, AGRA

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

389. *LETTER TO DEVPRAKASH NAYYAR*

October 19, 1945

CHI. DEV,

I have your frank letter. I understand what you say. If you don't need a change of air, I have nothing to say. But I consider it necessary for a person who is either bodily or mentally sick. It is necessary to have a fine sense of perception to understand everything.

*Blessings from*

BAPU

From a microfilm of the Hindi: Documents relating to Gandhiji. Courtesy: National Archives of India

390. *LETTER TO HUMAYUN KABIR*

October 19, 1945

BHAI HUMAYUN<sup>2</sup>,

I had your book *Men and Rivers* with me. Khurshedbehn took it for reading. She especially recommended it to me. I read it with great interest. I recognize your ability to write novels.

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> (1910-67); one of the founders of the All-India Congress Socialist Party; Secretary of the Foreign Department, A. I. C. C., 1936-38; resigned from Congress in 1948; General Secretary, Praja Socialist Party, 1953-54; Member, Lok Sabha, 1963-67

<sup>2</sup> (1906-1969); Minister of Education in the Central Government, 1957-65; Chairman, University Grants Commission. Later resigned from the Congress and founded the Bangla Congress.

### 391. LETTER TO VAMANRAO JOSHI

*October 19, 1945*

BHAI VAMANRAO,

I was very happy to have your letter and learn that you were not at all injured.

Do write a long letter.

VEER VAMANRAO JOSHI

AMRAVATI (BERAR)

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

### 392. LETTER TO SATYABHAMA DEVI

*October 19, 1945*

DEAR SISTER,

I am sending your letter to the Secretary.<sup>1</sup> We shall do all we can.

SATYABHAMA DEVI

VILLAGE MALVA, P. O. TUNGI

DIST. GAYA (BIHAR)

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

### 393. LETTER TO H. L. SHARMA

[On or after *October 19, 1945*]<sup>2</sup>

. . .<sup>3</sup> But let my time be divided between the nursing home and Sevagram.

I am surprised at your wanting to stand for the Assembly on the Congress ticket. I am also pained a little. You cannot have my blessings in this matter. Only the person who is sociable and can easily adjust with everyone, who possesses other abilities and is not fit for anything except legislative work can go to the Assembly. There is no question of high or low. It is a question only of fitness. A khadi

<sup>1</sup> *Vide* "Letter to Amrital V, Thakkar", p. 386,

<sup>2</sup> According to the source this was written before the letter to the addressee dated October 27, 1945. However, Gandhiji's decision to stay on in Poona till November 2 was taken around October 19. This letter, therefore, appears to have been written some time after that.

<sup>3</sup> The first three sheets of the letter are damaged.

worker is fit for khadi work. One cannot say that therefore he is also fit for the Assembly work.

Sardar cannot be said to have recovered yet. He has constipation. He used to spend one and a half to two hours in the toilet. It may be due to spasm<sup>1</sup> in the intestines, or the trouble may be due to some adhesions<sup>2</sup> inside. The pelvic loop<sup>3</sup> (of the colon) is much enlarged. He also feels cramps in the stomach. Dinshawji believes that the greater part of the complaint he has today will disappear after three months' treatment here. He will complete three months on November 22. He is not accompanying me to Sevagram. According to the present programme I shall myself go to Sevagram only for three or four days and then proceed to Bengal. The programme may be modified. Do write if you have any suggestions about Sardar's treatment. I am here at least till November 2nd. I shall stay on till the 21st, if necessary.

*Blessings from*

BAPU

From a facsimile of the Hindi: *Bapuki Chhayamen Mere Jivanke Solah Varsh*, between pp. 340 and 341

### 394. LETTER TO S. A. WAIZ

*October 20, 1945*

DEAR WAIZ,

I was glad to have your letter no matter what the excuse was. I hope you are doing well.

S. A. WAIZ, I.I.C.A.  
SOHRAB HOUSE, 235 HORNBY ROAD  
FORT, BOMBAY

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> These expressions are in English.

<sup>2</sup> *ibid*

<sup>3</sup> *ibid*

395. LETTER TO T. S. ABDUR RAHMAN

[October 20, 1945]<sup>1</sup>

DEAR FRIEND,

I have your letter of 15th September last.

Two wrongs do not make one right. I do not remember the circumstances of the first ban mentioned by you. The second, I do know. In my opinion it is bad.

*Yours sincerely,*

M. K. GANDHI

JANAB T. S. ABDUR RAHMAN  
C/O C. A. ABDUL WAHAB & CO.  
NEAR IRON BRIDGE, ALLEPPEY

From a copy: Pyarelal Papers. Courtesy: Pyarelal

396. LETTER TO SUSHILA GANDHI

POONA,  
October 20, 1945

CHI. SUSHILA,

I have your and Manilal's letter.

Arun is very playful. He does not like to study. I see that neither Abha nor Zohra has any influence on him. Kanu looks after him a little. Valjibhai teaches him. He has also engaged a man to teach him tables. I feel now that it would have been better if I had insisted on your taking him with you. I am no good now for this kind of work. It might be better to make some arrangement for Arun there.

My plan is hanging fire. It seems that I shall be able to go to Sevagram after the 15th. I think it will be difficult to leave while Sardar's treatment is going on.

It seems Pyarelal has typhoid. He will recover. I am all right. My visit to Bengal is likely to materialize towards the end of November.

I hope all of you there are well.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 4959

<sup>1</sup> The letter is placed among those of this date.

397. *LETTER TO NARENDRA A. TRIVEDI*

October 20, 1945

BHAI NARENDRA,

There is room for disappointment in expectation. Moreover, it is a sin to entertain false hopes. What Manibehn says is clear. If you think that she is a *sevika*, that too of her ailing father, his secretary and aide, you may perhaps make changes in your article. If you find fault with her way of answering or her voice, one can only point out that you are much older. I don't remember anything.

NARENDRA A. TRIVEDI  
SINDHI GALI  
SETWALA BUILDING, 1ST FLOOR  
BOMBAY 14

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

398. *LETTER TO KISHORELAL G. MASHRUWALA*

October 20, 1945

CHI. KISHORELAL,

The argument that you have put forward has also been shared by Shah and Kumarappa. It is clear that only independent India can make such changes. The best of reforms can be implemented only if approved by the people. I am also sending Gagan Mehta's letter to you. Why should you do typing work? I believe the Talimi Sangh should do it.

Regarding your health I would like you to come here for treatment while I am here. But that requires enthusiasm on your part or detachment like Sardar's. He has no faith in this system but still he is giving it a trial.

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

399. *LETTER TO LILAVATI ASAR*

October 20, 1945

CHI. LILI,

I have your letter. You are very vain. Dr. Mehta would not have asked for anything. You must take what one says in the right spirit. If

that is not possible, forgive him, viewing it as a shortcoming. That is why I advise you to come here. I will have to stay here for quite some time. You will feel relieved and will gain some experience since Sushilabehn is here. Still if you don't feel like coming, go and spend some time with Durga and serve her as she needs looking after. I think your going to Nagpur is futile. Perhaps you will not get peace of mind there, even if you study there and are with your brother and sister-in-law. Think over all this and do what you like. What is there to order you in this? This is a trifling matter.

Perhaps I may go to the Ashram about the 15th, and then to Bengal, after staying there for 7 days.

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

#### *400. LETTER TO NAVNIT SHAH*

*October 20, 1945*

BHAI NAVNIT,

I have your letter. You do not need a message from me. It has become a mania to ask for messages. Where is the need for messages while one does good work? Good work itself is the message. If young people understand this much they would be free of many worldly problems.

I have read your description. The money collected by you will be used for Harijan work.

NAVNIT SHAH

SHREE YUVAK SANGH

P. B. 726 KAMPALA (UGANDA)

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

#### *401. LETTER TO P. N. MATHEW*

*October 20, 1945*

BHAI MATHEW,

I have your postcard. The date for my going to Sevagram has not been fixed. I will stay there for a short time. Come over when I have settled down there. Do write and inquire.

P. N. MATHEW

DEVASKAR BUNGALOW

DHANTOLI, NAGPUR

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

#### 402. LETTER TO VINA CHATTERJEE

October 20, 1945

CHI. VINA,

I have your letter and also Sailen's. My views are firm. I don't believe in this sort of family attachments. Do what both of you deem fit. You won't gain anything by coming with me. My going has also been postponed. Go if you think it is your dharma to do so. Isn't your marriage fixed for November? . . .<sup>1</sup> I hope both of you are all right.

VINABEHN

BAJAJWADI, WARDHA

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

#### 403. LETTER TO PRINCIPAL, KANYA GURUKUL

October 20, 1945

PRINCIPAL,

I have your letter of 4th September.

I cannot involve myself in the activities you have mentioned because I don't have the time.

PRINCIPAL

RAMDEV SMARAK NIDHI KANYA GURUKUL

60 RAJPUR ROAD

DEHRA DUN

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

#### 404. LETTER TO DR. KRISHNABAI NIMBKAR

October 20, 1945

DEAR SISTER,

I have your letter of the 10th instant. I have read all your papers. Jajuji also must have gone through them.

I have already formed my opinion that everyone should spin as a part of *yajna*. Its real impact will be known only when people are convinced that *yajna* is much more than money. Why should we

<sup>1</sup> Omission as in the source

worry whether the work is difficult or easy? Now you also are coming to Poona leaving Madras. Let us see what happens now.

DR. (MRS.) KRISHNABAI NIMBKAR  
192 POONAMALLE HIGH ROAD  
VEPERY P. O.

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

*405. LETTER TO SATIS CHANDRA DAS GUPTA*

*October 20, 1945*

CHI. SATIS BABU,

I have your letter dated 10th October.

Sudhir Ghosh has come here. I have had long talks with him. He will tell you all about it. You should get the long letter I have written to Prafulla Babu<sup>1</sup> as I have told him to show it to you. You will come to know everything from it.

Let me repeat this much. I shall be deeply hurt if any ill feeling is created because of my going there. The reason why I wish to come is that I can personally see the condition of Bengal and give whatever help I can.

You are doing a lot of work. You should not fall ill. If you happen to fall ill I shall feel very bad.

The date of my arrival there cannot be fixed yet. The last date for leaving this place is 21st November. So I hope to reach there by the end of November.

I hope everyone is all right.

Today Rajkumari will return to Delhi from Simla and she may have to go to London for a month.

KHADI PRATISHTHAN  
SODEPUR (24 PARAGANAS)

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> *Vide* "Leter to P. C. Ghosh", 18-10-1945

#### 406. LETTER TO SATIS CHANDRA DAS GUPTA

October 20, 1945

CHI. SATIS BABU,

I have the copy of the letter you have written to Rajkumari. Today she must have reached Delhi from Simla and will fly to London tomorrow or the day after. You did well in writing to her. Why keep it in your heart? Since you have written so frankly, I also have an opportunity of saying something. Your sense of detachment should be sufficiently strong. Explain your doubts to Prafulla Babu and listen to what he says and if he disagrees, accept his advice. Haven't I made it clear in the letter that I have sent through Sudhir that so long as you all do not decide unanimously and not by majority, it should not be considered as finally decided? Still, I shall go there and decide which places I shall visit and which I may not. I have stopped anything being sent to the newspapers. I think this solves all the problems. How many people can be accommodated in Sodepur?

KHADI PRATISHTHAN

SODEPUR

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

#### 407. NOTE TO CHANDRANI

[Before *October 21, 1945*]<sup>1</sup>

The meaning of the middle path is this. If you suddenly take a liking for someone, you will not act on an impulse. If you are used [to male company] you will not be affected by the sight of a young man. All men are like a brother or a father to you. If yours is an ideal mother she will also be a preceptor and guru. She will care for you and will find a husband for you. If your mother is not an ideal one any other person whom you have accepted as your mentor will take full care of you. It is possible you may yourself come across a person of your liking but that will be due to your previous birth and not because of a sudden infatuation. Even then you would like to consult your mother or your mentor and in that case it will not be a secret matter at all. By "you" here I do not mean "Chand" but . . .<sup>2</sup> This

<sup>1</sup> Satyavati Devi referred to in this letter died on October 21, 1945.

<sup>2</sup> Illegible

is the middle path. What Satyavati writes about is a latterday notion and hardly acceptable.

*Blessings from*  
BAPU

[PS.]

You did well in coming.

From a photostat of the Hindi; Chandrani Papers. Courtesy: Gandhi National Museum and Library

#### *408. DRAFT TELEGRAM TO SATYVATI DEVI*

*October 21, 1945*

SATYAVATI  
TUBERCULOSIS HOSPITAL  
KINGSWAY, DELHI

KNOW YOU ARE AT PEACE. LET THIS BE ITS  
WITNESS.

BAPU

From a copy: Brijkrishna Chandiwala Papers. Courtesy: Nehru Memorial Museum and Library. Also C.W. 10543. Courtesy: Brijkrishna Chandiwala

#### *409. LETTER TO AMRIT KAUR*

*By air to Delhi*

POONA,  
*October 21, 1945*

CHI. AMRIT,

Your letter of 18th by air mail came in only today (9 a. m.). Your letter will be destroyed after Sushila has read it. She is just now (9.10) away at Talegaon to see a hospital. She will be back at 11.

Your time will pass quickly and you will be with me. Only keep well. "Be careful for nothing."

You will see Zakir's contradiction<sup>2</sup>.

I am attending to all the matters referred to by you.

<sup>1</sup> Though drafted in the morning, this was not dispatched because the news of the addressee's death had reached Gandhiji. A copy of the *draft was*, however, sent to Brijkrishna Chandiwala by Sushila Nayyar on October 25.

<sup>2</sup> Of the report in *Dawn*, 13-10-1945; *vide* footnote 1, "Letter to Zakir Husain", 18-10-1945

Pyarelal is slowly recovering I hope. He is deathly pale. But this illness may be a blessing in disguise. Let us hope.

God keep you.

Love.

BAPU

From the original: C.W. 4169. Courtesy: Amrit Kaur. Also G.N. 7805

#### *410. LETTER TO KHURSHEDBEHN NAOROJI*

POONA,  
*October 21, 1945*

VAHALAN BEHN,

Your letter in front of me.

I have sent a wire<sup>1</sup> to Satyavati. Please tell her that she is constantly in my mind. Her great courage and devotion to the country are an inspiration to all who know her or have known of her.

Your account of the I. N. A. pleases me but does not enthuse me.<sup>2</sup> It is most natural you wish I had such material. Do you know that it is not possible even if I wish it?

What material could I send you to assist you in your work there?

Love.

BAPU

SHRI KHURSHEDBEHN NAOROJI  
82 DARYAGANJ, DELHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

#### *411. LETTER TO FRANK W. MOFFETT*

AS AT SEVAGRAM,  
CAMP: NATURE CURE CLINIC,  
POONA,  
*October 21, 1945*

DEAR FRIEND,

I have your letter. I have no title such as 'Honourable' or any other. I thank you for the peanut formulae.

<sup>1</sup> *Vide* "Draft Telegram to Satyavati Devi", 21-10-1945

<sup>2</sup> The addressee was on the Indian National Army Defence Committee appointed by the All-India Congress Committee.

Regarding the publication of *My Experiments with Truth* you can charge more than 5% rising up to 10% if it becomes necessary. I hope, however, that the proposed publication will not cause any loss.

*Yours sincerely,*

M. K. GANDHI

FRANK W. MOFFETT, ESQ.  
707, BROWDER STREET  
DALLAS  
(TEXAS, U.S.A.)

From a copy: Pyarelal Papers. Nehru Memorial Museum and Library.  
Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

#### *412. LETTER TO BHULABHAI J. DESAI*

POONA,

*October 21, 1945*

BHAI BHULABHAI<sup>1</sup>,

As it is difficult to decipher my handwriting, I am dictating this letter so that it can be written in a clear hand.

Sardar and I keep receiving telegrams suggesting that you should be put up as a candidate for the Central Legislative Assembly. I myself have no interest in the elections. A durbar daily assembles round the Sardar, but I know nothing about it. Ordinarily he does not talk to me nor do I ask him anything. I attend to my work and he attends to his. The only reason for our being together this time is his nature-care treatment. He does not have much faith in nature care while I have. An operation would be a very risky affair. No doctor except Dr. Deshmukh advises it. That is why he has put faith in me and is undergoing nature-cure treatment. I have, accordingly, brought him to Dr. Mehta for I have faith in him. My own knowledge of nature cure is superficial. I have given this introduction because I thought it necessary.

If Sardar receives any suggestion regarding you, he puts it before me. Since you have accepted my advice, I assume that you yourself are not at all keen on getting into the Central Assembly, and that, therefore, those who send the telegrams do not do so at your

<sup>1</sup> (1877-1946); Leader of the Congress Party in the Central Assembly; President, Bombay Provincial Congress Committee; member of Congress Working Committee

instance. Some big people naturally desire your presence in the Assembly. If I were not there, perhaps Sardar would have yielded to the pressure. But I am firm, for I am acting as your well-wisher. I want a big service from you, if you can give it. I wish to see you as a people's man. I don't consider you an old man. Why shouldn't you also live up to 125? If you do not aspire to live that long, as I do, please remember that I try to persuade everybody to have such aspiration for the sake of service. And it is not that there is no strength or effort behind my aspiration. If there is none and my aspiration proves fruitless, I will accept that. I am not, therefore, afraid of death if it should come today. But I will cherish my aspiration till my last breath, for I have to serve—I have not yet finished with service. There is a spirit of competition to serve which all of us should share.

From this standpoint I suggest to you that you yourself should issue a graceful statement, thanking all those who are trying on your behalf, explaining that you do not wish to be a member of the Assembly at the moment and that you have been doing, and will continue to do, whatever service you can from outside, that if you live long enough and feel later that you should also enter the Legislature, you yourself will come forward and seek people's votes.

I like the work you are doing just now of defending the prisoners.<sup>1</sup> It will bring you credit. I also wish that like Jawaharlal and Sardar, and to a great extent Maulana Azad, you too should come into contact with the masses. Perhaps I should cite Rajendra Babu's case as offering the best example. Rajendra Babu is sought after by Bihar, he himself does not go seeking the support of Bihar. I can cite other similar instances, too. But where is the need to do so for you? Even what I have written above seems to me too long, but I cannot restrain my *Moha*<sup>2</sup>. If desire also could be described as *sattvika*<sup>3</sup>, I am sure this desire of mine is that and, therefore, I need not hide it. I trust you are well and succeeding in your efforts.

*Blessings from*  
BAPU

From the Gujarati original: Bhulabhai Desai Papers. Courtesy: Nehru Memorial Museum and Library

<sup>1</sup> In accordance with the A. I. C. C. resolution of September 1945, a committee consisting of T. B. Sapru and the addressee had been formed to defend Shah Nawaz Khan, Sehgal and G. S. Dhillon of the Indian National Army, who were to be tried for treason in November 1945. Later Jawaharlal Nehru, Asaf Ali and K. N. Katju were also included in the committee.

<sup>2</sup> Infatuation

<sup>3</sup> Pure

### 413. A NOTE

POONA,  
October 21, 1945

I have gone through this. I liked it. I would like to go a little further. Khadi is a symbol of truth and ahimsa. It should not subsist on the mercy of the Government. It will be a different thing altogether if khadi is adopted deliberately after its real strength is realized. The shortage of cloth will then be easily removed. We can even have swaraj by non-violent means and thereby bring credit to ourselves and to our Government. Sooner or later that will come but how soon it will come, depends on the public acceptance of the new plan. I do know that a time may come when we may even have to suspend the sale of khadi in our shops. Self-reliance is the only remedy.

From that point of view Jajuji's article is a preliminary and an essential move.

M. K. GANDHI

[From Hindi]  
*Sarvodaya, 1945*

### 414. LETTER TO SHRIKRISHNADAS JAJU

October 21, 1945

BHAI JAJUJI,

I am enclosing your article after making corrections and adding a note<sup>1</sup>. If you do not approve of my note, you may get the article published without it.

Chi. Narandas is coming tomorrow. I have kept a copy of the article. I shall discuss it with him.

I hope you are all right.

AKHIL BHARTIYA CHARKHA SANGH  
SEVAGRAM  
WARDHA

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> *Vide* the preceding item.

#### 415. LETTER TO ANANT RAM

October 21, 1945

CHI. ANANT RAM,

Only today I could finish reading your letter of September 2. It is good.

Ramanama includes everything. The order is: *dharma*, *artha*, *kama* and *moksha*<sup>1</sup>. *Artha* cannot be opposed to *kama*, *dharma* and *moksha*. Hence, *artha* is food, clothing and other necessities of life; *kama* is noble desire. Ramanama transcends time and circumstance—it has to. And it must issue from the heart, not from the mouth. It requires persistent effort. Get Asha Devi to write down the *Gitanjali*<sup>2</sup> songs in Bengali and send them to me.

Become good and do lot of service.

Blessings from  
BAPU

From a photostat of the Hindi: S.G. 133

#### 416. LETTER TO SHRIMAN NARAYAN

October 21, 1945

CHI. SHRIMAN,

I completed your article<sup>3</sup> yesterday. I am sending it by registered post. Read what I have written at different places. Make the changes that appeal to you. We can merely throw hints regarding Pakistan. I don't find any depth in the last few chapters. Nor is there any supporting evidence. There is according to me need for more hard work and careful thinking. If you think it fit and if Kishorelal and Vinoba can spare time, discuss this with them. I am postponing writing the foreword.<sup>4</sup> Come here if you want to. If you can put it off wait till I come over. Do what you think proper.

I hope Madalasa is all right.

SHRIMAN NARAYAN AGRAWAL  
COMMERCE COLLEGE  
WARDHA

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> The four ends of human endeavour

<sup>2</sup> By Rabindranath Tagore

<sup>3</sup> *Gandhian Constitution for Free India*. For Gandhiji's foreword to it dated November 30, 1945

<sup>4</sup> *ibid*

#### 417. LETTER TO MANILAL GANDHI

October 21, 1945

CHI. MANILAL,

I got your joint letter.

Everyone is concentrating on Arun. Let me see what happens. I am writing this at night. I have asked him also to write. We have had rains here recently.

I have told you that my work would always go on. Sushila is a very good worker. She has taken over all Rajkumari's work. Kanaiyo is still here. He quickly disposes of all the lengthy Gujarati letters and the other special work which I entrust to him. No work here, therefore, has stopped or presents any difficulty. I take proper sleep and rest. Do not, therefore, worry about me.

Pyarelal's fever has come down today. Perhaps it will touch normal now. Sushila looks after him, but he is being given nature-cure treatment,

Arun is giving no trouble to anyone. He remains happy. Sumi has reached Nagpur.

From a photostat of the Gujarati: G.N. 4961

*Blessings to you all from*

BAPU

#### 418. TELEGRAM TO BRIJKRISHNA CHANDIWALA

POONA,

October 22,<sup>1</sup> 1945

BRIJKRISHNA CHANDIWALA

1 NARENDRA PLACE

DELHI

HOPE RELATIVES AND FRIENDS WILL NOT MOURN  
OVER THE DEATH OF ONE OF THE BRAVEST SER-  
VANTS<sup>2</sup> OF INDIA. LET HER LIVE BY OUR DEDI-  
CATING OURSELVES SOLELY FOR THE FREEDOM OF  
INDIA.

BAPU

From a copy: C.W. 10544. Courtesy: Brijkrishna Chandiwala. Also Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> The C.W. source, however, has "23"

<sup>2</sup> Satyavati Devi

419. LETTER TO CHIMANLAL N. SHAH

October 22, 1945

CHI. CHIMANLAL,

How is it that Babudi has again fallen ill there? Does she take hip-baths? Does she exert herself? What does she eat? Does she use a mosquito-net? The money was to be given according to the usual rule. My impression is that it has been given to Jajuji.

From a photostat of the Gujarati: S.G. 128

*Blessings from*

BAPU

420. LETTER TO SHARDA G. CHOKHAWALA

[October 22, 1945]<sup>1</sup>

CHI. BABUDI,

Why do you fall ill? If your food habits and ventilation are taken care of nothing should happen to you. Do you drink boiled water? Do you know how to repeat Ramanama?

*Blessings from*

BAPU

From a photostat of the Gujarati: S.G. 128

421. LETTER TO JATINDAS M. AMIN

POONA,

October 22, 1945

CHI. AMIN,

I have your letter. Now have you declared me not guilty? A man cannot become an inmate of the Ashram just because he appreciates the elevenfold vow<sup>2</sup> or knows all the Shastras and is acquainted with the constructive programme. But one certainly becomes such by observing the vows. It seems you have not been able to see that constructive programme is included in the observance of the vows.

<sup>1</sup> This was written on the same sheet as the preceding item.

<sup>2</sup> Viz., non-violence, truth, non-stealing, *brahmacharya*, non-possession, body-labour, control of the palate, fearlessness on all occasions, equal respect for all religions, swadeshi and *sparshabhavana*, that is, refusal to treat anybody as untouchable

Now go through it again. A person who finds fault with most people, or with some of them, cannot see his own shortcomings. Don't make this mistake.

One becomes a leader not by making mistakes but by getting rid of one's shortcomings and imbibing a leader's qualities.

SEVAGRAM ASHRAM

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

#### 422. *LETTER TO CHANDRANI.*

October 22, 1945

CHI. CHAND,

Satyavati has departed. She has been released from suffering. She is of course immortal. Our duty is not to grieve over it but to do our duty to the utmost, dedicating ourselves to the cause of India's freedom.

*Blessings from*

BAPU

DAGA MEMORIAL HOSPITAL

NAGPUR

From a photostat of the Hindi: Chandrani Papers. Courtesy: Gandhi National Museum and Library

#### 423. *LETTER TO KASHI GANDHI*

October 23, 1945

CHI. KASHI,

I am writing this letter for the sake of writing. Just to tell you that I have not forgotten any one of you while I am away.

Krishnachandra writes and says that you do not keep well and intend going to Nagpur for a change of air. I have my doubts if going there will be beneficial. Would not Madalasa's house be better than that? Madalasa would like it, too. This is merely a suggestion. Do as you think fit.

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

424. *LETTER TO DURGA M. DESAI*

October 23, 1945

CHI. DURGA,

From the letters that I get I find that you are both far from well. Why is it so? Bablo must be fine.

After the operation Sushi must have got rid of her ailment. Sushilabehn is at work here as I am dictating this letter. She informs me that Sushi has completely recovered.

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

425. *LETTER TO AMRITLAL V. THAKKAR*

POONA,  
October 23, 1945

BAPA,

I have your letter.

I have not felt that we<sup>1</sup> have been needlessly lax. I do not therefore believe that our laxity causes confusion or indiscipline. There should indeed be no indiscipline. And from where can they get money, etc., if they want to have a maternity centre and other things without permission? We cannot say anything if they themselves collect the amount for it. Moreover, haven't I said that wherever people are willing to work, we allow them to do so by issuing a circular to that effect?

THAKKAR BAPA  
BAJAJWADI  
WARDHA

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

426. *LETTER TO JETHALAL GANDHI*

October 23, 1945

CHI. KAKU,

I am glad that Auntie<sup>2</sup> went and stayed with you. But I don't approve of her giving speeches and going round in Travancore. That is not her field. She is older than I. How then can she do justice to this

<sup>1</sup> The management of the Kasturba Gandhi National Memorial Trust

<sup>2</sup> Gandhiji's sister, Raliatbehn Vrindavandas

new activity in her old age? It is a sad thing if she is after fame. I have no doubt that this sort of work is not at all proper for her, whatever the temptation. I don't know who is with her or who encouraged her in this. Find out about this and give my message to her if possible. Let me know what you have been able to do.

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

*427. LETTER TO KAMAAL KHAN*

*October 23, 1945*

BHAI SAHEB,

I have your letter,

If you have anything to ask me on the occasion of your restoration to the rulership, do write.

I hope you are all right.

THAKORESAHEB KAMAALKHANJI  
MARKS FARM  
PARDI  
DISTRICT SURAT

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

*428. LETTER TO BENARSIDAS CHATURVEDI*

*October 23, 1945*

BHAI BENARSIDAS,

I have your postcard. I am sending it on to Shrimanji.

Who are we to stop the spread of pure Hindi or pure Urdu? Even if we try, the attempt is bound to fail. Our duty is to bring together the two styles of Hindi and Urdu. And this can only happen when there is a large class of people knowing both the scripts and both the styles.

It is not very clear what you mean by *rashtrabhasha*. My definition is clear enough: only that person who knows both the scripts and can write in both the styles can be said to be proficient in *rashtrabhasha*.

*Blessings from*

BAPU

SHRI BENARSIDAS CHATURVEDI  
TIKAMGARH  
BUNDELKHAND

From a photostat of the Hindi: G.N. 2518

429. *LETTER TO SHRIMAN NARAYAN*

October 23, 1945

CHI. SHRIMAN,

The registered letter<sup>1</sup> will be sent only today. I forgot to write one thing. My suggestion is that you should write in Hindustani whatever you wish to say and then repeat it in English if you think it is necessary to do so. Your present article is in English but I suggest that simultaneously there should be a Hindustani rendering also. It would be good indeed if it is both in Devanagari and Urdu scripts and is published simultaneously. Sooner or later we have to give up our fascination and attachment for English. And if you and I do not make the beginning who else will?

I am enclosing Benarsidas's postcard. I am also enclosing a copy of my reply<sup>2</sup>.

SHRIMAN NARAYAN AGRAWAL  
.JIVAN KUTIR  
WARDHA

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

430. *LETTER TO NAYARBUL BHOWALI*

October 23, 1945

BHAI BHOWALI,

I have the book *Bandhustan* sent by you. My knowledge of Bengali is too poor for me to read and understand your book.

NAYARBUL BHOWALI  
85F WELLESLEY STREET  
CALCUTTA

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

431. *LETTER TO DR. H. K. LAL*

October 23, 1945

BHAI LALJI,

I had received your letter of 8th September and also the earlier ones. Your letter shows that though you are a doctor you get excited

<sup>1</sup>Vide "Letter to Shriman Narayan", 21-10-1945

<sup>2</sup>Vide the preceding item.

very soon. I can only say that I started making inquiries as soon as I got your letter even though I was very busy. Now after making inquiries my son has written to me on 18th October.

Let me tell you that leprosy work is being done through Kasturba Smarak Nidhi; some other institutions are also doing it. If need be your help will be sought. At the moment I don't require any. I must also admit that your letter of 8th September has made me feel alarmed.

You seem to belong to the Punjab; so you must be knowing Hindustani well. English is not your mother tongue. Then why do you write to me in English which you cannot write as well as your mother tongue?

DR. H. K. LAL, M.B.B.S.

1 PUSA ROAD

NEW DELHI

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

#### *432. LETTER TO MAHADEVSHASTRI DIVEKAR*

*October 23, 1945*

PANDITJI,

I have your letter and three copies of your book on Hindu-Muslim [relations]. When you know Gujarati and Hindi, why did you write to me in English?

I was glad to know that you visited Porbandar and gave lectures in Gujarati.

I cannot say when I shall get time to read your book.

PANDIT MAHADEVSHASTRI DIVEKAR

MIRAJ

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

#### *433. LETTER TO V. V. DASTANE*

*October 23, 1945*

BHAI DASTANE,

I have your postcard. It is not that I have not replied to your letter owing to lack of time, but since I have something new to say, there is no need to reply to your other questions. The new thing is that

till today you have considered public service as primary and have devoted to the family only whatever time was available after that. Now having heard everything from Akka<sup>1</sup>, I feel that you are no longer in a position to do so. Naturally you have to take care of Akka and also look after your other daughters and manage their affairs. You have to support your wife. If you do not, who else will? So it is the duty of people like you to give primary importance to the family responsibilities and devote to public service only as much time as you can after that. One who shoulders the burden of the family as dharma also renders service. One must clearly distinguish between family responsibility and family enjoyment. You have long since given up indulgence. Why should I discuss these things at length? You should be able to understand them from what I have already said. It should be clear enough that if you do not abide by what I have said the result will be quite to the contrary of what it should be.

I cannot say what I had in mind when I wrote “I cannot give” [answers to your other questions]. And what will you gain by thinking over it again and again? If I was short of time, I should have said that I would reply to the other questions some other time. At any rate, I was quite clear in my mind when I sent a letter<sup>2</sup> through Akka that I should tell you what according to me your dharma was without bothering you about other things. Now the question arises only if you are not able to understand and approve of my stand. You can discuss this letter with Vinoba and Kishorelal. Of course also with Dhotre<sup>3</sup> and other relatives there.

VASUDEV DASTANE

BHUSAWAL

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

#### 434. LETTER TO AMRITLAL V. THAKKAR<sup>4</sup>

*October 23, 1945*

BAPA,

I have no objection to the Gujarat training scheme being conducted in Sabarmati provided the sisters who come for training are

<sup>1</sup> Addressee's daughter, Sarayu Dhotre

<sup>2</sup> Not available

<sup>3</sup> Raghunath Shridhar Dhotre, addressee's son-in-law

<sup>4</sup> This is written in the Gujarati script.

qualified, whether they come from villages or not. In any case they should be working in villages or at least should be interested in village work.

BAPU

From the Hindi original: Kasturba Gandhi National Memorial Trust Papers.  
Courtesy: Nehru Memorial Museum and Library

*435. LETTER TO ABUL KALAM AZAD*

*October 23, 1945*

MAULANA SAHEB,

I have your letter. I really wish I had enough time to write Urdu in a beautiful hand.

It will be good indeed if you can go somewhere for rest in the beginning of November. Of course work is always there but sometimes rest is essential for work and for doing more of it.

Rajkumari will be reaching there today on her way to London with Dr. Sargent<sup>1</sup> and Dr. Zakir Husain Saheb. Educationists from all over the world will be meeting in London. Dr. Sargent has convened this conference, and Rajkumari and Dr. Zakir Husain were invited by him. She was not at all keen on giving her name for the conference<sup>2</sup>. She had discussed the matter with me. She will be able to meet others also in London.

Sardar's treatment is going on. I shall have to go to Bombay for five days.

From the Urdu original: Pyarelal Papers. Courtesy: Pyarelal

*436. TELEGRAM TO RADHABAI SUBBAROYAN*

*October 24, 1945*

RADHABAI SUBBAROYAN<sup>3</sup>

TIRUCHENGODU

NEVER DISCUSSED WITH DELEGATES FROM SOUTH ANY ELECTION  
MATTER. HAVE TAKEN NO INTEREST. SARDAR RARELY TALKS

<sup>1</sup> John Sargent

<sup>2</sup> The source has 'Assembly'.

<sup>3</sup> Wife of Dr. P. Subbaroyan

ABOUT ELECTIONS. BUT WHY FRET ABOUT ELECTION?<sup>1</sup> FOR  
PATRIOTS SERVICE ONLY AMBITION.

GANDHI

From the original: Pyarelal Papers. Courtesy: Pyarelal

*437. LETTER TO K. SANTHANAM*

*October 24, 1945*

DEAR SANTHANAM,

Many thanks for your letter. I have read your article. That is no bar to your proceeding with your work.

K. SANTHANAM  
“HINDUSTAN TIMES”  
P. B. 40, NEW DELHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

*438. LETTER TO NILKANTH MASHRUWALA*

*October 24, 1945*

CHI. NILKANTH<sup>2</sup>,

I have your postcard. Everyone asked Chi. Arun and so did I. But he wants to leave this place only along with me. I don't want to send him away forcibly. Please go yourself on the date fixed.

MASHRUWALA  
SOUTH AVENUE ROAD  
SANTACRUZ

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

*439. LETTER TO DR. M. D. D. GILDER*

*October 24, 1945*

BHAI GILDER,

Do go and examine Sardar whether he sends for you or not. And let me know how much he has improved in your view or if he has

<sup>1</sup> The addressee's candidature for the Central Assembly had been rejected.

<sup>2</sup> Son of Nanabhai Mashruwala, brother of Sushila Gandhi

changed for the worse, or if you are not able to say anything.

DR. M. D. D. GILDER  
ZENITH BUILDING  
SIR PHIROZESHAH MEHTA ROAD  
BOMBAY

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

*440. LETTER TO JEHANGIR PATEL*

*October 24, 1945*

BHAI JEHANGIR,

I have your letter. Gradually form the habit of speaking and writing in Gujarati. Read and write a little of Gujarati every day.

Your letter is clear and I have understood it. I feel that just now we should go to the sanatorium and shift to Tryambak Road after we get electricity and water. But I don't want to do this if Dinshaw does not like it.

I understand about Verrier. More when you come over.

I hope Mother is all right and you did not get fever again.

JEHANGIR PATEL  
PATEL BROTHERS  
10 CHURCHGATE STREET  
BOMBAY 1

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

*441. LETTER TO VENUBAI GODBOLE*

*October 24, 1945*

SISTER VENUBAI,

Bhai Haribhau<sup>1</sup> informed me that Prof. Godbole passed away today. I knew him very well. He had taken part in the non-co-operation movement for the sake of the country. True mourning is for you too to have the same capacity for sacrifice that he had.

VENUBAI GODBOLE  
'VINAYAK GHAR'  
PRABHAT ROAD  
DECCAN GYMKHANA  
POONA-4

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Hari Ganesh Phatak

#### 442. LETTER TO SUSHILA GANDHI

October 25, 1945

CHI. SUSHILA,

I had a postcard from Chi. Nilkanth yesterday saying that you wanted Arun to come to you with him. I told Arun about it. Kanu has the greatest influence over him. He and others also told him. But he remained stubborn. He says he will come with me. That means all of you will have to spend the Diwali without him. Put up with his absence. I am sure you do not wish that I should send him against his will. With great difficulty he wrote the letter on the back of this last night. He has no interest at all in study, but has plenty in playing and cycling. Whatever is possible will have to be done only here. Arun himself is quite happy. He studies a little, but very little. For all this backwardness I hold you, his mother, most responsible, since I have always believed you to be wise. If Arun remains a dullard, I will surely regard you as stupid.

May you all spend a happy Diwali. Reserve a share for us all in your happiness. "Us all" includes all of us here and the dumb, poor millions of India. Those who do not remember them even on the Diwali day, their Diwali, according to me, is worse than Holi.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 4962

#### 443. LETTER TO MANILAL GANDHI

[October 25, 1945]<sup>1</sup>

CHI. MANILAL,

I got your postcard. Please do not be eager to come here for my sake. Stay there as long as the relatives want. Join me when I start from here. Pyarelal's fever has come down. Arun has read what you had written on the back.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 4962

<sup>1</sup> This letter is written on the back of the letter to Sushila Gandhi dated October 25, 1945.

444. LETTER TO D. B. KALELKAR

October 25, 1945

CHI. KAKA,

I got your letter today. You have given a good deal of information. Take care of your health. It will of course be very good if you go to Wardha. Shriman has gone to Mainpuri for a few days. I think you should go to Kashi. I am afraid our dates will clash. I intend to reach Wardha on November 21, and then proceed to Bengal from there on the 30th. This is the intention just now. I will leave this place on November 19. I shall spend a day in Bombay.

I understand about Amritlal. About the examination, I suppose you will decide in consultation with Shriman. I am agreeable. My blessings to both the sisters. You may come here whenever you wish to.

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 10968

445. LETTER TO BRIJKRISHNA CHANDIWALA

October 25, 1945

CHI. BRIJKRISHNA,

I have your letter. You have given a very moving account. Satyavati was exactly as you have described. I do not recall the name of anyone, but convey to all the members of the family the message I had sent you in my telegram<sup>1</sup>. How nice that Satyavati's desire in regard to marriage<sup>2</sup> was fulfilled!

If I think of any rites in connection with the death I shall write to you.

*Blessings from*  
BAPU

From a photostat of the Hindi: G.N. 2489

<sup>1</sup> Vide "Telegram to Brijkrishna Chandiwala", 22-10-1945

<sup>2</sup> Of her son

*446. LETTER TO VITHALDAS V. JERAJANI*

*October 25, 1945*

BHAI VITHALDAS,

I have read all your papers. I believe the A. I. S. A. Committee will meet immediately after the 21st. We shall discuss this then. So I am saving your time and mine by not discussing it here.

VITHALDAS JERAJANI  
KHADI BHANDAR  
393 KALBADEVI  
BOMBAY

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

*447. LETTER TO ICHCHHANAND*

*October 25, 1945*

SWAMIII,

I have your letter in English. If you did not know the national language Hindustani, you could have written to me in the language of your province. Why this infatuation for English?

I don't know when I shall be able to reach your book and make time to read it.

ICHCHHANAND  
SOUTH GOVINDPUR  
P. O. KATRASGARH

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

*448. LETTER TO ABHYANKAR*

*October 25, 1945*

BHAI ABHYANKAR,

I have your letter dated the 22nd instant. Your Hindi is not bad but it may be inadequate to express your thoughts. Mine is also imperfect but the very idea of writing to Indians in English pains me. Moreover, I will not agree that you can truly express your thoughts or feelings in English. Maybe, you think otherwise. But I know that I would have understood your thoughts better if you had written in Marathi.

I shall not enter into an argument with you. What I have written to you is right.<sup>1</sup> The inquiry is still going on. And I have all [the papers] as far as the matter has progressed. The day before yesterday I got the copy of the statement by the father of the child who met with an untimely death. Now I shall write to you after the inquiry is over. Only this much today.

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

*449. LETTER TO AMRITLAL V. THAKKAR*

*October 25, 1945*

BAPA,

I had the circular you wanted to issue about the women village workers I don't remember now why I did not give then the approval asked for. I am sorry there has been this delay. I have carefully gone through it. Do circulate it.

Satyabhama Devi's donation should be accepted if the Provincial Committee can make use of it and no burden falls on us. I take it that the correspondence, etc., will be put in order.

The idea of training midwives through the Kamala Nehru Hospital<sup>2</sup> is good. It is commendable that facilities are made available by the Hospital. But I have my doubts about the utility of such midwives as they will not be able to serve in villages. Since our committee is going to meet now the matter will be decided without any delay. It had, therefore, better be postponed till then. I hope to reach Wardha on the 21st. Fix a date between that and the 30th, after consulting Jajuji, and issue a notice<sup>3</sup>.

BAPU

From the Hindi original: Kasturba Gandhi National Memorial Trust Papers.  
Courtesy: Nehru Memorial Museum and Library

<sup>1</sup> *Vide* "Letter to Abhyankar", 14-10-1945

<sup>2</sup> At Allahabad

<sup>3</sup> This word is in English.

#### 450. LETTER TO PESTON GROVER

NATURE CURE CLINIC,  
6 TODIWALA ROAD, POONA,  
*October 26, 1945*

MY DEAR GROVER,

I kept your letter with me thinking what I should do. The more I think the more I feel that I must not speak on the atomic bomb.<sup>1</sup> I must act if I can. Therefore, if you are a journalist of the right type, you will help me to observe silence on such matters.

Thank you for your enquiry about my health which is as good as it can be.

*Yours sincerely,*

PESTON GROVER, ESQ.  
ASSOCIATED PRESS OF AMERICA  
BOMBAY

From a copy: Pyarelal Papers. Courtesy: Pyarelal

#### 451. LETTER TO FLORENCE WEDGWOOD

POONA,  
*October 26, 1945*

DEAR SISTER,

Your letter of 27th February last year was received in the jail. It was given to me some time after my release<sup>2</sup>. I came to read it only a few days ago and I kept it for answering when I got a moment for such writing.

Many thanks for your sympathy. Your late husband<sup>3</sup> and I were good friends. I miss him.

I have written on life after death. But sorry I cannot lay hands on it at the moment. It is buried among my writings on a variety of subjects. But there is much on the subject in the English literature.

<sup>1</sup> *Vide* also "Letter to Kailas D. Master", 21-9-1945

<sup>2</sup> On May 6, 1944

<sup>3</sup> Josiah Clement Wedgwood (1872-1943); British Labour leader and Member of Parliament, 1919-42. He had attended the Nagpur session of the Congress in 1920.

And why peep into the life beyond? It should be enough if you have faith that the future is as certain as the present.

*Yours sincerely,*

M. K. GANDHI

MRS. FLORENCE WEDGWOOD  
902 HOWARD HOUSE  
DOLPHIN SQUARE  
LONDON, S.W. 1

From a copy: Pyarelal Papers. Courtesy: Pyarelal

*452. LETTER TO E. SOMAN APPASAMY*

NATURE CURE CLINIC,

6 TODIWALA ROAD

POONA,

*October 26, 1945*

DEAR FRIEND,

Gandhiji has received your letter of 24th inst. He is surprised to hear from you that Shri Kamaraj and Shri Bhaktavatsalam used his name to persuade you to stand for election. He had said nothing of the kind to them. In the company of others they came to see him and enquire about his health as he was under the same roof as Sardar Vallabhbhai Patel. Dr. Pattabhi who led them pointedly remarked that they had only come on a friendly visit as they knew he took no interest in elections, and as a matter of fact during the few minutes that they were with him there was no talk about the elections.

*Yours sincerely,*

S. N.

SHRI E. SOMAN APPASAMY  
"PRITHI SADAN"  
25 TIRUMALAI PILLAI RD.  
THYAGARAJANAGAR, MADRAS

From a copy: Pyarelal Papers. Nehru Memorial Museum and Library.  
Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

453. *LETTER TO MAHENDRA G. DESAI*

*October 26, 1945*

CHI. MAHENDRA,

I have a letter from you after a long interval. I really can't make out what you wish to do. It is good you have consulted Maganbhai. But my advice is that instead of attempting a new venture, do what you can in the normal course.

MAHENDRA GOPALDAS DESAI  
P. B. 32, GIRIDIH  
DIST. HAZARIBAG

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

454. *LETTER TO P. N. KAUL*

*October 26, 1945*

BHAI KAUL,

Do barristers forget their mother tongue?

Maulana Saheb is doing something about Caveeshar<sup>1</sup>. I shall certainly take necessary action when required. There is no question of forgetting. He will certainly be released.

P. N. KAUL, ADVOCATE  
83 EXPRESS ROAD  
LAHORE

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Sardul Singh Caveeshar (b. 1886); President, Punjab Congress Committee, 1920; Member, Congress Working Committee, 1928; joined All-India Forward Bloc and became its Acting President in 1940. He was arrested under the Defence of India Rules.

455. *LETTER TO DR. SURESH BANNERJI*

*October 26, 1945*

BHAI SURESH,

I feel happy whenever I get a letter from you. The news that you are fine is enough for me. I shall hear the rest from you when you are released. Keep well.

DR. SURESH BANNERJI  
C/O SUPERINTENDENT, CENTRAL JAIL  
RAJSHAHU, BENGAL

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

456. *LETTER TO G. D. BIRLA*

*October 26, 1945*

CHI. GHANSHYAMDAS,

I have had Jehangir Patel's<sup>1</sup> letter. He also writes that only the school building would be suitable. There should be some more facilities there. There should also be provision for electricity and water. Dinshaw suggests going straight into the school building when everything is ready. In that case it will take nine months. I favour moving at once into the sanatorium building and starting work there, and later shifting to the school building when it is ready. Whether this is possible or not has to be decided by you people. In the sanatorium building also more pipes will be required for water. Maybe, something will have to be done about electricity too. Water treatment requires plenty of water. I see some difficulty in taking the school building. If the school is to be housed there, it will be difficult to run two institutions in the same building. If my idea takes shape, even the present building may not be enough. For, my idea is that the poor also have to be admitted and I shall be interested in running nature-cure clinics for them, too. It seems to me that from the school building it would also be possible to serve the village people as I have planned to do. Think over all this and let me know what you feel would be best to do.

Let me also give you Sardar's view. He believes that I should not

<sup>1</sup> A Trustee of the Nature Cure Clinic

interest myself in this work to this extent. If Dinshaw requires financial help I should have it provided to him and then stop at it. In going further at the moment there is a risk of Dinshaw breaking down or my being disappointed and the great affection which Dinshaw is showing for me today coming to an end. I have no such fear. In my opinion Dinshaw can break down, but his affection for me cannot wane. I know that he had the same affection for me even when no question of money was involved and when I did not even know him. But Sardar understands human nature and he has too much consideration for me; so I think it is as well to place his view before you so that you may decide the question objectively.

Please do not think that just because I have been given assurance about Nasik no other alternative should be considered. Nature-cure work is of great importance. If carried on well it can have far-reaching results the scope of which can hardly be envisaged today. It must also be considered to what extent Dinshaw can fit into this set-up. If you think it necessary to see me before taking any decision in the matter and if you can find some time, come and talk it over. But if the matter can be settled through correspondence, you need not come. In spite of my great interest in this work you should take it that I am acting in a detached way. If I am to live for 125 years, there is also this condition that my sense of objectivity, that is, non-attachment should increase day by day and approximate as much to perfection as is humanly possible. I do not know how this can happen or whether it will happen at all. Why should I even wish to know? Let me keep that ideal in view and do what I consider to be my duty. I know this much that it is difficult to reach that ideal. But my life has been spent in tackling difficult tasks.

*Blessings from*

BAPU

From the Hindi original: C.W. 8073. Courtesy: G. D. Birla

#### 457. LETTER TO KRISHNACHANDRA

*October 26, 1945*

CHI. KRISHNACHANDRA,

Do what you think proper with regard to *Gitai*. After all, it is just for the morning, is it not? Consult the people who come every day and do what seems proper to all.

I note what you say about Kailas. It is good about Baburamji and Reddy.

My heart is there. I shall go there as soon as I can leave this place. I have decided on the 21st as the last day. Then Godwilling, I shall be there. I am not happy about Gomatibehn illness.

How did Kantabehn fall ill?

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 4535

*458. LETTER TO L. N. GOPALASWAMI<sup>1</sup>*

POONA,

*October 27, 1945*

MY DEAR GOPALASWAMI<sup>2</sup>,

Yours about Rajaji. In so far as the people caused any disturbance neither the Congress nor I had anything to do with them. There is no doubt that the people resented and rose against the hasty and wholesale arrests<sup>3</sup>. The civil disobedience movement could only be started by me. I never started it. In some cases people lost self-control. But the Government[']s senseless violence eclipsed all popular violence.

To accuse Rajaji of betrayal is not to know him. He is too good to do anything mean. Of course I have accepted his Formula because I believe in it.

*Yours,*

BAPU

SHRI L. N. GOPALASWAMI  
C/O SHRI A. VAIDYANATH IYER  
SANTHAIPET  
MADURA, SOUTH INDIA

From a photostat: C.W. 10552. Courtesy: Government of Tamil Nadu

<sup>1</sup> A photostat of the letter was displayed at the Tamil Nadu Pavilion at the Gandhi-Darshan held in New Delhi in 1969-70.

<sup>2</sup> Secretary, Tamil Nadu Harijan Sevak Sangh. The addressee had accused Rajagopalachari on two counts, viz., non-participation in the Quit India movement and his stand regarding Pakistan.

<sup>3</sup> In August, 1942

459. LETTER TO G. RAMACHANDRA RAO

NATURE CURE CLINIC,  
6 TODIWALA ROAD, POONA,  
October 27, 1945

MY DEAR RAMACHANDRA RAO,

Yours of the 13th to hand.

1. Booklet<sup>1</sup> on health is still undergoing revision. It was suspended after my premature discharge from jail and I never had the time for finishing it. When it is finished you will know of this new publication. You can certainly publish a translation. It will not be called a new edition. It will be, if it is ever published, a new thing altogether.

2. There are many claimants for service of labour. Unfortunately, Congress monopoly tacitly recognized by all is broken. But if the Congress is challenged I suppose the Congress will say we are the only real servants of labour. Who will establish the claim finally is in the womb of time. My participation in the affairs of the Working Committee is very slight and, I fancy, growing slighter. Therefore, don't expect me to do anything in the matter of the flag designed by you.

3. SWEEPERS. You and a few others may recognize my claim to be the first sweeper, but I will cut a sorry figure in a sweepers' conference. The so-called sweepers will themselves repudiate my claim as many do. My sympathy will be with them in such repudiation. The fortunate position of a self-styled man, however, is that he does not require any outside recognition of a style adopted by himself. Therefore, I must not bear the burden of having the conference even when the choice of the venue is left to me. What is more, I have neither the time nor the wish to carry more burdens than I have. You should therefore go on without counting on my service even in the way of a message. Cultivate the belief that every *bonafide* service carries with it its own recognition.

<sup>1</sup> Gandhiji had started writing the *Key to Health* on August 27, 1942, during his incarceration in the Aga Khan Palace and completed it on December 18, 1942. The Gujarati original was translated into Hindustani and English by Sushila Nayyar under Gandhiji's guidance. For *Key to Health*, vide For Gandhiji's earlier writings on the subject written in South Africa. . These were later published in the form of a booklet under the title *A Guide to Health*.

4. MATERNITY HOME. Are you not principally dependent upon Government grant and recognition? The record you mention is certainly very good but it loses in public dignity and value. No Government or Government-aided institution suffers for want of funds. All are crowded, some even to suffocation. Whether they really serve the needy poor is a separate question. This criticism is independent of the fact that I have to ask you to be merciful and excuse me from the obligation you seek to impose on me. If I do succeed in visiting Madras for the Hindustani Prachar Sabha, I must ask friends who know me to extend to me their co-operation by imposing upon themselves restraint in the way of saving me from further burdens.

5. "UPFROMSLAVERY": I would love to write a line on this. But seeing that you have waited all these years I would ask you to wait a little longer and remind me when I have settled down after the tours I have in mind.

*Yours,*

BAPU

SHRI G. RAMACHANDRA RAO  
SEVAGRAM  
GUDIVADA (KISTNA DISTRICT)

From a copy: Pyarelal Papers. Courtesy: Pyarelal

### *460 LETTER TO MANILAL GANDHI*

*October 27, 1945*

CHI. MANILAL,

Read the accompanying cable<sup>1</sup> and reply to Nagin. Send him a cable, saying, 'Bapu unable send message.' The pre-paid form also is enclosed, so that you may use it. Send the reply immediately.

Arun is quite happy. The rest is going on well. Sardar has left on business, accompanied by Dinshaw. Both will return on the 1st. My work is going on very well. Do not worry at all.

*Blessings to you all from*

BAPU

From a photostat of the Gujarati: G.N. 4963

<sup>1</sup> From Nagin P. Desai of Durban seeking a message from Gandhiji for the foundation-stone-laying ceremony of the Gujarati school and hall of Kathiawari Hindu Seva Samaj which was to be held on October 31

## 461. LETTER TO KISHORELAL G. MASHRUWALA

October 27, 1945

CHI. KISHORELAL,

It would be very good indeed if Gomati completely recovers. She is as strong as you. She has the strength to bear any amount [of pain]. But [“those who are in it enjoy rare happiness] the spectators are scorched”.<sup>1</sup>

Whenever I am consulted about an *abhinandan granth*<sup>2</sup>, I always oppose the suggestion. So I will oppose it regarding Kakasaheb also. You too should do the same.

I am going to say the same thing about Nathuram Premi. I think this is a sort of mania.

I don't feel like writing to Ranka<sup>3</sup>. From your suggestion I take it that Sardar will write to him.

Don't trust what the newspapers say. I am not going to stay in Poona. It will be a different thing if I have to come here to help Dinshaw. More later.

KISHORELAL MASHRUWALA

SEVAGRAM

WARDHA

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

## 462. LETTER TO JATINDAS M. AMIN

October 27, 1945

CHI. AMIN,

You don't know how much anxiety you are causing to all of us. Your dharma is to admit that you yourself are suffering from illusion instead of saying that others have turned against you. You should not go to any shop or ask for money and spend it. If you lose your temper all the time, you had better leave the Ashram. Come here if you feel like it. You are not in a position to go to the Himalayas. Your place is either near your father or near me. Do what you think fit after thinking over all this. At any rate, leave the Ashram.

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> *Vide* “Ashram Bhajanavali”

<sup>2</sup> Felicitation volume

<sup>3</sup> Poonamchand Ranka

### 463. LETTER TO HARJIVAN KOTAK

October 27, 1945

CHI. HARJIVAN KOTAK,

I have your letter. I understand about the expenses. I don't remember the decision I had taken but I think if they agree to give you more, a way can be found.

I can say more if I know who is the hakim and what his opinion is. I want you to settle down.

HARIJAN ASHRAM

SABARMATI

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 464. LETTER TO H. L. SHARMA

October 27, 1945

CHI. SHARMA,

I have your letter written at 12 o'clock at night. Your brother is gone. From the empirical view it is only natural that you should grieve, but if you take the transcendental view, the integral view, what is there to grieve over in death? What is there to rejoice over in birth? These two go together, one must follow the other and the two are inseparably linked. Hence at least to you death should cause no sorrow. You have an added reason for devoting yourself to your duty.

It is all the more regrettable that you thought of going into the Assembly at the suggestion of your deceased brother.

About Gadodiaji, if you stick to everything [you have said] write to me point by point as 1, 2, 3. I am willing to send them to him. I shall also suggest that they should be placed before an arbitrator.

These should cover all the complaints you had made to me. The decision about other things may well depend on it, though now I must confess I have my suspicions.

I cannot write anything about Sardar because he and Dinshawji are in Bombay. They will return on the 1st. With the elder brother gone, who is shouldering the responsibility of the household? How many brothers are you?

*Blessings from*

BAPU

From a facsimile of the Hindi: *Bapuki Chhayamen Mere Jivanke Solah Varsh*, between pp. 342 and 343

465. LETTER TO ABID ALI

October 27, 1945

BHAI ABID ALI,

I have your postcard. Come whenever you wish to. I hope everyone is all right.

JANAB ABID ALI SAHEB  
GREEN HOTEL  
MATHERAN

From a copy of the Hindi: Pyarelal Papers. Courtesy Pyarelal

466. LETTER TO AMRIT KAUR

POONA,  
October 28, 1945

CHI. AMRIT,

Your Karachi letter just received. Thank God you were all right up to Karachi and hope you will continue so till you return to me. Pyarelal is out of fever, has been for the past four days, and is slowly gaining strength. Sardar is in Bombay and will return on 1st. Dinshaw is with him. Our party will leave Poona, *Deo volente*, on 19th reaching Sevagram on 21st, necessary persons leaving for Calcutta on 30th November. Narandas, his wife and Kusum are here, will leave on Tuesday. My sister is here with her daughter<sup>1</sup>. I hope I shall get some news about Beryl during your absence. Remember me to all the friends who may think of me and whom you may meet.

Love.

BAPU

From the original: C.W. 4170. Courtesy: Amrit Kaur. Also G.N. 7806

467. LETTER TO J. C. KUMARAPPA

October 28, 1945

MY DEAR KU.,

You have a good certificate about the sculpture<sup>2</sup>. As soon as it is on view in Maganwadi I shall set about collecting. I am glad Mrs.

<sup>1</sup> Phoolkunvar

<sup>2</sup> A statue of Jesus Christ measuring 6 ft. by 4 ft., made by Mrs. Clara Hopman, a Dutch artist, and priced Rs. 10,000, was to be donated to the All-India Village Industries Association at Maganwadi.

Hopman is herself coming to pay your commission.

The b. p. is good.

You must not gloat over your brother's<sup>1</sup> exploits. Wait and watch.

Love.

BAPU

DR. KUMARAPPA

A.I.V.I.A.

MAGANWADI, WARDHA

From a photostat: G.N. 10182

*468. LETTER TO DILIP KUMAR ROY*

*October 28, 1945*

MY DEAR DILIP,

Your letter is tempting. The recollection of your voice tempts me and so do several other things. But I must resist all temptation and keep on to the straight and narrow path as conceived by me. Therefore excuse me. If I can go further, I would say drop the project. If not, you may approach the others you mention.

I would have written to you in Hindi as I do generally but I forbore for obvious reasons.

BAPU

[PS.]

I hope to leave Poona on 19th November on my way to Bengal, stopping at Sevagram for a few days.

SHRI DILIPKUMAR ROY

AUROBINDO ASHRAM

PONDICHERRY

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Bharatan Kumarappa's

469. LETTER TO MRS. M. H. MORRISON<sup>1</sup>

NATURE CURE CLINIC,  
5 TODIWALA ROAD, POONA,  
October 28, 1945

DEAR MADAM,

I have just received your letter of 20th September, and I have devoured almost every line of the enclosure to your letter. Miss Slade whom we know here as Mirabai only, as she desires to be known, is in a basin of the Himalayas which she adores and loves. It is near Hardwar, a celebrated place of pilgrimage, through which the mighty Ganges flows down.

Your Green Cross scheme appeals to me forcibly, not that there is anything new in it for me. Your resolution is also brief and to the point, and therefore is a temptation and invitation for me to sign. But I must resist the temptation. The Green Cross Society will, I hope, forgive me for the resistance. It will do so readily if it appreciates the fact that some, among whom I count myself, render greater help by refraining from signing anything like your resolution but working silently and probably effectively.

Though I refrain from sending you my signature I will ask you, if you at all can, to keep me in touch with your activities from time to time. It may interest and even please you to know that I have enforced in my own life now for years your 'ten don'ts'<sup>2</sup> and invited my neighbours to do likewise for I have long believed that there is a 'spirit in the wood', using the word 'wood' in a double sense.

*Yours sincerely,*

MRS. M. H. MORRISON  
HON. SECRETARY  
THE GREEN CROSS SOCIETY  
41 ASMUNS PLACE, LONDON N.W. 11

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> An extract from this appeared in *The Hindu*, 31-10-1945, which reported that the addressee had requested Gandhiji to sign a resolution which was "a non-controversial, conciliatory plea to protect helpless wild life and unspoilt nature everywhere".

<sup>2</sup> *The Hindu* reported: "The Society has put forward ten "don'ts" to prevent desecration of wild life and nature. It requests the people not to disfigure landscapes or the general appearance of the village, country road or approach to town by throwing litter or by displaying advertisements in wrong places or cutting trees and plucking wild flowers or in any other way. Nor should they disturb the peace of nature which others are enjoying by shouting, loud singing or playing gramophone records or by tuning wireless sets."

470. LETTER TO ANNIE MASCARENE

*Not for publication*

NATURE CURE CLINIC,  
6 TODIWALA ROAD,  
POONA,  
October 28, 1945

DEAR MASCARENE,

In continuation of the receipt of your resolution, you will not expect me to express any opinion because just now I have, so far as it is possible, steeled my heart against any expression of opinion. I have not studied the question of primary education in Travancore so as to satisfy myself, and I observe that many persons of note have expressed emphatic views one way or the other. I do not feel called upon to say anything.

Why did you drag my sister and her daughter ? My sister is wholly illiterate. Her daughter can with difficulty read or write something. But neither takes any interest in public matters. It is fraud upon the public to put such ignorant persons on the platform and make them repeat things parrot-like, leading the public to believe that some good work has been done.

I felt sorry when I first heard that my sister had been dragged out of her merited obscurity in which she was happy and contented. She has now come to me being on her way back to Rajkot. She tells me that she had not the slightest intention of going to a meeting or sending her daughter. She allowed herself to be tempted to go to Rameshwaram as a point of pilgrimage. She had intended also to remain obscure and not let the people know that she was my sister. If she had asked me I would have dissuaded her even from going to Rameshwaram, for I have no faith in these pilgrimages except under certain conditions. But what is done cannot be undone. I would however like you to give me your version of the story, so that I can have full facts enabling me to come to a right judgment, for I do not want to do you any injustice by making up my mind on insufficient data. Please therefore enlighten me. And who was the party who wrote out the speech that my sister's daughter read without understanding it?

*Yours,*  
BAPU

MISS A. MASCARENE  
STATE CONGRESS OFFICE  
TRIVANDRUM

From a copy: Pyarelal Papers. Nehru Memorial Museum and Library.  
Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

471. LETTER TO DAHYALAL H. JANI.

October 28, 1945

BHAI DAHYALAL,

Don't be angry with me but have a hearty laugh. I don't know who told me or where I read it or what happened but somehow I had the illusion that you had died. Later one day when I saw Kishorelal revising your translation of the *Gita*, I came to know that you were alive and I was happy about it. But I forgot about this and thought you were dead. Meanwhile yesterday your letter came and now this won't leave my mind. So now you have to live long. But I know that you may live beyond me, that is, you may live for more than 125 years, and yet will remain what you are now. Isn't that as good as being dead even when alive? This is the impression I have got after reading your letter.

There is nothing new in what you have said about the five things. Of course, there is some truth in it but according to me it is so full of ignorance that I have not found any one of them useful. Your last sentence is: "If there is any service that I can do, do order me." How incorrect this sentence is! I did order you to do a lot of service and what did I get from it? What could the country achieve or what benefit did you get? Think over the other four things in the same way. There is no need for a reply and this should not be published on any account. I have written this just to humour you in the hope that it may open your eyes one day. If any time you are able to understand the hidden meaning behind it I would think it is better than getting your reply and would consider your living meaningful.

SHRI DAHYABHAI H. JANI  
939 WILSON GARDENS  
BANGALORE CITY

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

472. LETTER TO AMRITLAL V. THAKKAR

October 28, 1945

BAPA,

I am enclosing Sushila Pai's letter. Go through it. I wonder if I have told you about her. If she goes and stays there, most of our problems can be solved. As I write these lines I recollect that I had introduced her to you.

I think she can be accommodated in Bajajwadi, where your office is situated. I do not know what facilities are available there. Of course, we don't want any overcrowding.

The question of her salary does not arise at the moment. The thing is we have to see whether we can have her as Joint Secretary with Sucheta, and whether she can stay in Bajajwadi. We have also to find out whether Sucheta will agree to have a Joint Secretary. If you approve of these suggestions, then we shall have to consult Sucheta. If you concur, I shall refer the matter to her. Please let me have your reply.

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 473. LETTER TO GIRIRAJKISHORE

*October 28, 1945*

CHI. GIRIRAJ,

I have your letter. Both the sisters were happy. Your work is progressing well. Take care of your health. I have received part of the dictionary<sup>1</sup>. I just glanced at it for two minutes. I hope to go through it a little more.

*Blessings from*  
BAPU

From a photostat of the Hindi: G.N. 8775

### 474. LETTER TO SWAMI SATYADEV

*October 28, 1945*

SWAMIJI,

I was glad to have your letter and I noticed that you have signed it with some effort. You talk of settling down in Delhi but it is hot there too. For you the places are Almora, Abu or Girnar. Perhaps you don't require a library but wish to write on what you already know. If that is so I shall try. It is quite pleasant near the sea coast but considering your health I would not advise the sea coast. I understand you want my advice regarding only the place and you have the means to manage other things yourself.

SWAMI SATYADEV  
SATYAJNANA NIKETAN  
JWALAPUR

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> The Hindi-Gujarati dictionary which the addressee was preparing

475. LETTER TO CHANDRANI

October 28, 1945

CHI. CHAND,

I have your postcard. Rest assured about your welfare. Your spirit of service will ever grow. Make your body as strong as steel and complete your studies. I hope to reach Sevagram on 21st November.

*Blessings from*

BAPU

KUMARI CHANDBEHN  
DAGA MEMORIAL HOSPITAL  
NAGPUR

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

476. LETTER TO VICHITRANARAYAN SHARMA

October 28, 1945

CHI. VICHITRA,

I have gone through all your papers carefully. I wrote to the Central Government<sup>1</sup> as soon as I heard from Jajuji. I am making some alternative arrangement also.<sup>2</sup> Let us wait and watch. Keep me informed of the developments there. I hope to reach Wardha on the 21st.

*Blessings from*

BAPU

SHRI VICHITRANARAYAN  
GANDHI ASHRAM  
MEERUT

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

477. LETTER TO M. DUTT

October 28, 1945

SECRETARY SAHEB,

Meet me when I am in Calcutta. Meet Prafulla Babu and fix an appointment.

M. DUTT  
617 CLIVE STREET  
CALCUTTA

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> *Vide* "Letter to E. M. Jenkins", 10-10-1945

<sup>2</sup> *Vide* also "Letter to Shrikrishnadas Jaju", 11-10-1945

### 478. PREFACE TO "GITA PRAVESHKA"<sup>1</sup>

Let me add this much to the above<sup>2</sup>. The verses originally included in this primer were those I had selected for Ramdas.<sup>3</sup> Friends have added so much to it that it would be a departure from truth to call it "Rama-Gita" or to attribute its compilation to me.

In this edition the meanings have been omitted. For this the reader may refer to the original book *Anasaktiyoga*.

M. K. GANDHI

October 29, 1945

From a photostat of the Hindi: G.N. 9955. Also C.W. 6929. Courtesy: Jivanji D. Desai

### 479. LETTER TO E. M. JENKINS

NATURE CURE CLINIC,  
6 TODIWALA ROAD, POONA,  
October 29, 1945

DEAR SIR EVAN,

This I write in fear and trembling, lest I may be overstepping my limit.

I am watching the progress of the trial of the members of the corps raised by or under Shri Subhas Babu. Though I can have nothing in common with any defence by force of arms, I am never blind to the valour and patriotism often displayed by persons in arms, as seems to be the case here. And can the Government afford to ignore the almost, if not the wholly, unanimous opinion of Indians of all shades of opinion? India adores these men who are on their trial. No doubt the Government have overwhelming might on their side. But it will be misuse of that power if it is used in the teeth of universal Indian opposition. It is not for me to say what should be done except that what is being done is not the way. Let His Excellency decide what is best in the circumstances.<sup>4</sup>

Yours sincerely,  
M. K. GANDHI

*Gandhiji's Correspondence with the Government, 1944-47, PP. 40-1*

<sup>1</sup> Second edition

<sup>2</sup> The reference is to the preface to the first edition; *vide* Vol. LVI, p. 73.

<sup>3</sup> *Vide* Vol. LI, pp. 372-5.

<sup>4</sup> Replying to this on November 6, G. E. B. Abell, Deputy Private Secretary to the Viceroy, said: "His Excellency ... asks me to say that he notes your views and presumes that they are based on articles appearing in the newspapers, in, which the facts are not always correctly stated. His Excellency naturally cannot express an opinion on the merits of cases which are *sub judice*."

480. LETTER TO E. M. JENKINS

NATURE CURE CLINIC,  
6 TODIWALA ROAD, POONA,  
October 29, 1945

DEAR SIR EVAN,

In continuation of my letter<sup>1</sup> of October 10, 1945, about khadi being licensed, may I add that the Privy Council had to consider the question of exempting the A.I.S.A. from the income tax. The case is reported in A. I. R. 1944 Privy Council at p. 88. His Excellency's predecessor had at my request ordered that the collection of the tax be suspended, pending decision of the Privy Council.<sup>2</sup> It reversed the decision of the Bombay High Court and expressed the opinion that the primary object of the Association is the relief of the poor, that its objects include the advancement of other purposes of general public utility and that the making of a commercial or private profit is not the purpose of the Association. On these grounds they came to the conclusion that the Association is a charitable and philanthropic body and entitled to exemption from tax. Can khadi manufactured and sold on behalf of the manufacturers—the profits, if any, going to the hand-spinners and handloom-weavers—be classed with mill-cloth under the Anti-Profiteering and Hoarding Regulations? In my humble opinion, it should be wholly exempt from such control, if the meagre earnings of the poor concerned are not to be taxed.

*Yours sincerely,*

M. K. GANDHI

*Gandhiji's Correspondence with the Government, 1944-47 p. 69*

481. LETTER TO MIRABEHN

POONA,  
October 29, 1945

CHI. MIRA,

I have your letter just now and I reply before going for massage.

I am not leaving Sevagram, must not, having founded home for

<sup>1</sup> *Vide* "Letter to E. M. Jenkins", 10-10-1945

<sup>2</sup> *Vide* "Ashram Note", 8-2-1942 and "Letter from Lord Linlithgow", 20-2-1942

so many institutions. I must now contradict and correct the report<sup>1</sup>. I could not desert Sardar. I must come to you after doing the Frontier or [before] going there. Everything is postponed by a month.

Let us trust to God guiding us. He may so compass that ultimately I may have to live with you. Wish nothing except to do His will.

Sorry about Balvantsinha. No more time.

Love.

BAPU

From the original: C.W. 6512. Courtesy: Mirabeht. Also G.N. 9907

### 482. LETTER TO C. RAJAGOPALACHARI

[October 29, 1945]<sup>2</sup>

MY DEAR C. R.,

I have just received your letter. I do not attach any importance to unscrupulous propaganda. However, what statement do you think I should issue? Today trees can only be tapped for *gur*<sup>3</sup> not for making intoxicants.

How are you? What is the atmosphere there?

As I cannot yet leave Sardar, my tour has been put off by one month.

Love.

[PS.]

Madhavan's letter returned.

SHRI C. RAJAGOPALACHARIAR

MADRAS

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> In *Bapu's Letters to Mira*, the addressee explains: "A rumour had been started that Bapu was leaving Sevagram."

<sup>2</sup> In the source this letter is placed among those of this date.

<sup>3</sup> Jaggery

### 483. LETTER TO JIVANJI D. DESAI

POONA,  
October 29, 1945

CHI. JIVANJI,

I am sending a new preface<sup>1</sup> also for the *Gita Praveshika*. As I have suggested, omit the meanings. I have suggested in the new preface that those who wish to know the meanings should consult the *Anasaktiyoga*. Those who are not ready to take that much trouble need not buy this. I have not, therefore, made any correction on page 6. Nor need we give all that just now for one pice. The verses which I had originally selected will be found somewhere. If they can be given, the “Rama-Gita” will be complete. I have them somewhere. Ramdas also will have them. I cannot permit you to fall ill. Remember how much depends on you and see that you do not fall ill. The remedy is given in *Arogyani Chavi*<sup>2</sup>.

If I can manage about the *Constructive Programme*<sup>3</sup>, I will send that too.

Blessings from  
BAPU

From a photostat of the Gujarati:G.N. 9956. Also C.W. 6930. Courtesy: Jivanji D. Desai

### 484. LETTER TO K. M. MUNSHI

October 29, 1945

BHAI MUNSI,

I got your letter and a copy of the speech just now. I had read somewhere about your having written Gujarati-Hindi. I was very pleased. It is good, moreover, that everything went off well, I hope you are in good health. I have always written *samun sutharun*<sup>4</sup> without

<sup>1</sup> Vide “Letter to E. M. Jenkins”, 29-10-1945

<sup>2</sup> *Key to Health*; vide

<sup>3</sup> Gandhiji was revising *Constructive Programme: Its Meaning and Place*, written earlier in December 1941. Vide “Constructive Programme: Its Meaning and Place”, 13-12-1941.

<sup>4</sup> Literally, ‘neat and tidy’

knowing the origin of the phrase. You have now taught me that it is *same sutare*<sup>1</sup>. Why need this origin displease me?

*Blessings from*  
BAPU

From the Gujarati original: C.W. 7689. Courtesy: K. M. Munshi

*485. LETTER TO GOMATI K. MASHRUWALA*

*October 29, 1945*

CHI. GOMATI,

Ramprasad told me everything about you. Sitting here, I can only wish that you get well soon. Medicine does little, rest works wonders. So you should not insist on getting up, doing things yourself and going out for toilet.

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

*486. LETTER TO KISHORELAL G. MASHRUWALA*

*October 29, 1945*

CHI. KISHORELAL,

Ramprasad and Amin have arrived. Amin seems to have behaved himself.

I am writing about the constitution of the Congress. I intend sending a copy to you after I complete it. It is entirely different from your conception. Let me know what you have to say about it after you have seen it. I feel that the Congress will ultimately be the loser if it fails to do something of this sort.

Lakshmishanker Vaid, who is devoted to you, says that if you take one tablespoon of castor oil and two tablespoons of honey, you will get rid of your asthma.

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

*487. LETTER TO S. K. GUPTA*

*October 29, 1945*

BHAI SHRIKANT,

I have your two postcards. I shall start touring after finishing the work here. I shall probably reach the Ashram by February. Write to

<sup>1</sup> Literally, 'when the yarn is even'

me then. In the mean time carry on the constructive work as I have suggested.

Do not trust the newspaper reports. I am not going to leave Sevagram.

*Blessings from*  
M. K. GANDHI

SHRI S. K. GUPTA  
EXCISE INSPECTOR  
6 RAILWAY ROAD  
FARUKHABAD, U. P.

From a photostat of the Hindi: C.W. 9696. Also Pyarelal Papers. Courtesy: Pyarelal

#### 488. LETTER TO J. BARUA

*October 29, 1945*

SIR,

What you say is quite right. The word "easily" was used by me through ignorance. It was not deleted from the later edition through oversight. I have now written to the Press. Forgive me for this lapse. You can publish this letter.

J. BARUA  
C/O G. N. TAGORE  
BAJAJ BHAVAN  
TILAK NAGAR, KANPUR

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

#### 489. LETTER TO DEVPRAKASH NAYYAR

*October 29, 1945*

CHI. DEV,

I have your letter. You will be able to render a lot of service if you remain healthy. I know that though the Ashram is far from perfect there is something in it which is not found elsewhere. We have deliberately given up certain things which are seen at other places.

SEVAGRAM ASHRAM  
SEVAGRAM

From a microfilm of the Hindi: Documents relating to Gandhiji. Courtesy: National Archives of India

## 490. DRAFT FOR CONGRESS CONSTITUTION

[On or after *October 29, 1945*]<sup>1</sup>

1. Constructive programme is the chief plank for winning Swaraj by truthful and non-violent means. Its full execution means complete independence. But so long as the millions of India do not take to it, Parliamentary programme will remain as a supplement.

2. The method of enrolment of Congress membership has been useful and Congress has been able to do a lot of good work. But many defects have crept in. Therefore, in future the Congress will consist of workers or servants of the nation only. Any man or woman above the age of sixteen can become a Congress worker, provided he or she is a habitual wearer of khadi certified by the A.I.S.A. and pays a monthly fee of 1,920 rounds of handspun yarn to the Congress. The spinners should be conversant with all the processes from picking cotton pods from the field to the point of making slivers and producing yarn. They should also know how to put a spinning-wheel in order.

3. The Congress shall make it a point of duty to penetrate the 7,00,000 villages of India. At least one Congress worker shall stay in each village and do the following:

(a) He shall come in personal contact with every villager and keep a list of their names along with those of the other members of their families.

(b) He will enrol and train Congress workers from amongst the villagers themselves and keep a register of all those who come on the roll. These shall form the Village Congress Committee.

(c) He shall keep a record of his work from day to day.

(d) It is possible that obstacles might be placed in his way by the Government or by the villagers themselves. He shall fight all difficulties by truthful and non-violent action even though he might perish in the attempt.

(e) He shall organize the villages so as to make them self-contained and self-supporting through their agriculture and handicrafts, treating the manufacture of Khadi as the centre, in accordance with the lines laid down by the A.I.S.A., A.I.V.I.A. and the Goseva Sangh.

<sup>1</sup> From the reference to Gandhiji's drafting the Constitution of the Congress; *vide* "Letter to Kishorelal G. Mashruwala", 29-10-1945

(f) He shall organize sanitation and hygiene among the villagers and take all measures for prevention of disease among them.

(g) He shall organize the education of the villagers from birth to death along the lines of Nayee Talim, in accordance with the policy laid down by the Hindustani Talimi Sangh.

(h) For the above purposes and others to be added from time to time by the Congress, he shall train and fit himself for the due performance of duty, in accordance with the rules laid down by the Congress for time to time.

4. The Congress shall take part in the elections in all Government managed or controlled institutions, beginning with the Village Panchayat to the Central Legislative Assembly and Council.

5. The Congress shall contact all those who are on the Government's voters' list, and

(a) will give them an idea of their duties and their rights,

(b) shall produce the necessary literature for their education,

(c) shall make arrangements to impart literacy to the illiterate amongst them.

(d) shall see that those whose names are missing on the Government registers are duly entered therein.

(e) shall encourage those who are legally unqualified for the franchise to acquire the necessary qualifications for getting the right.

(f) shall carry on agitation for adult franchise for all inhabitants of India who are not proved lunatics or otherwise unfit workers.

6. Out of the existing workers the Congress shall maintain a Central Board of volunteers whose sole and special duty will be to reach help to and protect, in accordance with Truth and Non-violence, the people in cases of rioting, stealing, robbery and like emergencies. To this end the Congress shall conduct a teaching institution.

7. The Congress shall run a Languages School so as to enable Congressmen and women to learn the national language (i.e., Hindustani spoken by the villagers—Hindus, Muslims and others—in the villages of the North and written in the Nagari or Urdu script) and other Indian languages. This work is to be done along the lines of the Hindustani Prachar Sabha and Bharatiya Bhawan.

8. Representative Village Congress Sabhas being one per not less than 1000 voters and of workers being one per 1000 workers shall form the A.I.C.C.

9. The Indian National Congress will comprise:

(1) Village Congress Committee

- (2) A.I.C.C.
- (3) Working Committee of the Congress
- (4) A.I.S.A.
- (5) A.I.V.I.A.
- (6) Hindustani Talimi Sangh
- (7) Institution for Removal of Untouchability
- (8) Anti-Intoxicant Association
- (9) Labour Union
- (10) Kisan Union

10. The A.I.C.C. shall frame rules for smooth working of the constitution and for matter left unprovided for herein.

From a copy: Pyarelal Papers. Nehru Memorial Museum and Library.  
 Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

#### *491. REFLECTIONS ON CONGRESS CONSTITUTION*

[On or after October 29, 1945]<sup>1</sup>

I am becoming more and more convinced that the four-anna membership should go. The membership of the Congress should be forty crores, the whole of the population, no matter to what sect, religion or province or state or the so-called independent possessions a particular individual belongs. The members have an equal right with all to service by the Congress organization. These forty crore members will exercise no privilege by reason of their recognition as such by the Congress.

The organization will be worked by those who are habitual wearers of khaddar one year before the date of commencement, who have renounced untouchability in all its forms and who are not dealers in foreign cloth or intoxicants, who have full belief in the constructive programme of the Congress and who are prepared and willing to do work referred to in Schedule A hereto and who have passed a probation period of six months in doing that work.

All Committees and sub-committees shall be formed from the workers above named.

The Schedules to be prepared by P.

From a copy: Pyarelal Papers. Nehru Memorial Museum and Library.  
 Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

<sup>1</sup> From the contents this appears to have been written about the same time as the preceding item.

492. TELEGRAM TO PRESIDENT, FYZABAD DISTRICT  
CONGRESS COMMITTEE

POONA,  
October 30, 1945

PRESIDENT  
DISTRICT CONGRESS COMMITTEE  
FYZABAD (U. P.)

SEND DOCTOR KATJU'S<sup>1</sup> OPINION ON BASUDA SINGH<sup>2</sup> CASE.

From a copy: Pyarelal Papers. Courtesy: Pyarelal

493. TELEGRAM TO D. G. TENDULKAR

October 30, 1945

TENDULKAR  
CARE CONGRESS  
BOMBAY

REGRET RECONSIDERATION IMPOSSIBLE.

GANDHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

494. TELEGRAM TO SHRIMAN NARAYAN

POONA,  
October 30, 1945

PROFESSOR AGRAWAL  
COMMERCE COLLEGE  
WARDHA

YOU CAN HOLD MEETING<sup>3</sup> 8TH NOVEMBER.

BAPU

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Kailash Nath Katju

<sup>2</sup> Who was sentenced to death because of his part in the 1942 movement

<sup>3</sup> Of the Hindustani Prachar Sabha

495. LETTER TO DR. KRISHNABAI NIMBKAR

October 30, 1945

DEAR SISTER,

I have your letter. Now that the members of the Working Committee are released write to them in detail. Meet me, if I am here, when you reach Poona.

DR. KRISHNABAI NIMBKAR  
192 POONAMALLE HIGH ROAD  
P. O. VEPERY

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

496. LETTER TO SARVAJITLAL VERMA

October 30, 1945

BHAI SARVAJIT SINGHJI,

I got your letter today. Your wire too had come. I have sent a wire asking for Dr. Katju's opinion on this case.<sup>1</sup> If you have any papers besides this, send them along. Send the application on behalf of the prisoner or in the lawyer's name to the Viceroy and send a copy to me. Also do as the Vakilsaheb advises. I shall do what I can from here.

SARVAJITLAL VERMA  
PRESIDENT, DISTRICT CONGRESS COMMITTEE  
FYZABAD

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

497. ANSWER TO A CORRESPONDENT<sup>2</sup>

[On or before *October 31, 1945*]<sup>3</sup>

Sardar is as dear as a son to me. Our relation is as good as that of a father and a son. What message can a father give to a son? There is no scope for a message from me.

*The Bombay Chronicle*, 1-11-1945

<sup>1</sup> *Vide*" Telegram to President, Fyzabad District Congress Committee", 30-10-1945

<sup>2</sup> Gandhiji was asked for a message for Vallabhbai Patel's birthday which fell on October 31.

<sup>3</sup> *ibid*

498. *LETTER TO KANCHAN SHAH*

POONA  
October 31, 1945

CHI. KANCHAN,

I do not like your recent letters. Ask me about Madras when I arrive there. I hope to reach there on November 21. I have written a short letter<sup>1</sup> to Munnalal and am daily awaiting his reply. Ask him why he has not sent it till now.

When will you improve your health?

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 8261. Also C.W. 6986. Courtesy: Munnalal G. Shah

499. *LETTER TO J. P. BHANSALI*

October 31, 1945

CHI. BHANSALI,

It is all the same whether you sleep in water or on the ground, sit in the sun or in the shade. My opinion is that if now you lead a normal life the people around will be much more benefited. If you have any doubt about this, ask me, as I hope to reach there at the latest on the 21st [November].

*Blessings from*  
BAPU

ASHRAM  
SEVAGRAM

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

500. *LETTER TO AMRITLAL V. THAKKAR*

October 31, 1945

BAPA,

Yesterday I got Mridula's letter. What you said was right.

Send three months' money to Lila Jog without any comment. If you wish you can send it to me. I shall handle it in my language and

<sup>1</sup> *Vide* "Letter to Munnalal G. Shah", 7-10-1945

in my own way. We shall thus close the chapter.

Fix any dates between November 22 and 28.

BAPU

KASTURBA GANDHI SMARAK NIDHI  
WARDHA

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 501. LETTER TO VASANJI HANSJI

*October 31, 1945*

BHAI VASANJI HANSJI,

I have the *hundi* for Rs. 4,205 sent by you as well as the list of donors and the report of the agreement sent by Pranshanker Joshi. I shall use the money as desired. Convey my thanks to all the donors.

*Vandemataram from*

M. K. GANDHI

VASANJI HANS  
GANDHI YUVAK BHAJAN MANDALI  
67/B STREET, JOHANNESBURG

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 502. LETTER TO CHHAGANLAL JOSHI

*October 31, 1945*

CHI. CHHAGANLAL,

I have your letter. While I was talking to Narandas about the money from the States, he promptly said, "Certainly stop it if you wish to." Now we shall think over it when we meet. I have received the money from Wankaner. I shall send it to you as I received it—in two instalments and under insured cover.

I understand about Tryambaklal Choksi's donation. Just now I am not writing a letter of thanks. I don't approve of the condition laid down by him. How can we have a trust for such a small amount? Why does he not have faith in an institution like the Harijan Sevak Sangh? And why all this fuss about making a trust? He can give the shares to Harijan Sevak Sangh on condition that the money received from the shares will be utilized as decided by the Sangh for the Harijans of Sorath. I also believe that if we can get more money by selling the

shares, the Sangh should have the right to do so. Think over this and discuss this with Tryambaklal if you wish to. You can convey to Bapa my opinion about this. Come to Madras when I reach there.

*Blessings from*

BAPU

CHHAGANLAL JOSHI  
HARIJAN SEVAK SANGH  
RAJKOT

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### *503. LETTER TO SATYADEVI GIRI*

*October 31, 1945*

CHI. SATYADEVI,

I have your letter. I am glad you gave news about the entire family. If the doctor so advises, get yourself operated upon. There is no risk at all in an operation. If the complaint is diagnosed as appendicitis, I do not know of any other treatment.

It is good you have not totally given up the spinning-wheel. All the same, understand the science of it also. Personally I think that Dharmakumar should complete his studies.

*Blessings to you all from*

BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### *504. LETTER TO JETHALAL GANDHI*

*October 31, 1945*

CHI. KAKU,

I have your letter. What you say is right. Yesterday I read it out to your father's sister also. I appreciate your writing so frankly about service-mindedness but I wish to caution you. By following tradition you will feel the burden of the family all the more and you must know that sometimes one gets entangled in it. So you will have to cultivate the spirit of service.

*Blessings from*

BAPU

SHRI JETHALAL K. GANDHI  
C/O JEEVANLAL (1929) LTD.  
127 MINT STREET  
G. T. MADRAS

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

505. *LETTER TO K. T. SHAH*

October 31, 1945

BHAI KHUSHAL SHAH,

I have your English book on the foundation of peace. As usual I turned a few pages and tried to look up the index but found none. How can one do without an index in a book on a serious subject? You must find a helper who would prepare the index. I know you have written novels, too, and may still be writing more. I can understand not having an index there. But how can one do without one in a book on a serious subject? I hope you are all right. I just saw your letter. I had written this earlier. How nice it would be if you started writing in Gujarati or *Rashtrabhasha* which millions can understand!

*Blessings from*

BAPU

PROF. K. T. SHAH  
8 LABURNUM ROAD  
GAMDEVI, BOMBAY

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

506. *LETTER TO CHHAGANLAL SHAH*

October 31, 1945

BHAI CHHAGANLAL,

Go home from there and live where and as God ordains. I can't say anything more than this.

*Blessings from*

M. K. GANDHI

GHHAGANLAL SHAH  
DEVJI LADHA  
DAFTARI ROAD  
MALAD EAST

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

507. *LETTER TO MRIDULA SARABHAI*

POONA,

October 31, 1945

CHI MRIDULA,

I have your letter. You have laboured very hard. What for ? With me you could have been brief because I do not any more have to try

and understand you. Or do I have to understand you further ? I hope I can understand from your slightest hint.

There is one thing you must do. What can there be personal with people like us ? Are you any more an individual ? If you continue to be an individual, it is not for writing personal things, but to preserve your individuality, which is done only when you reduce yourself to a zero and remain a zero. If you do not know this, then follow my experience if you can. Where there is 'I', there is individuality. It is only when 'I' is eliminated, that individuality ceases to exist. Take the letter 'I' of the English alphabet. So long as it is straight, it appears like a scare-crow. If it wants to efface itself and realize its individuality it must turn itself into a cipher. This is philosophy. But you will see what I mean.

I can understand your views about Bapa. Our experiences with him have been different. Only time will show whose experience is right. I am under no misconception that my experience being longer is right and your experience being shorter is wrong. I know that even a long experience can be wrong. We shall weigh our experiences on the scales of time.

Kanu agrees that what I have written to the Kasturba Nidhi about Bapa is correct, because Thakkar Bapa was instrumental in this. Had he not involved himself, the matter would not have gone any further. And Narandas is always clinging to him. He would like to continue to work through him as before and be satisfied. His idea assumed the gigantic size it did only after Thakkar Bapa joined in. Afterwards others too played a major role. That in my opinion is a remarkable thing about Bapa. He starts something and lets someone else take the credit. He has shortcomings, no doubt. Who does not have them ? But in my view, his faults have become insignificant in the face of his good qualities. I wish you too would recognize this some day.

I am writing to Bapa to pay Lila Jog for three months. Now I shall be able to find some time to send my letter to the newspapers.

*Blessings from*

BAPU

From the Gujarati original: C. W. 11248. Courtesy: Sarabhai Foundation.

508. LETTER TO DR. PRAKASH

October 31, 1945

CHI. PRAKASH,

I hope to reach Khadi Pratishtan, Sodepur, Calcutta on 1st December. I shall be pleased if you stay with me in Calcutta.

Pyarelal's fever has subsided.

*Blessings from*

BAPU

DR. PRAKASH

DUFFERIN HOSPITAL

BETTIAH, DIST. CHAMPARAN

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

509. LETTER TO C. RAJAGOPALACHARI

October 31, 1945

BHAI RAJAJI,

Have you made a study of the Christian agitation that is going on in Travancore regarding education? If so, give me your opinion. Shastriar has given a definite opinion on it. Discuss it with him if you wish to. What and where is the truth? Since I could not form a definite opinion, I am asking you.

You should not find it difficult to read this much Hindi.

*Blessings from*

BAPU

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

510. LETTER TO E. W. ARYANAYAKUM

October 31, 1945

CHI. ARYANAYAKUM,

If you have read about the confusion prevailing in Travancore regarding education, let me have your opinion. Many people are writing to me that I must say something about it. I had not read anything till now, nor had I any [other] material. Now Shri Cherian

Kopen has sent a letter and also a lot of literature with it. I have read it and if you have not and wish to read it, I can send it. I have sent a similar letter to Kumarappa.

*Blessings from*  
BAPU

ASHRAM  
SEVAGRAM

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

### 511. LETTER TO KALICHARAN GHOSH

*October 31, 1945*

BHAI KALICHARAN GHOSH,

I have your letter. I have the book about famine in Bengal but I have not read it. Send *Economic Resources of India*. Carefully go through what I have said about prayers. Go and see Satis Babu of Khadi Pratishthan and also Babu Nirmal Kumar<sup>1</sup>. If even then you are not satisfied, write to me again.

It is good that you care for work and are not after name. If you do care for name it should be only for Ramanama, for that includes all work.

*Yours,*  
M. K. GANDHI

SHRI KALICHARAN GHOSH  
6 RAJA BASANTRAI ROAD  
KALIGHAT, CALCUTTA

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

### 512. LETTER TO CHERIAN KOPEN

*[October 1945]<sup>2</sup>*

BHAI CHERIAN KOPEN,

You are the only one who has sent me some literature about the agitation that is going on in Travancore over education. I have read your letter though not the whole material you have sent. But I went

<sup>1</sup> Nirmal Kumar Bose

<sup>2</sup> From the reference to the addressee in the letter to E. W. Aryanayakum dated October 31, 1945, it appears this letter was also written about the same time; Vide "Letter to E. W. Aryanayakum", 31-10-1945

through what was relevant to my purpose. Still I am not in a position to give a definite opinion. In such a situation I can only say this much by way of consolation that I am asking my Christian friends and friends of other religions who take interest in such things what this is all about.

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

### *513. A THOUGHT FOR THE DAY<sup>1</sup>*

*July 17, 1945*

A man of the world can as little comprehend the universe as a fish living in the ocean can fathom its depths.

*July 18, 1945*

Not to do evil is the only true law of life, says Guru Teg

*July 19, 1945*

Life is unreal, death is real and certain. —Nanak

*July 20, 1945*

Truth can be found by searching within, never through argument or disputation. It is just the same if for 'Truth' one reads 'God'.

*July 21, 1945*

Nanak says: "God dwells in every human heart, and so every heart is a temple of God."

*July 22, 1945*

If God resides in every heart, then who dare hate whom?

*July 23, 1945*

Nanak says: "If we obey the law of God, we then need no man-made laws."

*July 24, 1945*

Nanak says: "God has ordained that all of us in this world itself are one family and each of us has to live for others,"

*July 25, 1945*

*The darkness of egoism is more impenetrable than darkness itself.*

<sup>1</sup> At the request of Anand T. Hingorani and to comfort him Gandhiji had started the practice of writing a thought daily from November 20, 1944

*July 26, 1945*

How shall we dispel this darkness of egoism? By the light of uttermost humility.

*July 27, 1945*

Sorrow is but another aspect of joy. Hence the one invariably follows the other.

*July 28, 1945*

Just as joy and sorrow are a pair that follow each other, in succession, so is the case with all things in life. Consequently, to have real peace of mind, we must rise above such pairs of opposites.

*July 29, 1945*

How can he who realizes not the true value of the Self, nor is able to protect it, protect anything else in life?

*July 30, 1945*

Even one word, if true, is enough. Untrue words, however many, are worth nothing.

*July 31, 1945*

The power of a true word is such that it leads one from selfishness to selflessness.

*August 1, 1945*

He alone lives in whose heart dwells Rama (God) and who is ever aware of such presence.

*August 2, 1945*

Real knowledge cannot be acquired by mere reading of the scriptures. Indeed, it is difficult of attainment without the practice of virtue.

*August 3, 1945*

One can never find Truth if one is not wide awake every moment of one's life.

*August 4, 1945*

There can be no such thing as rights for a satyagrahi. For him there is only one right—the right to serve.

*August 5, 1945*

Therefore, a satyagrahi will never seek rights; these will come to him unsought.

*August 6, 1945*

Even one drop of the poison of untruth will poison the entire milk-ocean of Truth.

*August 7, 1945*

Nanak says: "Man is born of woman as woman is born of man." Then, why is it that we find sexual immorality in the world?

*August 8, 1945*

Nanak lay in the open under the sky. A kind-hearted householder suggested to him, "There is a beautiful dharmsala nearby. Why not go there?" Nanak replied: "The whole earth is my dharmsala and the sky is its roof."

*August 9, 1945*

Nanak says: "The craving for happiness is a veritable disease. Sorrow or suffering is its remedy."

*August 10, 1945*

Says Nanak again: "Whatever you give away is yours; whatever you keep is not yours."

*August 11, 1945*

Whatever we take, we are snatching from the mouths of others. Therefore, whenever we acquire anything, let us see that it is really needed and that our wants are as few as possible.

*August 12, 1945*

Nanak says: "He who earns his bread by the sweat of his brow and shares with others what he so earns, can be called truly honest."

*August 13, 1945*

Nanak says: "The more one indulges oneself, the more unhappy one becomes."

*August 14, 1945*

St. Catherine of Italy had no money with her. She had only a cloak which she was wearing. A destitute asked for it and she gave it away. Someone, thereupon, asked her: "How will you go about now?" She replied: "The raiment of love will cover me far more securely than the cloak."

*August 15, 1945*

Money alone can keep memory green—how much harm this false notion has done! This thought occurs to me today on the anniversary of Mahadev [Desai].

*August 16, 1945*

Nanak says: "Dreams are evidence of the fact that the *atma* (soul) uses the senses as its instruments. But it is only when the *atma*

keeps the senses under control that they become its instruments, and the *atma* then becomes ripe for union with the *Paramatma*.”

*August 17, 1945*

The pangs of hunger are not relieved by filling the stomach. They can be overcome by taking a limited quantity of food, like medicine, and remaining content with it.

*August 18, 1945*

Fear vanishes only with the annihilation of the ego.

*August 19, 1945*

It is an ordeal nowadays to read the newspapers. They do not give correct news. Nothing would be lost by not reading them.

*August 20, 1945*

It is as difficult to make the impossible possible, as it is easy to make the possible impossible.

*August 21, 1945*

What seems impossible is not always really so.

*August 22, 1945*

One person has God on his side; millions have Satan on theirs. Must, therefore, one fear the millions?

*August 23, 1945*

Supposing God is on the side of both, then who should fear whom?

*August 24, 1945*

He who remembers God can afford to forget everything else.

*August 25, 1945*

He who remembers everything else but forgets God, really remembers nothing.

*August 26, 1945*

He who forgets God, forgets himself.

*August 27, 1945*

If there is a soul, then surely the Supreme Soul (God), too, exists.

*August 28, 1945*

Because of our physical limitations, we cannot have a conception of the existence of God.

*August 29, 1945*

How can one believe in Truth if one has no belief in nonviolence? If non-violence is not put into practice, Truth, too, cannot be.

*August 30, 1945*

Why would one who is capable of violence for gaining his ends, hesitate to resort to untruth in both speech and action?

*August 31, 1945*

There are some things which a man does by word of mouth, some by observing silence, and yet others by action. If all that he does is informed with knowledge, it is action indeed.

*September 1, 1945*

Never should we make the mistake of imagining that a wrong can be classified as 'big' or 'small'.

*September 2, 1945*

One man commits a theft, another aids and abets it, while the third only harbours the intention to commit it. All the three are thieves.

*September 3, 1945*

'What I do is a minor lapse; what others do are major lapses'—one who thinks like this lives in abysmal ignorance.

*September 4, 1945*

He who does something wrong out of a false sense of shame is guilty of a twofold wrong and will not be able to stand up before God.

*September 5, 1945*

He who thinks, speaks and acts with God as his witness, will never feel ashamed of doing the right thing.

*September 6, 1945*

A man who believes whole-heartedly in something, even if it be absolutely improper, for him it shall be right and proper.

*September 7, 1945*

He who doubts the existence of God perishes.

*September 8, 1945*

He who denies the existence of God denies his own.

*September 9, 1945*

A man who behaves like a beast is worse than the beast; bestiality is natural for the beast, not so for the man.

*September 10, 1945*

Woman is not helpless. She must never regard herself as weaker than man. She should not, therefore, beg for any man's mercy, nor depend on him.

*September 11, 1945*

Everyone, prince or pauper, is the guardian of his own dharma. What is there to grieve or rejoice in this?

*September 12, 1945*

How strange that a man very often does not know who is a friend and who is a foe!

*September 13, 1945*

Belittling one's mother tongue is like disparaging one's own mother.

*September 14, 1945*

Who can make him take a lower seat who has chosen to sit on the ground? Likewise, who can make him a servant who has himself become the servant of all?

*September 15, 1945*

When a man gives way to anger, he only harms himself. The truth of this is borne out by daily experience.

*September 16, 1945*

Life becomes perpetually renewed every day. This knowledge should be helpful in uplifting us.

*September 17, 1945*

Happiness eludes us if we run after it. In fact happiness comes only from within. It is not a commodity to be bought from outside.

*September 18, 1945*

It is a moot point as to how far a man should go with his comrades when he knows that they really no longer walk with him in spirit.

*September 19, 1945*

He alone can be said to have conquered anger who is not angry even when there is a cause for anger.

*September 20, 1945*

Conquest of anger does not mean that anger is not outwardly manifest while the heart is full of it. Deliberately casting out anger root and branch, constitutes real conquest.

*September 21, 1945*

Indigestion, etc., are not the only causes of fever. Anger, too, can bring it on.

*September 22, 1945*

It is far easier to conquer others than to conquer oneself because the former can be attained by recourse to outside means while the latter can be achieved only with one's own mind.

*September 23, 1945*

Religion is no religion if it becomes mechanical.

*September 24, 1945*

Only when religion becomes an integral part of one's life can it be called religion. It is not like a garment.

*September 25, 1945*

'Money is God'—it is wrong to say so, and it has been proved to be wrong.

*September 26, 1945*

Flout one rule and all rules are flouted, for they all have one basis—breach of any rule is a breach of self-control.

*September 27, 1945*

All human activity is or should be directed towards the realization of the self. And in this self-realization lies hidden God-realization.

*September 28, 1945*

Man cannot worship God and at the same time despise his fellow-beings. The two are irreconcilable.

*September 29, 1945*

Man is truly known by the humility of his spirit.

*September 30, 1945*

A poet has said that a man without knowledge is like an animal. What is that knowledge?

*October 1, 1945*

Knowledge is that alone which enables a man to know himself. In other words, knowledge means self-realization.

*October 2, 1945*

"Kind and generous though [the man of God] is to the sorrow-stricken, his mind is not touched with pride." If it is God who inspires all our actions, then what place has self-pride?

*October 3, 1945*

In faith there is no room for despair.

*October 4, 1945*

How can that be religion which cannot be put to use in one's daily life?

*October 5, 1945*

By donning the garb of religion, vice does not become virtue nor does a wrong cease to be wrong.

*October 6, 1945*

“Rather perish than break the pledged word.” —Tulsidas

*October 7, 1945*

“There is no sin like untruth, even as a million berries heaped together cannot equal a mountain”. —Tulsidas

*October 8, 1945*

A guru should be perfect. God alone is that.

*October 9, 1945*

It is easy to instruct an uneducated person, but who can carry understanding to a man of little learning?

*October 10, 1945*

He who knows no rules and follows none just cannot be a servant of the people.

*October 11, 1945*

One test of non-attachment is that a man, on retiring to bed with Ramanama on his lips, falls asleep in a moment.

*October 12, 1945*

Narasinha Mehta says: “To say ‘I do this’ and ‘I do that’ is the height of ignorance.” The key to non-attachment lies in the contemplation of this truth.

*October 13, 1945*

It is possible to endure a diseased body, but not a diseased mind.

*October 14, 1945*

What greater meanness can there be than to seek out our good points and praise them to others?

*October 15, 1945*

To see nothing but faults of others is even meaner than praising one's own virtues.

*October 16, 1945*

The objects of the senses come and go. The point to remember is that when they leave us, we feel miserable; but when we ourselves renounce them, we feel happy and joyful.

*October 17, 1945*

To mistake selfishness for selflessness is like mistaking a jackal for a lion.

*October 18, 1945*

The saying that “distance lends enchantment to the view” is apt not only in the case of hills, but also in that of most other things in life.

*October 19, 1945*

Purity is tested only when it is pitted against impurity.

*October 20, 1945*

What is true of purity is true of all other virtues. Nonviolence is tested when it faces violence.

*October 21, 1945*

Vice flourishes in darkness. It vanishes in the light of day.

*October 22, 1945*

Non-violence, truth, etc., are self-luminous. They cannot be genuine otherwise.

*October 23, 1945*

Justice needs to be tempered with generosity as much as generosity needs to be tempered with justice.

*October 24, 1945*

Only he is worthy to mete out punishment whose judgment is infallible. Who but God can be such?

*October 25, 1945*

To speak or not to speak—when that is the question, silence should take the place of speech.

*October 26, 1945*

Religion does not consist in eating this food or eschewing that but only in the realization of God within oneself.

*October 27, 1945*

Religion is not religion if it expects others to follow it. For example, the religion of ahimsa (non-violence) can manifest itself only in the face of *himsa* (violence).

*October 28, 1945*

A Tamil poet says that man's life is as transient as words inscribed on water. This needs to be pondered over repeatedly,

*October 29, 1945*

Alcohol maddens a man for the moment, but pride devours him completely and he is not even conscious of it!

*October 30, 1945*

Merit lies in fighting alone, be the opponent one or many.

*October 31, 1945*

How can he who does not know the art of living know the art of dying?

[From Hindi]

*Bapuke Ashirvad: Rozke Vichar*, pp. 240-346

#### *514. TELEGRAM TO PRABHU DAYAL VIDYARTHI*

POONA,

*November 1, 1945*

PRABHUDAYAL  
C/O KAKA KALELKAR  
OPPOSITE MAHILASHRAM  
WARDHA

YOU CAN COME,

BAPU

From a photostat: G.N. 11672

#### *515. LETTER TO MANILAL GANDHI*

*November 1, 1945*

CHI. MANILAL,

I send you without correcting the letter that Chi. Arun<sup>1</sup> has written. I talked to him and so did Kanu<sup>2</sup> and Abha<sup>3</sup>, but he refuses to budge. I showed him your letter despite your wish to the contrary, for I did not wish to stop him if he showed the slightest desire. The fact is that he likes it here very much. The discipline here is strict but it does

<sup>1</sup> Addressee's son

<sup>2</sup> Kanu Gandhi, son of Narandas Gandhi

<sup>3</sup> Wife of Kanu Gandhi

not irk him. Please, therefore, console everybody there and tell them they must celebrate the Diwali without Arun. On my part I take as much care as I can of his studies. Aminbhai teaches him drawing with great affection. He plays and eats and is in high spirits all the time. He is deeply attached to Kanu.

Manu<sup>1</sup> gives me the massage and Sushila<sup>2</sup> sprays me. All my requirements are looked after well and you need not therefore come here for my sake. There is nothing to worry about.

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 4964

### 516. LETTER TO MAGANLAL P. MEHTA

*November 1, 1945*

CHI. MAGAN<sup>3</sup>,

Herewith a letter from Chi. Champa<sup>4</sup>. On reading it I feel that you ought to go to Rajkot immediately and render her whatever help you can. If you feel you must have advice from someone you trust, you may seek it in Rajkot. If you wish to take an adviser along from Bombay, you may do so. I have already written<sup>5</sup> to Champa that I could give no help from here. Return Champa's letter after reading it.

*Blessings from*  
BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Manu Gandhi

<sup>2</sup> Sushila Nayyar

<sup>3</sup> Son of Dr. Pranjivandas J. Mehta for long a close associate of Gandhiji

<sup>4</sup> Wife of Ratilal Mehta, the addressee's elder brother

<sup>5</sup> *Vide* "Letter to Champa R. Mehta", 9-10-1945

517. *LETTER TO SHAMALDAS GANDHI*

*November 1, 1945*

CHI. SHAMALDAS,

The character sketch you have given of Sardar is good but how is it that I don't find Mahadev in it? If you can think of Sardar without Manibehn, only then can you think of him without Mahadev. Is it merely due to oversight? Or is there art in leaving out Mahadev?

*Blessings from*

BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

518. *LETTER TO ABUL KALAM AZAD*

*November 1, 1945*

BHAI SAHEB,

I have your letter. What more shall I say about your health? The sooner you go somewhere for rest the better it will be for the country.

You have sent three names for the Working Committee. It will be better if in this matter you consult the present members and then announce the names. I have an impression that the Congress will have to meet some time soon. In that case will it not be better if the vacancies are filled by fresh elections? But if they have to be filled now, I think the three names that you have sent are all right. However, the members will be the best judges.

*Yours,*

M. K. GANDHI

MAULANA ABUL KALAM AZAD  
19-A, BALLYGUNJE CIRCULAR ROAD  
CALCUTTA

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

## 519. LETTER TO DESHPANDE

November, 1 1945

BHAI DESHPANDE,

I have been told that those who take part in *prabhatpheri* speak ill of Shri Bhopatkar<sup>1</sup>. Find out about this. If they speak ill of any leader try to stop them. What is the good of doing this? I see the harm clearly. So long as they are in the Congress no one should speak ill of others.

Yours,

M. K. GANDHI

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

## 520. LETTER TO MAHADEVSHASTRI DIVEKAR

November 1, 1945

PANDITJI,

I have had your book<sup>2</sup> read out to me from beginning to end. These days while I spin I have a friend read out to me some book which I think is worth reading. I am disappointed with your book. From what you had said I had expected that I would learn something new from it and at the same time some light would be thrown on the Hindu-Muslim question. Right from my childhood I have lived with Muslims and when I went to London Providence placed me in close association with Christians, Muslims and Parsis. Hindus of course were there. I came into contact with the intellectuals among them and that is how I read the holy books of all the four religions. I came to the conclusion that we could know the true facts about any religion only after reading its sacred books. I also read quite a few criticisms of them. I can say that I have also read the Muslim critics you mention in your letter. I had a talk with Muslims in South Africa about those books and also with an Englishman who had become Muslim. After coming here I read the works of Maulana Shibli. As a result I have realized that every religion contains both truth and untruth. The root

<sup>1</sup> L. B. Bhopatkar, General Secretary, All-India Hindu Mahasabha

<sup>2</sup> *Vide* also "Letter to Mahadevshastri Divekar", 23-10-1945

of all religions is one and it is pure and all of them have sprung from the same source, hence all are equal. This equality of all religions has been included by Vinoba among the eleven vows in a Marathi *sloka*, which is daily recited in the prayers.

Non-violence, truth, non-stealing, *brahmacharya*, non-possession, body-labour, control of the palate, fearlessness on all occasions, equal respect for all religions, swadeshi and *sparshabhavana*<sup>1</sup> these eleven vows should be observed in a spirit of humility.<sup>2</sup>

I am trying to live in accordance with this and so are my associates.

As it is, the letter has become quite long but since you have taken so much trouble and have also sent to me extra copies of your book, I felt I should atleast let you know my stand.

I do not wish to argue with you. I have an answer to what you have suggested but I see no need to give it here. I therefore think that what I have said is enough.

*Yours,*  
M. K. GANDHI

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

## 521. LETTER TO INAYATULLA KHAN

*November 1, 1945*

ALLAMA SAHEB<sup>3</sup>,

I have your English letter. Why did you write in English?

I have received the printed constitution you have sent. I have gone through it. Though great pains have been taken in drafting it, I have doubts about its usefulness. I feel that if we all become one at heart, it will be easy to frame a constitution. In my view it is well-nigh

<sup>1</sup> Refusal to treat anybody as untouchable

<sup>2</sup> अहिंसा, सत्य, अस्तेय, ब्रह्मचर्य, असंग्रह ।  
शरीरश्रम, अस्वाद, सर्वत्र भय वर्जन ।  
सर्वधर्म समानत्व, स्वदेशी स्पर्शभावना ।  
ही एकादश सेवावी नम्रत्वे व्रत निश्चये ।

*Vide* also "Letter to S. Ambujammal", 5-5-1935

<sup>3</sup> Leader of the Khaksars, a communal para-military organization

impossible to achieve unity through a constitution. This is what I think.

*Yours,*  
M. K. GANDHI

NAWAB ALLAMA MASHRIKI SAHEB  
ICHHRA, LAHORE

From a copy of the Urdu: Pyarelal Papers. Courtesy: Pyarelal

### 522. *LETTER TO SHAMALDAS GANDHI*

[After *November 1, 1945*]<sup>1</sup>

CHI. SHAMALDAS,

I have your letter. I have already written that it<sup>2</sup> might have been due to oversight. Now I understand. But such haste is unpardonable. Always remember rashness is madness. You did know about his birthday<sup>3</sup>. If you did not, it is a grave offence.

I had thought you were a skilled journalist but you don't seem to be one. In a well-organized office, blocks of photographs are always kept ready. And so also most of the write-ups. Have a look at the special issue of *Janmabhoomi*. It is very good.

“VANDEMATARAM” KARYALAYA

BOMBAY

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 523. *LETTER TO SIR EVAN M. JENKINS*

NATURE CURE CLINIC,  
6 TODIWALA ROAD, POONA,  
*November 2, 1945*

DEAR SIR EVAN<sup>4</sup>,

I wonder whether you have seen the enclosed<sup>5</sup> which I saw yesterday. His Excellency should know that this garbled version of

<sup>1</sup> From the reference to Gandhiji's earlier letter to the addressee; *vide* "Interview to "People's War", 17-7-1945

<sup>2</sup> Absence of reference to Mahadev

<sup>3</sup> Vallabhbhai Patel's birthday on October 31

<sup>4</sup> Private Secretary to the Viceroy

<sup>5</sup> Press clippings containing reports that Gandhiji had approached the Viceroy about the INA prisoners awaiting trial before a Court Martial.

my letter<sup>1</sup> in question is not of my doing. I believe that the few workers in my office are too faithful to give out anything without my permission, which could not be given for the simple reason that whatever influence I exercise is purely moral, whether with the people or with the Government. And that influence loses in effect by premature publication. I know that there is nothing confidential in what I have written to His Excellency. But it is not meant for the public until the several results contemplated by the correspondence take place or His Excellency desires otherwise.

*Yours sincerely,*

M. K. GANDHI

Enclosure: 2

*Gandhiji's Correspondence with the Government, 1944-47, p. 42*

### 524. LETTER TO AMRIT KAUR

POONA,

November 2, 1945

CHI. AMRIT,

Of course you can't forget me. Your post has been coming regularly. And it gives me all the information I want.

Good Shummy<sup>2</sup> gives me news about you and the family, forbidding me to write in reply. I have taken him at his word.

Pyarelal is quite well and has also commenced some work. I entertain the hope that he will settle down to work.

Sardar returns tomorrow from Bombay.

My programme, D.V., is: Leave here 19, Bombay 20, Sevagram 21 to 29, entrain for Calcutta 30 morning, reaching Calcutta 1st December.

Gomati<sup>3</sup> has been suffering from fever of long duration, now Chhaganlal Gandhi is laid up. Poor Kashi<sup>4</sup> !

I am well. No worry on my account.

You must keep well. Love to your party and the friends there.

Love.

BAPU

From the original: C.W. 4171. Courtesy: Amrit Kaur. Also G.N. 7807

<sup>1</sup> Presumably the reference is to Gandhiji's letter to the Viceroy dated October 19, 1945.

<sup>2</sup> Lt.-Col. Shumshere Singh, addressee's brother

<sup>3</sup> Kishorelal Mashruwala's wife

<sup>4</sup> Chhaganlal Gandhi's wife

## 525. LETTER TO BHARATAN KUMARAPPA

NATURE CURE CLINIC,  
POONA,  
November 2, 1945

MY DEAR BHARATAN,

I had your letter yesterday.

You have given a cautious and judicious opinion on Bhailal's<sup>1</sup> project. That is not what I wanted exactly from you. Did I tell you that I lent him your book<sup>2</sup> in typescript, which you gave me to read for my foreword, and he cock-surely told me that his scheme was exactly in conformity with your thesis? I said to him, and I repeat it now, that if I have understood your thesis correctly, his project is quite contrary to the letter and the spirit of your thesis. The rule of thumb that I applied was to know whether his scheme would succeed if it was multiplied to the extent of covering 700,000 villages. And my answer was it could not succeed within a measurable distance of time. This fundamental objection is apart from the fact that he, a tried engineer and therefore an accurate man, has dared to build his scheme largely on his calculation that people will do this and that and the other thing will come true. If what I have said is true and really flows from your book, as it does from my instinctive belief, you have to say so in black and white. If my argument is sound, the way to amend your opinion is to supplement what you have given already by adding that, according to your book as interpreted by you, the project is bound to fail in terms of the millions, and is likely to fail even within the limited compass, because he has built largely upon speculations, a thing which a tried engineer should never do. Did you also notice that his project contemplates a mill<sup>3</sup> split up into fragments, owned by the villagers or one intelligent villager? Just think what it means. It must resolve itself into one gigantic State-owned mill or mills centrally situated. In other words, 700,000 villages must be converted into 700 or 70 cities. In still other words, a large portion of the population must die of starvation, famine and the like or be cut to pieces by the sword or

<sup>1</sup> Bhailalbhair Patel, an enthusiast of rural development through application of modern technology; he later became leader of the Swatantra Party in Gujarat. *Vide* also "Letter to Bhailalbhair Patel", 26-12-1945.

<sup>2</sup> *Capitalism, Socialism or Villagism ?*

<sup>3</sup> Flour mill

blown up by gunpowder.

Love.

BAPU

SHRI BHARATAN KUMARAPPA  
C/O SETH SHOORJI VALLABHDAS  
CUTCH CASTLE, OPP. SANDHURST BRIDGE  
BOMBAY

From a copy: Pyarelal Papers. Courtesy: Pyarelal

*526. LETTER TO K. M. MUNSHI*

*November 2, 1945*

BHAI MUNSHI,

I think I have told you that I observe silence while spinning. I do listen, though not to what people say. Valjibhai therefore reads things to me. In this manner I heard the whole of your speech at the Hindi Sahitya Sammelan<sup>1</sup>. I liked what you said regarding my resignation.<sup>2</sup> I was glad, too, that you had firmly expressed your views regarding the national language. But I feel that what you have said about writers is not correct. I would let the thing pass if the views expressed were not harmful. If I have not heard right, please correct me. I have understood your view to be this: that if a writer can make his art interesting he has fulfilled himself. It has always seemed to me a terrible thought that the end of art is for it to be made interesting. Leaving aside debauchery, even hypocrisy, violence and untruth can easily be made interesting. Would such writing be called art? On your recommendation I read *Prithivivallabh*<sup>3</sup>. According to me it owes its popularity not to the interest it sustains but to the meaning it contains. Besides, you have beautifully blended the beautiful languages descended from Sanskrit. But, as you have not been able to forget that history<sup>4</sup>, can you, as a historian, forget the whole of Muslim history? Even if you can do so, can you make the whole of India forget it? Can you reverse the flow of water and make it go upward? After the British

<sup>1</sup> Held at Udaipur which was presided over by the addressee

<sup>2</sup> Gandhiji resigned from the Hindi Sahitya Sammelan on July 25, 1945, as the Sammelan could not commit itself to Gandhiji's policy that the national language should neither be Persianized nor Sanskritized but should be harmonized under the name Hindustani and should be written in both Devanagari and Persian scripts.

<sup>3</sup> A historical novel by the addressee

<sup>4</sup> Of Gujarat

have left, will it be possible to wipe all the consequences of the British connection off history?

I have placed these two ideas before you with some hesitation, for I do not regard myself either as an expert on art or as a student of history. I, however, felt it was my duty to place before you the experience I have gained as, with my eyes open, I have wandered around the world. I realize, of course, that the principle which I have followed in this very letter in welcoming your views regarding the national language might equally well apply to your ideas on these two subjects.

I liked your Press statement correcting the article which appeared in *The Chronicle*. I had been considering asking you about it, when I read your reply. What is this confusion regarding Jawaharlal's letter? Or is it just a concoction?

From Gujarati: C.W. 7690. Courtesy: K.M. Munshi

### 527. LETTER TO NARAHARI D. PARIKH

*November 2, 1945*

CHI. NARAHARI,

Your questions are very good. This much is clear to me: whether public institutions have members of different religious persuasions or not, members belonging to the majority communities cannot celebrate their festivals in a manner which would hurt the religious sentiments of others. The Ganapati festival, and such others, are entirely of a political character and have nothing to do with religion. We cannot, therefore, celebrate them. But celebrations which are part of religious practice must be observed. For instance, in the Ashram Imam Saheb used to give, at my instance and request, the call to the faithful and we used to pray. The call is an essential practice in Islam. It is believed to be superior to the Church bell of the Christians. I think I have now answered your question regarding public institutions. If I have left out any point, please ask again.

It is not easy to answer the question what should be done now regarding Hindu practices. It is very easy for me to describe what I myself do. And I am also quite clear in my mind about the correctness of what I do. But I am not so clear how far the Hindu community should go or which reforms to advocate even in the face

of opposition from it. Probably Kishorelal remembers—as I do, if I am not imagining it—that he had once suggested the omission from our prayers of the verses referring to Ganapati, Saraswati and the Earth. I could not accept this. I know that the form of Saraswati described in the verse is purely imaginary. The Ganapati also is an imaginary figure and stands merely for “*Aum*”. But the popular beliefs about both take the descriptions literally; hence we have the images of Saraswati and Ganapati. If, therefore, we were to eliminate all these practices, Hinduism would be transformed into something quite different; it would, you might say, take the form of the Arya Samaj. There is much in the Arya Samaj that I love, but I just cannot accept *Satyarthaprakash* as scripture. Dayananda Saraswati was a great man and he believed in what he preached. He did, therefore, make an impact. Hinduism, it seems to me, is already assimilating all that is good in the Arya Samaj, and this is the distinctive feature of Hinduism. I do not wish to go, or take you, into still deeper waters just now. If I am destined to live up to 125 years or for many more years still and if my non-attachment becomes as deep as I wish it to become, my views will become clearer and firmer and I will also find a language that appeals to the heart. Till that time arrives, be content with this prosaic explanation that I have given. I have of course always expressed, and will continue to express, random views from time to time as occasion demands. And this will some day lead—if it is so destined—to perfect clearness. At present my attitude is, *neti, neti*<sup>1</sup>. You may derive what comfort you can from this. I am unhappy that I am not able to answer your questions as clearly as you have put them.

I have stated my view regarding the Ganapati festival. I will add this:

1. Wherever there is a Ganapati temple, the *arati*, etc., should continue to be performed for the present. There is room for reform in the *arati* and the ceremonial. *The arati* as it is performed at present is crude. There is no music in it. It can easily be made musical and sweet to the ear. The ceremonial also can be made more solemn by employing a better priest.

2. There is no religion at all in the Dussehra celebration. Its only sanction is custom. I have always been opposed to it since my childhood. Even if we wish to equip the people with arms, the Dussehra celebration has no meaning. Instead of worship of arms, the people, including even children, should be taught the use of arms, as is

<sup>1</sup> “Not this, not this”.

done in the West.

3. Plying the charkha on the Charkha Jayanti Day amounts to ceremonial worship of it. To introduce into it a ritual is to bring the charkha into disrepute. If you ask me why, when they spin, I permit them to have a lamp with ghee during broad daylight, my answer will be that in a large measure it is due to my sense of tolerance, also to my weakness. I have always opposed the ceremonial worship of the *Gita* or the manner in which Gita Jayanti is celebrated at present. I have also forbidden the composing of a hymn in praise of the *Gita* to be recited on the Gita Jayanti Day.

4. I do not approve of any leader's photograph being worshipped or of *arati* being performed in front of it, but I have not always opposed these things publicly though I did oppose them in my mind. Since such worship of human beings runs in the blood of Hindus, I have remained indifferent to them. In this matter I am the greatest culprit, as it is the worship of my image that has become most widespread. Since it cannot be prevented, do what I will, I derived a kind of false consolation when the worship of other leaders also started. This, of course, does not mitigate my guilt. It is very difficult to say where this thing will take us. There is some basis of truth in this practice, namely, that man himself being, in a sense, an image, he will always remain an image-worshipper. The forms of such worship will vary for different faiths, but in essence the thing remains image-worship.

5. You may be sure I am opposed to the practice of inviting Brahmins and breaking a coconut at a foundation-stone-laying. And yet I have tolerated this. But since the time I learnt to regard all of us as belonging to one class, namely, the *Atishudras*, all these rituals have taken a different form in my mind. The new form<sup>1</sup> was first put to use on the occasion of the marriage of Tendulkar and Indu. It is a long time since then, but I have seen no defect in the practice. On the day itself the new form seemed very impressive indeed. Vanu<sup>2</sup> is getting along very well. If the clinic<sup>3</sup> continues in existence, she will complete one full year here. She will lose nothing. On the contrary, I believe she will gain something. I do feel sorry that I am not able to give her as much attention as I should like to but my preoccupations have become so serious even here and I have to husband my time so

<sup>1</sup> Marriage according to the Ashram rites

<sup>2</sup> Vanamala, addressee's daughter

<sup>3</sup> Nature Cure Clinic, Poona

carefully that I have no leisure left for anything else.

Sardar will return tomorrow. Dinshaw is with him. He is returning today.

It is some days since Pyarelal's fever subsided. The weakness too, is gradually going. My heart is there all the time and urges me to hurry back. But my sense of dharma keeps me here. I will know more after Sardar's return.

How is Babla<sup>1</sup> getting on? Is Mani<sup>2</sup> with you or at the Ashram? Is she all right? Has Durgabehn<sup>3</sup> recovered?

How will Kishorelal<sup>4</sup> be able to stand the Sevagram winter? But where else can he go in Gomati's<sup>5</sup> present condition? Think over this. In any event you can keep the room warm with a brazier.

*Blessings from*  
BAPU

From a photostat of the Gujarati: S.N. 9138b

## 528. LETTER TO SURENDRA B. MASHRUWALA

*November 2, 1945*

CHI. SURENDRA,

I have your letter. I felt relieved reading it. Since you will be there till I come I shall be less worried about Gomatibehn. Sushilabehn<sup>6</sup> expressed her readiness to go over for her sake but I did not think it necessary to relieve her from her work here till I had more information. I knew before I got your letter that medicines had been discontinued and I was happy. The final date for my arrival there is 21st.

*Blessings from*  
BAPU

ASHRAM

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Narayan Desai, son of Mahadev Desai

<sup>2</sup> Addressee's wife

<sup>3</sup> Durga Desai, widow of Mahadev Desai

<sup>4</sup> Kishorelal G. Mashruwala and his wife

<sup>5</sup> *ibid*

<sup>6</sup> Dr. Sushila Nayyar

529. *LETTER TO RAMCHANDRA KILLAWALA*

*November 2, 1945*

BHAI RAMCHANDRA,

I have your letter. Only those who knew the two men should engage in any agitation on their behalf. Then alone will it be seemly. Maulana Saheb and the Congress are doing their utmost for the release of all detenus. You should be satisfied with that.

If you send a brief but full statement of the facts about the two, I will not hesitate to do what I can. That either you yourself or someone who knows them should send the facts to the Press is certainly one way.

*Blessings from*  
BAPU

RAMCHANDRA KILLAWALA  
22 RAMMANDIR ROAD  
VILE PARLE

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

530. *LETTER TO KAILAS D. MASTER*

*November 2, 1945*

CHI. KAILAS,

I have your letter. I must admit that I am disappointed in you. Prabhudas praised you sky-high. I literally believed him and strongly recommended to the secretary of the Ashram that you be admitted, but you did not prove worthy of that praise. You caused anxiety. It will be good if you have settled down even now. Prabhudas's mother is almost an invalid, though she has her wits about her. His father is bed-ridden. If you had remained there as his daughter how much less I should have had to worry? As long as you do not cultivate true devotion to service, as long as you have not controlled your palate and have not learnt to treat all children as your own, I do not see how you can do justice to the kindergarten. It is more difficult to run a kindergarten than to run a school for grown-up children. Very few realize this. Kindergartens are the vogue these days. 'What is there in teaching the children?' There are many who nurture such ignorance. I hope you are not a victim of it. This letter is not to dissuade you from gaining some kindergarten experience but I feel it would be desirable if you served Kashibehn to supplement your experience.

Show this letter to Shantabehn. Do what you think right.

Think of the number of mistakes you have made in writing down a small *sloka*. Your Devanagari writing is not at all well formed. What did you expect to gain by citing a *sloka* like that? How nice it would have been if you had given the Gujarati meaning of the *sloka* provided you had understood it. Your Gujarati handwriting also invites comment. Even your own signature is not well formed. And you drag it right to the edge of the paper. The letters are so badly formed that I am returning the letter for you to see.

*Blessings from*

BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 531. LETTER TO ATULANAND CHAKRAVARTY

POONA,

November 2, 1945

BHAI ATULANAND,

I have your letter and also the book. I am reading it. I shall soon write to you again. Have you finished *Call it Politics*<sup>1</sup>? You do follow Hindi, don't you?

*Blessings from*

BAPU

From a photostat of the Hindi: C.W. 1485. Courtesy: A. K. Sen

### 532. LETTER TO SRIKRISHANDAS JAJU

November 2, 1945

BHAI JAJUJI,

I got your letter only yesterday. It could have arrived only yesterday. By the time this reaches you, you will have left for Bengal. Fix the meeting of the Charkha Sangh for the 27th or 28th.

About the letter from Sialkot I shall send an article. So I do not write separately.

*Blessings from*

BAPU

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> The title is given in English in the source.

### 533. LETTER TO RAMNARAYAN DUBE

*November 2, 1945*

BHAI RAMNARAYAN DUBE,

I have your letter. It is all right that you are sending your book but please give up the thought of dedicating it to me. If the book has power, that itself will be true dedication. I cannot say that I shall be able to read your book carefully. May be it will arouse my interest when I glance through it.

As for meeting me, you can think of it when I have settled down at Sevagram.

RAMNARAYAN DUBE

C/O PANDIT RAMNARAYAN MISHRA

KAL BHAIRON, BANARAS

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

### 534. LETTER TO JAISUKHLAL GANDHI

[Before *November 3, 1945*]<sup>1</sup>

Mahuva is said to be a health resort. The harbour therefore should suit you.

I have an impression that there are facilities for education in Mahuva. At one time Dudhabhai was running a school for Harijans there and the attendance too was pretty good. Find out and tell me whether it still continues.

You have gone to a place where there is much scope for service. The people there are bigoted. Hence very few wear khadi. You may find an odd person here and there wearing it. It is as good as a virgin field. Besides, being an important part of the State, we can see its influence.

Do as much as you can and keep writing to me. I have an impression that Raichandbhai's son also stays there. It is not that he has followed Raichandbhai's profession. He used to write to me and

<sup>1</sup> From the reference to Vallabhbhai Patel who returned from Bombay on November 3, 1945.

his ideas are good. Do not go looking for him. It may be you will hear about him.

Sardar has gone to Bombay for five days. One misses him when he is away. He is so full of humour and so sociable.

*Blessings from*  
BAPU

[From Gujarati]

*Ba Bapuni Shili Chhayaman*, p. 234

### 535. *THE CHARKHA SANGH AND POLITICS*

A khadi worker has sent the above letter<sup>1</sup> to Jajuji, Secretary of the Charkha Sangh. He has forwarded it to me to discuss it in *Khadi Jagat* and to give my opinion on it. The Charkha Sangh is not a small organization. Even today the workers or the servants—whatever you call them—of the Sangh are to be found all over India. Their number is about 3,000. I consider this a small number. Their number should increase considerably when khadi spreads in the country. Even if we have one worker for every village, the number of workers on the rolls of the Charkha Sangh should be 700,000. This requires a lot of money. But from this one should not conclude that it is impossible to have so many workers. I have never believed that. When the cause is good and there is a spirit of service among the workers the money is always found. I have founded and conducted institutions all my life. In my experience there has not been a single institution which was closed down or which could not make progress for want of money. On the contrary I have found that some institutions ceased functioning or could not make progress for want of workers. You should not ask how, if not on the strength of money, big factories function and recruitment to the Government offices is made. Those who do not understand fully what I have said above, raise such doubts. I never said that money could serve no purpose. If money served no purpose how could we have become its slaves? I would go to the extent of saying that without money we cannot go ahead. But what I want to say is that if we want to become slaves of money we should give up the

<sup>1</sup> Not reproduced here. The correspondent had suggested that workers of the Charkha Sangh might be permitted to take part in the election activities in their spare time.

idea of serving the people. And it is the lot of slaves to be suppressed. If however we consider money as our slave and use it as a means and that too for rendering service, then we are making good use of it. For the work of service, our first and indispensable need is workers and when we have such workers money will come chasing them. They will not have to go in search of money. That is why I say if we get seven lakh or even more workers we may take it as though we had the money in the safe. It may be said that we do not pay enough to tempt or attract workers. I admit it. But it is only the spirit that matters. Those who join such philanthropic institutions as the Charkha Sangh do so for the sake of service and not for salaries. They do take monthly salaries because like the rich the poor too have to feed themselves, but they do so only to keep themselves alive and fit for service. Such workers do not eat or drink or dress merely for pleasure.

If we assume that such are the workers of the Charkha Sangh then they do not have any time to take part in politics. The Charkha Sangh cannot function at all if the workers devote eight hours to office work and spend the rest of the time in pleasure or otherwise. Because they are the people who will make or mar the Sangh. Therefore they should devote their spare time to making themselves more competent for improving its activities, such as learning all the processes of khadi-making, studying its science, and doing well all that they do.

This does not mean that the workers of the Charkha Sangh have no interest in politics or other activities. They are and should be interested in such activities. However, they should keep that interest in check and give expression to it through their work in the Charkha Sangh. Then only can they understand true politics. A Charkha Sangh worker will remain a true voter and will vote for the candidate put up by the Congress but he will not bother to canvass for him. He will not deliver speeches supporting him. He will not devote his time to such work. Congress work is peoples' work. The Congress belongs to the people. The Charkha Sangh has been created by the Congress and the Charkha Sangh also belongs to the people. Just as political work is Congress work the Sangh work is also Congress work. How can a man ride two horses at the same time? One who joins the Charkha Sangh should devote himself wholly to its activities and one who joins politics should devote his entire time to politics. In this way both supplement each other's work. What I said above is at the back of the

rule that the workers of Charkha Sangh should not take active part in politics.

POONA, *November 3, 1945*

[From Hindi]

*Khadi Jagat*, December, 1945

### 536. LETTER TO MUNNALAL G. SHAH

POONA,  
*November 3, 1945*

CHI. MUNNALAL,

It is not right that you have not written to me at all recently. I was to reply to your other questions only after I had received your reply to my suggestion, and that is still so.

Kanchan is on fire. Who else but you can quench that fire? Even if you released her, she would not marry anybody else. And she is not one to satisfy her passion through illicit relations with somebody. And yet passion is burning her up. She does not know the value of *brahmacharya*. She has married to gratify her passion. You did not tell her about the condition of *brahmacharya* when marrying her. Is it not your dharma, now, to satisfy her? If you were completely free from passion, I would have had nothing to tell you. After giving Kanchan the gift of children you may observe *brahmacharya*, or you should calm her not with anger but with pure love. You should look after Kishorelal, Gomati, Chhaganlal and Borde, and so also should Kanchan. Write to me.

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 8428. Also C.W. 5601. Courtesy: Munnalal G. Shah

### 537. LETTER TO KANCHAN M. SHAH

*November 3, 1945*

CHI. KANCHAN,

I have your letter. I feel sorry for you, and equally sorry for Munnalal. I have written to him and told him in so many words that he should set up house with you and that, if the two of you cannot

voluntarily observe self-control, you may have children. However, if he cannot bring himself to agree to this I cannot force him against his will. You should, therefore, remain calm. Show this to Munnalal. If he refuses to change his mind you should leave the matter to God and engross yourself in work. For the present I should like you, if your health permits, to look after Gomatibehn, as also the others who are ill. We shall discuss the question of your accompanying me when I come. You had wanted to accompany me to Madras. Now you suggest both Madras and Bengal. That will have to be thought over. We shall do so when I arrive there. Meanwhile you should remain calm, get well and serve as much as you can. You are a fine worker. Let service be your husband, your hobby, your all. But if that cannot be, it does not matter. In any case do not think one thing and speak another.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 8260. Also C.W. 6985. Courtesy: Munnalal G. Shah

### 538. *LETTER TO CHHAGANLAL GANDHI*

*November 3, 1945*

CHI. CHHAGANLAL,

You too have fallen ill. What is to be done when even a warrior falls ill? Get well soon. Ask without the slightest hesitation for whatever services you need.

I hope Kashi<sup>1</sup> is well.

If you are not able to write, let Kashi write.

*Blessings from*

BAPU

From Gujarati: C.W. 9224. Courtesy: Chhaganlal Gandhi

<sup>1</sup> Wife of the addressee

539. TELEGRAM TO JANAKIDEVI BAJAJ

POONA,  
November 4, 1945

JANAKIDEVI BAJAJ  
BAJAJWADI  
WARDHA

YOUR TWO WIRES ANNOUNCING BIRTH OF SON TO  
MADALASA. HOPE MOTHER BABY PROGRESSING  
WELL.

BAPU

*Panchven Putrako Bapuke Ashirvad, p. 264*

540. LETTER TO PRESTON GROVER

NATURE CURE CLINIC,  
6 TODIWALA ROAD,  
POONA,  
November 4, 1945

DEAR GROVER,

The Press man in you speaks again. I entirely agree with you that my statement, whether it grips or not, has undoubtedly a world of meaning in it. You shall have it some time for yourself, even if not for the Press. I am quite clear in my mind that neither the public nor the Press are eagerly waiting for my speech or my action. Therefore, let me take my time, untrammelled by outside considerations.

*Yours sincerely,*  
M. K. GANDHI

PRESTON GROVER, ESQ.  
ASSOCIATED PRESS OF AMERICA  
TIMES OF INDIA BLDG.  
BOMBAY

From a copy: Pyarelal Papers. Courtesy: Pyarelal

## 541. LETTER TO MADALASA

POONA,  
November 4, 1945

CHI. MADALASA,

You are now the mother of two sons. Janakibehn is so delighted that she sent me two telegrams. Were it not for her wire, I would not have known. I sent a wire<sup>1</sup> in reply, which she must have received.

I got your letter and was pleased to read it. When I return from the tour, you may take me to your place.

It is very good indeed that your mother-in-law is with you. I hope both of you are well.

*Blessings to you all from*  
BAPU

[From Gujarati]

*Panchven Putrako Bapuke Ashirvad*, p. 326

## 542. LETTER TO SUSHILA GANDHI

POONA,  
November 4, 1945

CHI. SUSHILA,

I wonder whether you know it, but Kishorelal and Gomati-behn are getting weaker and weaker. The cold of Sevagram does not suit them. They shrink from asking for anybody's services. Gomatibehn is actually ill. She is suffering from some kind of typhoid. The constant fever has now come down a little. We trust and hope that it will come down to normal. But it will take some time for her to leave the sick-bed, and it will be quite a while before she is able to look after herself. She would not accept the services of anyone who may offer them, and if they can help it, neither of them would accept anybody's services. I would like it if someone were to stay with them now and look after them. There is no question as to whether they will like it, for I have not heard of their having ever complained to anyone about not getting any service. But wouldn't my heart complain? If, therefore, you can get away from there and go to Sevagram, and if your health permits you to look after them, I think it would be the best

<sup>1</sup>Vide "Telegram to Jankidevi Bajaj", 4-11-1945

arrangement. In that case you will also have to cancel your plan of accompanying me to Calcutta. I believe it will be February by the time I finish touring and return to the Ashram. By that time, winter will be over and we may hope that both of them will have got well. I hope to reach Sevagram on the 21st. I should like both of you to go to Sevagram before then. I think it necessary for Manilal to accompany me on my tour, not to look after me but to gain experience which might help him in his work and to get to know people. He, therefore, will not be there all the time. Arun will certainly accompany me to Sevagram. One cannot say what progress he will make in studies, but I think he is showing himself to be a good servant. He has taken to Kanu and, therefore, he is bound to learn to serve. Hence he also will help. Besides, if both of you agree of your own accord, not for my sake, to let Arun stay and grow up in the Ashram, as he now says he would like to do, he will study and also acquire practical wisdom. Moreover, he has now become friends with Aminbhai, who is a learned man, and stays in the Ashram. Probably you do not know him. Manilal is certain to know him. He is an artist like you, but a much better one. Arun has already started learning from him. And Aminbhai says that if he were given two years' time Arun would learn much more here than he would by joining even the best of schools. This may perhaps be too optimistic a view. But what difference does it make to us? It is a fact that his company is beneficial. My purpose in writing all this about Arun is to tell you that he has the spirit of service in him and that, since he will be with you in the Ashram, you will not get bored there. Kishorelal and Gomati-behn will thus have the benefit of your service without any hardship to you. If they feel that you are likely to suffer in any way by staying there to look after them, they are not the type who will put up with it. Let me add too that Kashi also is tired out. She cannot work much now. And Chhaganlal is on sickbed. He has continuous fever. If it turns out to be as prolonged as Gomatibehn's, he also will require to be looked after. I believe, therefore, that it will be good if you are in the Ashram for his sake at any rate. I have thus put before you what I believe to be your duty. Both of you may think over this and do what you consider right. If your presence there is not essential, both of you should at once leave for the Ashram. You may write to me from there and tell me what you intend to do. Ila<sup>1</sup> will be with you, of course. But my impression about

<sup>1</sup> Addressee's youngest daughter

her is that she is not likely to be burden on anybody. And, moreover, she cannot stay without you.

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 4965

*543. LETTER TO ANASUYA SARABHAI*

POONA,  
*November 4, 1945*

CHI. ANASUYABEHN,

I have your letter. Is there any Divali? Who will celebrate it? Are you all right? How is Shankerlal<sup>1</sup>? I am well. There is so far no visible improvement in Sardar's health.

*Blessings from*  
BAPU

From the Gujarati original: G.N. 11564

*544. LETTER TO GAJANAN NAIK*

POONA,  
*November 4, 1945*

CHI. GAJANAN,

I have your letter. I am glad to read it. You will be able to do real service only if you assimilate the lesson I imparted to you.

*Blessings from*  
BAPU

GAJANAN NAIK  
AKHIL BHARATIYA GRAMODYOG SANGH  
MAGANWADI, WARDHA

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Shankerlal Banker

545. LETTER TO JANAKIDEVI BAJAJ

POONA,  
November 4, 1945

CHI. JANAKI MAIYA,

Your joy must have added a cubit to your stature. You will have had my telegram<sup>1</sup>. Now you must give up all attachments and look after Jannalal's work of cow-protection. You must become an expert in that.

*Blessings from*  
BAPU

From a photostat of the Hindi: G.N. 5852

546. LETTER TO G. D. BIRLA

POONA,  
November 4, 1945

CHI. GHANSHYAMDAS,

Dinshaw has had a talk with your brothers. As a result he is not keen any more about going to Nasik.<sup>2</sup> So you may proceed on the assumption that the Nasik idea has been given up. About the building we may continue along the present lines. If I find that Dinshaw still wishes to go to Nasik, I shall have a talk with him. We shall see if any building or land is available then.

We shall all reach Bombay on the 19th. I shall leave Bombay for Wardha on the 20th.

*Blessings from*  
BAPU

From the Hindi original: C.W. 8074. Courtesy: G. D. Birla

547. LETTER TO MANRANJAN CHOWDHARY

November 4, 1945

CHI. MANRANJAN CHOWDHARY,

I have your telegram. I am not taking any interest in the elections.<sup>3</sup> As I know very little about the matter, I have not sent a

<sup>1</sup> *Vide* "Telegram to Jankidevi Bajaj", 4-11-1945

<sup>2</sup> *Vide* also "Statement to the Press", 21-11-1945.

<sup>3</sup> Elections to the Provincial Assemblies were scheduled to be held in the winter of 1945-46 and to the Central Assembly before the new budget.

telegram. But why are you standing against a Congress candidate? In a way you also belong to the Congress. Congress is not an enemy of the Hindus. It is a different thing if the Congress candidate is bad. In that case I should like you to tell me. From the newspapers I find that the Hindu Mahasabha has made it their dharma to oppose Congress candidates everywhere. If that is so, this action of yours too will be dharma and not the opposite of it. Sir Radhakrishnan in his speech at Karachi has given an account of what the members of the Hindu Mahasabha are doing in Sind. Everyone, and especially you, should see it. If all that he has said and all that I have been hearing is true, it will save neither the Hindu dharma nor India. For persons like you it is very necessary to think over all this. I showed your telegram to Sardar also. He returned from Bombay last night. He was also pained to see the telegram.

*Blessings from*  
BAPU

SHRI MANRANJAN CHOWDHARY  
143/3 NO. UPPER CIRCULAR ROAD  
CALCUTTA

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

#### 548. *LETTER TO SIR EVAN M. JENKINS*

NATURE CURE CLINIC,  
6 TODIWALA ROAD, POONA,  
*November 5, 1945*

DEAR SIR EVAN,

I thank you for your letter<sup>1</sup> of 1st instant informing me of the action taken on my letter of 29th ultimo on khadi.

*Yours sincerely,*  
M. K. GANDHI

*Gandhiji's Correspondence with the Government, 1944-47, p. 70*

<sup>1</sup> It read : "I have shown His Excellency your letter of 29th October about the exemption of khadi shops from the Provincial controls against hoarding and profiteering. The letter is being passed on to the Industries and Civil Supplies Department, who will inform the Provincial Authorities of your views."

549. LETTER TO SHIVABHAI G. PATEL

POONA,  
November 5, 1945

CHI. SHIVABHAI,

I have your postcard. My congratulations to the spinners. If you have not sent the figures of yarn to Narandas, at Rajkot, please do so. Instead of incurring expense in sending the money, use it there itself for Harijan work.

Blessings to all.

*Blessings from*  
BAPU

From a photostat of the Gujarati: S.N. 9521. Also C.W. 440. Courtesy: Shivabhai G. Patel

550. LETTER TO SIR EVAN M. JENKINS

NATURE CURE CLINIC,  
6 TODIWALA ROAD, POONA,  
November 6, 1945

DEAR SIR EVAN,

A copy of the petition sent to His Excellency on behalf of Shri Basuda Singh of Fyzabad District has been sent to me for seeking Government sympathy. From the petition, I gather that it is a case of political hue, belonging to the 1942 disturbances period. It easily falls under the principle that guided His Excellency's decision in the Ashti-Chimur<sup>1</sup> cases. May I therefore ask for the usual commutation of the death sentence<sup>2</sup>?

May I also ask for an early consideration of the case by reason of the fact that the period for execution has been fixed for 19th instant?

*Yours sincerely,*  
M. K. GANDHI

*Gandhiji's Correspondence with the Government, 1944-47, p. 56*

<sup>1</sup> Thirty persons were sentenced to death for violence during the Quit India Movement at Chimur and Ashti in C. P. Later on the sentences were commuted to life imprisonment. *Vide* also "Statement to the Press", 31-3-1945

<sup>2</sup> The sentence was commuted to life imprisonment; *vide* "Letter to Sir Evan M. Jenkins, 25-11-1945.

551. LETTER TO SHARDA G. CHOKHAWALA

POONA,  
November 6, 1945

CHI. BABUDI,

I have your letter. Why do you lose heart? I will reach Sevagram on the 21st. If you come then it will be fine. I shall make whatever arrangements I find necessary. Do not run away even if it gets too cold. As for illness, it is the lot of the human body. We have to learn to bear it cheerfully. That itself brings half the relief. You are a sensible and wise woman. You must not yield to despair.

I hope Anand<sup>1</sup> is in good health.  
And so also Shakaribehn<sup>2</sup>.

*Blessings to you both from*  
BAPU

From the Gujarati original: C.W. 10062. Courtesy: Sharda G. Chokhawala

552. LETTER TO CHAMPA R. MEHTA

POONA,  
November 6, 1945

CHI. CHAMPA,

Your arrival there was unexpected. But never mind. It will be enough if Ratilal<sup>3</sup> does not follow you. Become one with the Ashram people as sugar does with milk. It is impossible to live in the Ashram at present in any other way. Be satisfied with whatever comforts are available. Live carefully so that you or the children may not fall ill. I hope to return there on the 21st.

*Blessings from*  
BAPU

From a photostat of the Gujarati: C.W. 1095. Courtesy: Champa R. Mehta

<sup>1</sup> Addressee's son

<sup>2</sup> Addressee's mother

<sup>3</sup> Addressee's husband

553. *LETTER TO TARA MODAK*

November 6, 1945

DEAR SISTER,

I have your letter. Keep on sending *Shikshan Patrika*. If you have anything to ask, by all means do so.

*Blessings from*  
BAPU

TARABEHN MODAK  
996 HINDU COLONY  
DADAR, BOMBAY

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

554. *LETTER TO LILAVATI PARIKH*

November 6, 1945

CHI. LILAVATI,

I have your letter. You must tell your father everything and then take his advice. If you do not have that much courage, I am afraid you will not be able to do anything.

*Blessings from*  
BAPU

LILAVATI PARIKH  
[C/O] OCHCHHAVLAL NATHABHAI SHETH  
KALYAN MOTT'S CHAWL  
ROOM NO. 30/31  
BOMBAY 4

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

555. *LETTER TO VASUMATI D. PANDIT*

November 6, 1945

CHI. VASUMATI,

I have your letter of October 31. I see from it that you have not received my previous letter. There is nothing wrong with my health. I am quite well.

I shall leave here for Bombay on the 19th, reaching Sevagram on the 21st. I shall leave for Calcutta on December 30 and be there for a month and three weeks. Then maybe 15 days in Madras. Then

again back to Sevagram for 5 or 7 days and thence perhaps to the Frontier Province. Only on returning from there can I settle down in Sevagram. This means that right now my stay in Sevagram cannot be permanent. If therefore you want to spend a little time in the Ashram you can do so only in my absence. But do as you feel inclined.

*Blessings from*

BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

*556. LETTER TO AMRITLAL V. THAKKAR*

*November 6, 1945*

BAPA,

I have your letter as also the cheque for Lila Jog. I shall of course forward your letter to Mridulabehn. Still it is certainly right to send the cheque.<sup>1</sup>

What you say about Sushila Pai is right. It was never my intention to make one of the two permanent. But as long as Sucheta stays there, whether as a candidate or for examinations, she will be considered a candidate for the post of organizing secretary. Won't she? So the same should hold good in the case of Sushila Pai also. She also wanted it that way. But I saw that Sucheta did not like it. So if Sushila Pai goes there it will be just to observe the work and to see if she can adjust herself in the office. Sucheta is going to let me know her decision only after seeing you.

BAPU

THAKKAR BAPA

BAJAJ WADI, WARDHA

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

*557. LETTER TO DINSHAW K. MEHTA*

POONA,

*November 6, 1945*

CHI. DINSHAW,

I could not write to you yesterday but I kept mulling over things. You can have anything you like under the Trust, but I would

<sup>1</sup> *Vide* "Letter to Mridula Sarabhai", 7-1-1945

say that we cannot start anything at Singhgadh right now. It is another matter if I think of something to start there. The Bombay centre will have to be closed down. I would advise you to keep it for your own diversion and as a source of income. I cannot afford to have it under the Trust. I have still not received the figures about your personal expenses. If you are provided board and lodging and Rs. 500/- per month from here, in my view, you should not think of making extra money from nature cure. But here you must ask your own conscience. If this is a bitter pill, then you must live in Bombay and carry on your practice. If you put it in the Trust, it may be closed down soon after. You do not have to worry at all about the expense here. I shall manage. I am anticipating that there will not be a single rich patient left here by the end of December. The facilities here will solely be for those whom I send.

The person I send to manage things here will stay here. Meat will be cooked in the kitchen for only Maji and any members of your family who may be visiting but not for any patient. My dharma tells me that non-vegetarian food, such as mutton, liver, etc., have no place in nature cure. I do not suggest that those things have not benefited or cannot benefit anyone. All I say is that in my view they cannot be included in nature cure. The entire portion I am occupying at present will be reserved for you and Gulbai and it should not be necessary at any time to vacate it even for me. Whenever I come, I can live anywhere on the upper floor. It will not be difficult for me even to stay in the room which Saralabehn is at present occupying. If it rains I can settle in the bathroom. But it is not the least bit fair for me to occupy the portion especially built for Gulbai.

A 'stock list' should be prepared for the Trust. Perhaps it cannot be done till Bhimnag comes, though of course I have with me so many people here that I can easily get the stock list and such other things prepared. But your method of getting work done is altogether different. I do not like it. That way there are many things that I do not like, but I put up with them. If you take up the responsibility, most of the things here can be settled while I am here. I consider it wrong that you do not get patients to work. Vanamala is capable of doing a lot of work. All the patients would not be bed-ridden. From now on, only the poor must be admitted. If there is any rich patient, he will be brought only by me and he will serve some purpose. I may even take money from him and he will stay at my pleasure. It irks me that you have not trained even Gulbai properly. No one here seems to be

getting any training. I do not even see the three-year training being given here which you thought was necessary. That is not correct. But in this matter, I have got to be content with whatever you can easily provide. If you think that thereby the whole thing would completely change and if it is not proper for me to interfere to such an extent, you can remove me. If I were to involve myself in the matter, I would let things continue as they are. I receive letters from people from all over. They are willing to help in this or even join in. Some of them I must admit are very good. But till such time as I see you as a votary of nature cure and know who will be the right people to work with you, I would not like to admit any nature cure expert. If I run this workshop I would like to pass on its benefits to the thousands of people outside. For that, I would naturally need to have a large number of workers. Only when that happens, can we at last have something like a university.

Give some thought to this. I have not kept a copy of this letter. Return it to me after reading. I shall have it copied and then give it back to you. I have written down my thoughts as they came while I was still in bed in the morning.

*Blessings from*

BAPU

From a copy of the Gujarati: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

### 558. LETTER TO JOSH

*November 6, 1945*

BHAI JOSH,

I have your letter. I knew that your *josh*<sup>1</sup> would come down. Now I see that you wish to have a heart-to-heart talk with me. Please come on the 13th. I will keep myself free at 3 in the afternoon.

*Yours,*

M. K. GANDHI

JOSH SAHEB

TAHIR PLACE

SHANKER SETH ROAD, POONA

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Anger

559. LETTER TO BRIJKRISHNA CHANDIWALA

POONA,  
November 6, 1945

CHI. BRIJKRISHNA,

I have your postcard. Sushilabehn has explained my view in her long letter. You must have received it by now. A short note has been written to Khurshedbehn today. See that too. I shall be in Bombay on the 19th and 20th, in Sevagram on the 21st and on the 1st December in Calcutta.

*Blessings from*  
BAPU

From a photostat of the Hindi: G.N. 2488

560. LETTER TO M. S. KELKAR

November 6, 1945

BHAI KELKAR,

I have your letter. To say nothing of deciding to open a nature-cure clinic, I have not even considered it. I have been wishing to open one for years but it has merely been a wish. Your views are such that you cannot work in any institution. It is a different thing that a man like me may get work from you. There should be a separate institution for you. But I know that it is never going to come. So let things go on as they are and let us all do what work of service we can. I see no other way.

*Blessings from*  
M. K. GANDHI

M. S. KELKAR  
C/O G. B. SAHASRABUDDHE  
WEAVING MASTER, MOHATA MILLS  
AKOLA

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

561. LETTER TO SAILEN BOSE

POONA,  
November 6, 1945

CHI. SAILEN,

I have your letter. God is merciful. Blessings to Bela.

*Blessings from*  
BAPU

SHRIS. C. BOSE  
59 FORBES STREET  
FORT, BOMBAY

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

562. LETTER TO NORALMAL PHULOMAL

November 6, 1945

BHAI NORALMAL,

I have your letter. I was distressed to hear about your health. May God keep you. Get well soon. Write to me either in Urdu or Devanagari. Sindhi and Urdu scripts are almost the same. Only the languages are a little different. Learn Hindustani after you get well. I have the Rs. 20 sent by you.

*Blessings from*  
M. K. GANDHI

SHRI NORALMAL PHULOMAL  
SUB-DIVISIONAL CLERK, P. W. D.  
NARA SICHAJ, SUKKUR  
SINDH

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

563. LETTER TO M. R. BONDRE

November 6, 1945

BHAI BONDRE,

Come whenever you wish before the 11th. I will spare a few

minutes for you at 5-30 p.m. when you come. I hope Nalini is all right.

*Blessings from*  
M. K. GANDHI

M. R. BONDRE, B.A., B.T.  
11-C HARI NIVAS, SHIVAJI PARK  
LADY JAMSHEDJI ROAD  
BOMBAY 28

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

*564. LETTER TO VICHITRA NARAYAN SHARMA*

*November 6, 1945*

CHI. VICHITRA,

I have your letter. It is good you were saved from the calamity this time.

I have talked fully with Saralabehn. I still talk to her whenever I have time and I shall continue doing so. I hope to reach Sevagram on the 21st.

*Blessings from*  
BAPU

VICHITRA NARAYAN  
GANDHI ASHRAM  
MEERUT  
UNITED PROVINCES

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

*565. LETTER TO R. R. DIWAKAR*

*November 6, 1945*

BHAI DIWAKAR,

You did come but you did not ask for time to see me. I had thought you would come and have a talk with me. That is why I did not write anything on what you had sent.

What you say about income tax will not work. The rest seems to be all right. I am sending a copy of what I have drafted.<sup>1</sup> It will give

<sup>1</sup> This is not traceable.

you some idea of what I think. If you wish to say something about it, do so. I shall leave here on the 19th morning.

*Blessings from*  
BAPU

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

*566. LETTER TO SIR EVAN M. JENKINS*

NATURE CURE CLINIC,  
6 TODIWALA ROAD, POONA,  
*November 7, 1945*

DEAR SIR EVAN,

I have to thank you for your letter of 1st instant regarding Shri Sheel Bhadra Yajee.<sup>1</sup> I anxiously await the result of further examination ordered by His Excellency of certain points arising out of the statement.

*Yours sincerely,*  
M. K. GANDHI

*Gandhiji's Correspondence with the Government, 1944-47, p. 60*

*567. LETTER TO SIR EVAN M. JENKINS*

NATURE CURE CLINIC,  
6 TODIWALA ROAD, POONA,  
*November 7, 1945*

DEAR SIR EVAN,

I have to thank you for your letter of 1st instant regarding the mercy petition of Shri Haridas Mitra and three others.<sup>2</sup> Will you please convey my thanks to His Excellency for the commutation of the death sentences?

*Yours sincerely,*  
M. K. GANDHI

*Gandhiji's Correspondence with the Government, 1944-47, p. 51*

<sup>1</sup> Sheel Bhadra Yajee had complained that he and some others had been ill-treated while in detention; *vide*. "Letter to E. M. Jenkins", 10-10-1945. Jenkins on behalf of the Viceroy denied the allegation but promised further examination.

<sup>2</sup> Mitra and Jyotish Chandra Bose were sentenced to death under the Enemy Agents Ordinance for aiding Indian spies landed by a Japanese submarine. One of the spies committed suicide. The other two were tried and sentenced to death along with their helpers. All the four of them had petitioned the Viceroy for mercy who commuted all the four death sentences to transportation for life.

568. LETTER TO PRAVIN GANDHI

November 7, 1945

CHI. PRAVIN,

It is good that you wrote and introduced yourself. I do remember you but if you had not written I would not have remembered the details.

I am glad that you wish to be forgiven for writing the letter. That shows also that you should have procured a postcard beforehand. You have messed up your signature. Correct it.

Show this letter to Tara<sup>1</sup>, Mohan<sup>2</sup>, Ramu,<sup>3</sup> Gopalkrishna<sup>4</sup> and others and give them my blessings.

*Blessings from*

BAPU

PRAVIN

[C/O] DEVDAS GANDHI

NEW DELHI

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

569. LETTER TO MRIDULA SARABHAI

November 7, 1945

CHI. MRIDULA,

I am enclosing a cheque for Rs. 375—Lila Jog's three months' salary. I am also enclosing the letter Bapa has sent along with the cheque. This is just for your information. Deliver the cheque to Lila Jog and send me a receipt. Your work is then over. The purpose of sending you a copy of Bapa's letter is that you may know that Bapa is firm in his views. My reading is that there is some mutual misunderstanding. It is not that anyone is deliberately lying. What it means is that there is some purpose in what in English is called "red-tape"; that is, to get everything in writing so that there can be no scope for saying something different. Red tape has and does not have a place among family members. It means that none of them are bound to one another and that everything is going on smoothly

<sup>1</sup> Daughter of Devdas Gandhi

<sup>2</sup> Sons of Devdas Gandhi

<sup>3</sup> *ibid*

<sup>4</sup> *ibid*

without friction. Writing down everything begins as soon as friction begins.

Our correspondence in Gujarati must have been published.<sup>1</sup> At the end I inadvertently wrote that you were not resigning as a trustee [of the Kasturba Trust]. I have deleted it in the English translation. It was there in the copy sent to you. Lest any reader should misunderstand, I had written out the sentence at the beginning. But having forgotten about it, finally, I made the thing clear.

*Blessings from*

BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

*570. LETTER TO KISHORELAL G. MASHRUWALA*

*November 7, 1945*

CHI. KISHORELAL,

I understand about Kailas. I do not have your magnanimity. From where shall I get it? Or you may say there is a difference between yours and mine. Whichever way we look at it the result is the same. Let things take their own course. If Kailas is really so timid, then I feel she should stay with her parents. Let her learn what she can while serving them. This is just my opinion. Of course I shall be happy if she studies at the Talimi Sangh and becomes proficient. I would not like her to serve at the cost of her education. I on my part believe that pure service is in itself education. This is the basic idea behind Nayee Talim.<sup>2</sup>

I hope Gomati is recovering.

*Blessings from*

BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Gandhiji's letter to the addressee dated October 15, 1945, was published in *The Hindu* and *The Bombay Chronicle* dated November 8, 1945, along with the addressee's letter of resignation.

<sup>2</sup> *Vide* also "Letter to Kailas D. Master", 2-11-1945

## 571. LETTER TO K. RAMARAO

November 7, 1945

BHAI RAMARAO,

Even if Panditji has suggested it, why should you ask for a message<sup>1</sup>? Even after having been so close to me, don't you know that asking for messages really brings harm? I know it is difficult to understand this, but it should not be difficult for a person like you. Do men and institutions advance because of praise by others or because of their own qualities and strength and by adding to these day by day? Will you not admit that those who depend on others' praise progressively become enfeebled?

The sacrifice made by the *Herald* is genuine, but does sacrifice need anybody's praise? And what sacrifice can be made by one who expects praise?

I hope you will be able to follow my *rashtrabhasha*. At least your daughter will be able to explain.

*Blessings from*

BAPU

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

## 572. LETTER TO NARENDRA DEV

November 7, 1945

BHAI NARENDRA DEV,

I have your letter. There are occasions when one has to write about those with whom one is very close. The rule to follow is that people closely associated should not eulogize each other. I can write much in support of this but what shall I write to a person like you? Better to spare me from all such things. I am sorry I have not even seen the daily called *Samsar*. Even if it comes here, it is not shown to me because so many editors are kind enough to send me their dailies. I can say that these days I do not read newspapers at all. Clippings from newspapers believed to be useful to me are placed before me. If I send a message to one, why not to the others? Others also do write and ask for messages.

*Blessings from*

BAPU

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> For *The National Herald*

573. LETTER TO VAMANRAO JOSHI

November 7, 1945

BHAI VAMANRAO,

I have your beautiful letter. It is interesting too.

I write the truth as I personally see it. Absolute truth alone is God. It is beyond reach. At the most we can say it is *neti, neti*<sup>1</sup>. The truth that we see is relative, many-sided, plural and is the whole truth for a given time. There is no scope for vanity in it and the only way of reaching it is through ahimsa. Pure and absolute truth should be our ideal. We can reach the ideal only by constantly meditating on it, and reaching it is attaining *moksha*. For the last sixty years I have been experiencing what I have said above. I am still experiencing it.

*Blessings from*

BAPU

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

574. LETTER TO HOSHIARI

November 7, 1945

CHI. HOSHIARI,

Nowadays you are so calm and so absorbed in various activities that there should be no need for a letter from me. Hence I have not worried.

Why do you not make Gajaraj<sup>2</sup> write for you? It is good that Uncle<sup>3</sup> will be coming in a few days. If God wills it, we shall all reach there on the 21st.

It is good indeed that you went and saw Vinobaji.

*Blessings from*

BAPU

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Not this, not this

<sup>2</sup> Addressee's son

<sup>3</sup> Balvantsinha

575. *LETTER TO KHURSHED NAOROJI*

POONA,  
November 8, 1945

DEAR SISTER,

The same post that brought your letter brings a card from him saying I should do nothing till he says I should. In any case I must not be involved in an appeal for memorial sub [scriptions]. Let Satyavati live in us by each one of us weaving in our lives the virtue we prize most. Let the rich pay money for some such work as appealed to S. and appeals to them.

I am not shifting to Poona. It was a canard. To leave Sevagram would be desertion of which I must not be guilty.

Jagannath must not take up any Government job. What he should do I cannot say.

I am asking Pyarelal to let you have the list you want.

So you have at last got the work that attracts you and the atmosphere you can like.

Love.

BAPU

SMT. KHURSHEDBEHN NAOROJI  
82 DARYAGANJ  
DELHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

576. *LETTER TO BACHU*

November 8, 1945

CHI. BACHU,

Your handwriting is particularly bad. It is not worthy of you. In my view each character of the alphabet is a drawing, and no drawing is made by scrawling. Whether it is of a mere learner or that of a great painter the broad outline must look the same to the eye. The drawings of a parrot made by a learner and an expert artist will look alike in their general form, but the quality of art in each will reveal who is the learner and who the expert. Similarly, the shape of “ॲ” drawn by a

learner and that of one drawn by an expert artist must appear alike. The difference would be seen only in the quality of art in each. But in the drawings of your letters there is no resemblance at all. I would blame your teacher more than you for this. If you have understood what I have said above and still continue to draw shapeless lines instead of fine letters, I will blame you. Your body must have now become as strong as an athlete's.

*Blessings from*

BAPU

From a photostat of the Gujarati: C.W. 5904

*577. LETTER TO MUNNALAL G. SHAH*

POONA,

*November 8, 1945*

CHI. MUNNALAL,

I have your letter. It is difficult to reply to it. But one thing is clear, namely, that you should tell Kanchan in plain words that you do not look upon her as your wife and that she also should not look upon you as her husband. You should accept no service from her. Indeed, you two should not live in the same place. I am prepared to arrange for your stay in different places. This would be a painful duty. But your letter makes it incumbent upon me to take such a step.

As for serving people, you can only tend those of the sick who require tending.

Since I hope that we shall now be meeting on the 21st, I do not write more.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 8427. Also C.W. 5602. Courtesy: Munnalal G. Shah

578. *LETTER TO MADHAVDAS G. KAPADIA*

POONA,  
November 8, 1945

CHI. MADHAVDAS<sup>1</sup>,

I have your long letter. I cannot say I have read the whole of it, but Chi. Kanu has told me in substance all that I should know. If indeed you have settled down as you say you have, I am happy and Ba's soul will rejoice wherever it is. I see nothing but her holy merit in all this love which Kunvarjibhai and others shower on you. They have become closer to you than your relations by blood. It would, therefore, be excellent if you so lived as to be of help to one another, and I would believe that you had had a new birth.

I will write to Kunvarji and Manilal. Please do not feel bad on account of Manilal and other relations. All of them would be ready to do their utmost to look after you. If Manilal feels any hesitation in sending you your keys, please believe me to be the cause behind his hesitation. I do not possess a pie which I can call my own, and I do not feel that I have the right to spend any money on your account. I hold that the brothers should reimburse me whatever expense I have incurred on you. Manilal is a poor man. I should be a sinner if I let him earn more from Phoenix than would enable him to live decently. He, therefore, cannot give you or spend on you much from his earnings. He probably does not know how close a bond has come to be formed between Kunvarjibhai and you. Be that as it may, I am writing to him about the keys.

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 2725

579. *LETTER TO KUNVARJI V. MEHTA*

POONA,  
November 8, 1945

CHI. KUNVARJI,

Chi. Kanu has given me a complete summary of your letter. I see your generosity and Ba's holy merit in the great care you are

<sup>1</sup> Brother of Kasturba Gandhi

taking of Uncle and in the fact that you are treating him as a respected elder. If Uncle recovers fully, all the credit will go to you, though personally I would give part of it to Bhai Krishnavarma. He has, so far, not asked me even for the expense he has incurred on Uncle and has nursed him as well as he could for the sake of Ba. Had he not come forward to help, I would have been at a loss to know where to put Uncle.

Your idea of helping Uncle run a small store in your neighbourhood is no doubt good, but please do not put it into effect immediately. After his establishment has been wound up, as you have suggested, and he has completely forgotten about it and become perfectly composed, I see no harm in your letting him start a store in partnership with any member of your family. Let not greed make him or anyone of you go in for speculation.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 2723

### 580. LETTER TO MANILAL GANDHI

POONA,

*November 8, 1945*

CHI. MANILAL,

I got your letter and postcard. Arun has taken away your letter and has not returned it. He is always in high spirits these days. He soon makes friends with everybody who comes here. So I do not now worry about him. Though he makes no effort, he does learn a little. There is, therefore, no need for any of you to worry about him just now.

Please go to Bombay for the books. Maybe you have already gone there. If you wish, you may certainly pay a flying visit here before returning. But do not come here for my sake at all, for all my needs are being properly looked after. So far as I can judge, you need not come even for the sake of Arun. If, therefore, you come it must be only for the pleasure of the trip. We will leave for Bombay on the morning of the 19th. I should advise you to wait for me in Bombay or, as I have already written, at Sevagram. It is the duty of you two to serve Kishorelalbai, Gomatibehn, Chhaganlalbai and Kashibehn as much as you can.

Tell Ila I have no reason to remember her. She does not keep a single promise. She had said she would not leave me, but she went away. And she does not make haste to learn to write so that she can at least write to me. I hope she will now lose no time to learn to write letters to me in a beautiful hand.

I think that it would now be better to send Uncle's keys<sup>1</sup> to Kunvarji Mehta, at Adarsh Dugdhalaya, Malad. He has asked for them. He has written a long letter. He wishes to sell off his things. He seems to be well composed in mind at present.

I forgot to ask you to send Uncle's keys to Kunvarjibhai. Kanu says I have already written about it above. I have not read it over.

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 4966

### 581. LETTER TO LILAVATI ASAR

POONA,  
November 8, 1945

CHI. LILAVATI,

I have your postcard. It is certainly a pity that though you went there early you did not gain the benefit you expected from going early. But one must not hope for any reward for acting upon one's resolutions. If one cherished such a desire, one would have to go on changing one's decisions. A man without firm resolution would be unsteady like a pitcher without a support. Actually the word is डिसेक्षन<sup>2</sup> and not डिसेक्सन.

I do have a slightly high blood-pressure, but it is under control.

I hope your study is progressing. Do not forget to do the *asanas* and other things I suggested for exercise.

*Blessings from*  
BAPU

From a photostat of the Gujarati: C.W. 10207. Courtesy: Lilavati Asar

<sup>1</sup> Vide "Letter to Madhavdas G. Kapadia", 8-11-1945

<sup>2</sup> Dissection

582. *LETTER TO KANAM AND NIRMALA GANDHI*

*November 8, 1945*

CHI. KANAM,

I have your postcard. You have not yet improved your handwriting as much as one would wish. It is very good that you spent a part of your holidays with Vinobaji. And you took Sanskrit instruction from him which no doubt was also religious.

I hope Usha<sup>1</sup> is all right. Why do you use Arabic numerals while writing in Devanagari?

CHI. NIMU,

Today I have Sumi's<sup>2</sup> letter. She writes to say that a sum of Rs. 125 was stolen from her. This is a case of feeble cattle having too many ticks. The lesson we have to learn is that children should be given as little money as possible. You could have written to Devdas to give her that amount or could have sent it through money order.

*Blessings from*

BAPU

KANAM RAMDAS GANDHI  
KHALASI LINES  
NAGPUR

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

583. *LETTER TO K. M. MUNSHI*

*November 8, 1945*

BHAI MUNSHI,

In the letter I wrote to you I am afraid I was not able to express myself fully.<sup>3</sup> In the meantime Ramnarayan<sup>4</sup> has sent me the following, which is worth considering. I agree with what he has to say. I am a widely travelled person and I find an echo of my own experience in the paragraph that follows. If you do not find anything in it you may discuss it.<sup>5</sup>

<sup>1</sup> Addressee's younger sister

<sup>2</sup> Sumitra, addressee's daughter

<sup>3</sup> *Vide* "Letter to K. M. Munshi", 2-11-1945

<sup>4</sup> Ramnarayan Chaudhary

<sup>5</sup> What follows is in Hindi

Tell Bapu that I have always held the view, which has become all the clearer to me while translating some books, that if we wish to make Hindustani the language of the common people, its vocabulary should mostly consist, except for words which have religious associations, of Arabic and Persian words or their derivatives instead of Sanskrit. The seven or eight hundred years of Hindu-Muslim contact has made Urdu a more common language than Hindi. This must be the view of everyone who is not biased and is honest and straightforward. The good of the country lies in our acknowledging this truth.

RAMNARAYAN  
*Blessings from*  
BAPU

KANAIYALAL MUNSHI  
26 RIDGE ROAD  
BOMBAY

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

#### 584. *LETTER TO KASHI GANDHI*

POONA,  
*November 8, 1945*

CHI. KASHI,

I was glad to read your few words. I keep thinking of you all and Kishorelalbai and Gomatibehn. The latest news is that what Chhaganlal is suffering from is malaria; so I expect the fever will have come down and he will have regained his strength.

*Blessings from*  
BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

#### 585. *LETTER TO RAMANLAL SHAH*

POONA,  
*November 8, 1945*

CHI. RAMANLAL,

I am glad to have the few lines you wrote to me. You are full of the spirit of service. Devote that to the service of Kishorelalbai and Gomatibehn. If you remain engrossed in service, you will be saved

from the thoughts that assail you. And your service will spread like scent.

*Blessings from*

BAPU

From the Gujarati original: Ramanlal Shah Papers. Courtesy: Nehru Memorial Museum and Library

586. *LETTER TO RAMPRASAD*

*November 8, 1945*

CHI. RAMPRASAD,

I have already written to Rameshwardasji about the bicycle. I shall get the reply in a day or two. You did well in sending the newspaper cutting.

Why is digging being done around where you are building the house? The Government's method of digging for gravel on both sides while making roads is wrong. I have no doubt about it. In my travels in South Africa and England and other parts of Europe I have seen roads but no-where have I seen pits where rain water can collect and breed mosquitoes.

I hope you, Kanta and the baby are keeping well.

*Blessings from*

BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

587. *LETTER TO RAMNARAYAN CHAUDHARY*

*November 8, 1945*

CHI. RAMNARAYAN,

I have your postcard. I liked it. Keep on sending your views even if unsolicited. In the course of my tours I found confirmation of what you wrote<sup>1</sup>.

*Blessings from*

BAPU

[From Hindi]

*Bapu—Maine Kya Dekha, Kya Samaja?*, p. 164

<sup>1</sup> About the demoralizing effect of war on the people

588. *LETTER TO KUSUM*

*November 8, 1945*

CHI. KUSUM,

Kusum is written in quotes: that means it is not your real name. Why are you so distressed over your widowhood? A true widow does not believe that because the body of her husband has perished, the soul has also perished. A woman is married not to a human frame but to the soul which resides in it. That is precisely the reason why widow remarriage is taboo. That is why your lamenting, thinking of committing suicide and so on are contrary to dharma and justice. Your duty is to serve, giving the first place to spinning. Learn the processes preceding and following spinning. Also study the science of the charkha so that you can understand properly the significance of spinning. You have not stated your age and your education.

*Blessings from*

BAPU

KUSUMBEHN  
C/O SHRI RAJENDRA KUMAR AGRAWAL  
PANNALAL ROAD  
ALLAHABAD

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

589. *LETTER TO K. N. KATJU*

*November 8, 1945*

BHAI KATJU,

I have your letter. I liked it very much. But I had written to the Viceroy as soon as I got your telegram. In your letter I have all that I wanted. I will use it and also your name if necessary. But I hope the thing will be done without this being necessary. These days you are under great pressure of work. I hope you are well. How long do you have to stay there?

*Blessings from*

BAPU

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

590. LETTER TO C. RAJAGOPALACHARI

POONA,  
November 9, 1945

MY DEAR C. R.

Your descriptive letter written in detached manner soothes me and removes whatever anxiety I felt.

Of course I never thought you were in any way responsible for the Maulana's statement or Gopaldaswamy's publication of my personal letter<sup>1</sup>. I do not resent its publication in the manner it was done. He could not help it. Whether it produced good effect or bad is not of much moment.

You are silent about your health.

Let us hope things will pass off well. . . .<sup>2</sup> has seen your letter.

Love.

BAPU

From a photostat: G.N. 2111

591. LETTER TO DAHYABHAI M. PATEL

POONA,  
November 9, 1945

BHAI DAHYABHAI,

I have your letter. It was, and is indeed good that you did not come. To cling to service is more important than seeing me. You must not start talking about having already grown old. Service when done for the love of God is not burdensome.

*Blessings from*

BAPU

SHRI DAHYABHAI MANORDAS PATEL

DHOLKA

PRANTIJ RAILWAY

From Gujarati: C.W. 2715. Courtesy: Dahyabhai M. Patel

<sup>1</sup> The letter, dated October 27, 1945, was published in *The Hindu*, 31-10-1945; vide "Letter to L. N. Gopaldaswami", 27-10-1945

<sup>2</sup> A word is illegible in the source.

## 592. LETTER TO MRIDULA SARABHAI

November 9, 1945

CHI. MRIDULA,

I have your letter. The correspondence has been published.<sup>1</sup> It is rather interesting how this came about. On the one hand Bapa writes to say that I was hasty in getting it published because I had agreed that we should publish it only after the meeting of the Managing Committee. How nice it would have been if he had had me put it down in writing. I myself have no such recollection. Kanu says that he was present at the time and that I had told Bapa that if something had happened and if the matter was to be published, the sooner this was done the better. Well, that is as it may be. Your own recollection is that I was to give a short statement of my own in the end. I remember having said something like that but I had not decided on it. Having considered the whole thing I felt that since my letter<sup>2</sup> to you gave the entire background it was better published. Now if this step was mistaken how can it be rectified? I don't see anything wrong in publishing the facts. I have not seen what has come out in the newspapers. If you are talking about the English translation, I had certainly approved it but I do not know if the same has appeared in the newspapers. Anyway, for the present I am treating this chapter as closed. It is good you are coming on the 12th. This of course will be posted.

*Blessings from*

BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

## 593. LETTER TO AMRITLAL V. THAKKAR

November 9, 1945

BAPA,

I have your letter of November 6. By all means have a separate kitchen. We should not put too much burden on Shamlal, that is to say on his wife.

Nothing has been decided about Sushila Pai. She wishes to come as a joint organizer. It is possible Sucheta will not like it. She will have

<sup>1</sup> *Vide* also "Letter to Mridula Sarabhai", 7-11-1945

<sup>2</sup> *ibid*

a talk with you and then write to me. Sushila Pai is a very good worker. She is a learned woman. She was for many years the Head Mistress of Vanita Vishram, Rajkot. She gave up the job on her own. She is a woman of great promise. It is possible that she will not like to join as a clerk. In whatever capacity she comes, it will be only provisionally. I have not written to her again as I am waiting for Sucheta's letter. Please see how the work is to be divided. Spend on the building only as much as is necessary for providing the conveniences. I take it that you will not have to get permission for this from the Managing Committee. I am not going through the rules and regulations. I have passed on that responsibility to Shamlal. In fact we should know it by heart. There was a time when I could do that but of late I have forgotten all about it. I have had to.

I got your letter of today after writing this. Sushila will answer it.

BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

#### 594. LETTER TO SUMITRA GANDHI

*November 9, 1945*

CHI. SUMI,

I like your letter. You have improved your handwriting a lot. But your vowel strokes are not always that same. That is a defect. You make your strokes look like pearl pendants. Nowadays girls have made this a fashion, but it is a mistake. Strokes should always be slanting. At the most you can put a dot on top.

I am not at all happy that Rs. 125 was stolen from your pocket and I am very angry with Nimu. She could have sent the money by money order. You can always have such dealings with Devdas and you should.<sup>1</sup>

Just because I have appreciated your handwriting, don't think that there is no room for improvement. You should yourself see and try to improve it. Take care of your health, physical and mental. Let me know what you have gained from Nagpur.

*Blessings from*

BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> *Vide* also "Letter to Kanam and Nirmala Gandhi", 8-11-1945

595. LETTER TO KRISHNALAL T. MANIAR

November 9, 1945

CHI. BACHU,

I am glad you wrote a postcard to me. I saw Kanu's handwriting also. May the New Year<sup>1</sup> bring happiness to all of you and may all of you start rendering some service to the country. At the present day that is the dharma for all in India. I am glad you have settled down at the Bank of Jaipur. Become an expert at your job and stick to the bank so that in the field of your work you can earn a name for yourself. I know of two persons who, just like you, began even lower than clerks and yet reached the top and became famous. Both of them are no more. They were Gujaratis but it is immaterial whether they were Gujaratis or not. One is bound to make progress if one sincerely sticks to something and wishes to acquire mastery in it. May you make progress in your work and serve the country through it.

*Blessings from*  
BAPU

KRISHNALAL TULSIDAS MANIAR  
C/O BANK OF JAIPUR LTD.  
RITCHIE ROAD  
AHMEDABAD

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

596. LETTER TO MAHADEVSHASTRI DIVEKAR

November 9, 1945

SHRIMAN PANDITJI,

I have your letter. Thanks. I understand your point but I do not want to enter into discussion with you.

*Yours,*  
M. K. GANDHI

MAHADEVSHASTRI DIVEKAR  
MIRAJ

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> According to the Gujarati calendar

597. LETTER TO V. S. MODAK

November 9, 1945

BHAI MODAK,

I have your letter. I have given up going to the theatre for the last fifty years and I take no interest in it. Please excuse me.

*Yours,*

M. K. GANDHI

V. S. MODAK

NATYA SAMMELAN

RAJURKAR BUILDING, MAIDAN ROAD

AHMEDNAGAR

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

598. LETTER TO N. G. ABHYANKAR

November 9, 1945

BHAI ABHYANKAR,

I have your Marathi letter written in a beautiful hand. I had no difficulty in understanding it. About Ashtekar I am doing what I consider it my dharma to do. What more shall I say? I have expressed my grief. I try to understand as much as I can. I have the lines that have appeared in *Lokshakti*.<sup>1</sup>

*Yours,*

M. K. GANDHI

N. G. ABHYANKAR

130 BUDHWAR

OPPOSITE JOGESHWAR

POONA 2

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> The official Congress daily published from Poona under the editorship of N. V. Limaye

599. LETTER TO SUBROTO ROY CHOWDHARY

November 10, 1945

BAHI SUBRATA ROY<sup>1</sup>,

I received your letter of October 24 yesterday. I hope you will forgive me for replying in the national language. Yours is a big programme. It is good. What can be added to it if I say something? May you succeed and may all of you serve India in the right way.

*Yours,*

M. K. GANDHI

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

600. LETTER TO S. A. BRELVI

November 10/11, 1945

BHAI BRELVI,

Your journal carried the report of Hindi Sahitya Sammelan held at Udaipur. It contains things that Bhai Munshi refutes. The report says that Pandit Jawaharlal had sent a nice message but that it was suppressed and was not read out. Bhai Munshi says that he never received any such message, let alone suppress it. If this is true and someone gave a false report, he should have signed it.<sup>2</sup> Jawaharlal is there. You could have had a talk with him. I want that there should be at least one newspaper in India which has only truth from beginning to end, has no malice and is respected by one and all. Why should not the *Chronicle* which has for its editor, Brelvi, the President of the Editor's Conference be such a newspaper?

*Yours,*

M. K. GANDHI

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> President, Cambridge University Majlis, an organization of Indian students

<sup>2</sup> *Vide* also "Letter to K. M. Munshi", 2-11-1945

*601. TELEGRAM TO RAJENDRA PRASAD*

*Express*

POONA,  
*November 11, 1945*

DOCTOR RAJENDRA PRASAD

BETTIAH

YOUR WIRE. PAPERS SAY GOPE HANGED YESTERDAY.<sup>1</sup> WHY  
SO LATE<sup>2</sup>?

GANDHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

*602. LETTER TO JAISUKHLAL GANDHI*

POONA,  
*November 11, 1945*

CHI. JAISUKHLAL,

I have your letter of the 5th instant. May I make use of the information you have given me when I write to the Diwan Saheb? The situation, it is feared, is very grave. Something should be done about it. Meet the people there and do what you can. The volunteers can get together and do a lot of sanitation work. I had mentioned Raychandbhai's name by mistake.

I am glad you corrected me. Do you have your living quarters and your office in the same premises or are they separate? How does Manu<sup>3</sup> pass her time?

*Blessings from*  
BAPU

From a microfilm of the Gujarati: M.M.U./XXIV

<sup>1</sup> Mahendra Gope was sentenced to death in connection with the 1942 disturbances and hanged in the Bhagalpur Central Jail on November 10.

<sup>2</sup> The addressee had made a last minute appeal to the Viceroy and the Governor of Bihar on November 9, for commutation of the death sentence.

<sup>3</sup> Addressee's daughter

603. LETTER TO KANCHAN M. SHAH

POONA,  
November 11, 1945

CHI. KANCHAN,

I got your letter. I wrote to you on the basis of what you had told me. Nobody has been able to achieve what you aspire for. If you can, I would consider that you have made great progress.

My blessings to Raihana and Sarojbehn. More when we meet.

*Blessings from*  
BAPU

CHI. KANCHANBEHN  
C/O RAIHANABEHN  
RASTRABHASHA PRACHAR SAMITI  
WARDHA

From a photostat of the Gujarati: G.N. 8259. Also C.W. 6983. Courtesy: Munnalal G. Shah

604. LETTER TO MRIDULA SARABHAI

November 11, 1945

CHI. MRIDULA,

I am replying to three of your letters together. I liked your personal letter but one sentence in it pained me. Why do you think I did not approve of what you call your “stand”?—you will yourself explain the meaning. If I seem to be changing, it is only an impression. Those who know me will not say this. I consider you as one of them, but why should I discuss all this with you? You are just a child to me while I am an old man. You will leave me if and when you are fed up with me.

Come whenever you wish and have me clarify whatever you want clarified.

What you say about *Surveyor* is right. Ask me about Ratna-prabhabehn when we meet. I am sending your letter about the President to Shyamlal and tearing up your personal letter.

*Blessings from*  
BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

## 605. LETTER TO AMRITLAL V. THAKKAR

November 11, 1945

BAPA,

I have your letter. I had no recollection at all of what you say in your letter. Now that I think of it I seem to remember we did have a talk about the matter. There does not seem to be even a hint of it in our letters. Chi. Kanu says he was present at our talk and that as far as he can remember you had made the suggestion but I had not accepted it because postponing publication of the resignation<sup>1</sup> would have served no purpose. If however the President has no right at all to accept a resignation, then the thing assumes an entirely different aspect. But the case only supports what I have been saying all along, namely, that word of mouth should be considered as having no weight. Only what is written down is true, more so for a person like me whose memory is dim. So if things are put down in writing it will be a safeguard for both. You close your letter with "*khair*"<sup>2</sup>. Do not go by it. Take to heart the lesson you learn from this episode. I consider the episode in itself trivial but it carries significance. It was I who sent a copy of the resignation to the Press.

BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

## 606. LETTER TO AMRITLAL V. THAKKAR

POONA,

November 11, 1945

BAPA,

I got the copy of your letter to Dharmdevji.<sup>3</sup> I was pained and also surprised. We shall discuss this further when we meet. If I said anything about the money for his ashram I do not recollect it. This again shows that mere word of mouth has no value.<sup>4</sup>

I can't trace Suchetabehn's letter. Let us see what happens. We shall discuss that matter<sup>5</sup> also.

BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> *Vide* also "Letter to Mridula Sarabhai", 9-11-1945

<sup>2</sup> The English equivalent of the expression would be "anyway" or "however".

<sup>3</sup> *Vide* also "Letter to Dharmadev Shastri", 14-11-1945

<sup>4</sup> *Vide* also the preceding item.

<sup>5</sup> *Vide* "Letter to Amritlal V. Thakkar", 6-11-1945 and "Letter to Amritlal V. Thakkar", 9-11-1945

607. LETTER TO RATILAL TANNA

November 11, 1945

BHAI RATILAL,

I have your letter. My messages have dried up. And even if they have not, you should not ask for a message regarding Dhebarbhai<sup>1</sup> If you cannot understand what this means, ask Dhebarbhai himself.

*Blessings from*

BAPU

RATILAL TANNA

JANI BUILDING

RAJKOT

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

608. LETTER TO MOHANLAL GADHADAWALA

November 11, 1945

BHAI MOHANLAL,

I read your letter to Kanu and we also met after that.

I remember Jaisangbhai well; the pleasant memory of my meetings which him is still fresh in my mind. We met quite often when late Punjabhai was alive. I shall gladly accept whatever money he has intended to give for my public welfare activities. He can allocate it for any work of my liking. He can keep it with himself for the time and I shall ask for it when I need it. The activities include Arogya Bhavan and the Dharmasala at Panchgani which is being built for the poor without any distinction of caste or creed.

*Blessings from*

BAPU

MOHANLAL GADHADAWALA

C/O DURLABHDAS MOTICHAND SHAH

269 MASJID BUNDER ROAD

NEAR IMPERIAL BANK, MANDAVI BRANCH

BOMBAY 3

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> U. N. Dhebar

609. LETTER TO N. V. BAVDEKAR

POONA,  
November 11, 1945

BHAI BAVDEKARJI,

I have your long letter. I can do nothing in this matter. Now the members of the State [Prajā] Mandals has been released. Consult them.

*Yours,*  
M. K. GANDHI

SHRIN. V. BAVDEKAR  
PHALTON SANSTHAN PRAJA PARISHAD  
PHALTON STATE

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal Papers.

610. LETTER TO LALITA BOSE

POONA,  
November 11, 1945

CHI. LALITA,

If you can't read Hindi, someone will read this out to you. Why should I write in English?

Did you type the letter? What are you doing?

I am glad you sent the Netaji photographs. They are beautiful.

*Blessings from*  
BAPU

SHRILALITA BOSE  
38-2 ELGIN ROAD  
CALCUTTA

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

611. LETTER TO SHRIPATICHARAN SAHU

POONA,  
November 11, 1945

BHAI SHRIPATI BABU,

I have your letter. I don't know how much I shall be able to do

in Bengal. Please keep all the literature ready. I don't believe that there is any grief that cannot be overcome.

*Yours,*  
M. K. GANDHI

SHRI SHRIPATICHARAN SAHU  
C/O CALCUTTA INS. LTD.  
15 CLIVE STREET  
CALCUTTA

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

### *612. LETTER TO BHAGWATICHARAN SHUKLA*

POONA,  
*November 11, 1945*

CHI. BHAGWATI,

Now marriages cannot be performed in the Ashram. I can arrange at some other place in Wardha outside the Ashram. I shall not be able to attend the function. The ceremony will be performed by a Harijan, as was done in the case of Tendulkarji.<sup>1</sup> It will be better if it is done according to the Civil Marriage Act.

*Blessings from*  
BAPU

BHAGWATICHARAN SHUKLA  
"NAGPUR TIMES" OFFICE  
NAGPUR

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

### *613. LETTER TO RAJENDRA PRASAD*

*November 11<sup>2</sup>, 1945*

BHAI RAJEN BABU,

I have your telegram. But how long it took ! Mahendra Gope was hanged yesterday and your telegram has come today. How did

<sup>1</sup> *Vide* also "Letter to Narahari D. Parikh", 2-11-1945. Tendulkar and Indu were married on August 18, 1945.

<sup>2</sup> The source has "10" obviously a slip since Mahendra Gope was hanged on November 10, 1945; *vide* "Telegram to Rajendra Prasad", 11-11-1945

this happen? Did I not give my opinion in the case? It will be good if in this case also you find out the facts as I had asked you to do in the case of Mahendra Chowdhary<sup>1</sup>. Was the case really political?

I want proof.

I hope you are well.

*Blessings from*

BAPU

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

### 614. LETTER TO G. E. B. ABELL

NATURE CURE CLINIC,

6 TODIWALA ROAD, POONA,

*November 12, 1945*

DEAR MR. ABELL,

I have to acknowledge with thanks your letter<sup>2</sup> of 6th instant in reply to mine<sup>3</sup> about certain I. N. A. prisoners. My business was to bring to His Excellency's notice the feeling of the country in the matter, not merely as I read in the public Press.

*Yours sincerely,*

M. K. GANDHI

G.E.B. ABELL, ESQ.

DEPUTY PRIVATE SECRETARY TO THE VICEROY

NEW DELHI

*Gandhiji's Correspondence with the Government, 1944-47, pp. 41-2*

<sup>1</sup> A political prisoner who was sentenced to death on the charge of dacoity with murder and was hanged in Bhagalpur Jail on August 7, 1945; *vide* "Letter to Lord Wavell", 15-7-1945 and "Letter to Lord Wavell", 23-7-1945

<sup>2</sup> It read : "His Excellency has seen your letter to Sir Evan Jenkins of 29th October about the trial of certain members of the I. N. A. He asks me to say that he notes your views, and presumes that they are based on articles appearing in the newspapers, in which the facts are not always correctly stated. His Excellency naturally cannot express an opinion on the merits of cases which are *sub judice*."

<sup>3</sup> *Vide* "Letter to E. M. Jenkins", 29-10-1945

615. LETTER TO G. E. B ABELL

NATURE CURE CLINIC,  
6 TODIWALA ROAD, POONA,  
November 12, 1945

DEAR MR. ABELL,

I have to thank you for your letter of 6th instant in reply to mine<sup>1</sup> of 2nd instant regarding certain Press cuttings to which I had drawn His Excellency's attention.

*Yours sincerely,*  
M. K. GANDHI

*Gandhiji's Correspondence with the Government, 1944-47, p. 43*

616. LETTER TO LORD PETHICK-LAWRENCE

POONA,  
November 12, 1945

DEAR LORD LAWRENCE<sup>2</sup>,

How nice that your wedding day should coincide with my birthday? Thanks for your congratulations.<sup>3</sup> May I reciprocate them? Is not wedding a new birth?

Did I not know you first through Lady Lawrence during those suffragette days?<sup>4</sup> I was then a novice in the art of civil resistance and had friendly differences with the late Mrs. Pankhurst and her daughter but not with your wife and the late Mrs. Despard.<sup>5</sup>

With kind regards to both of you.

*Yours sincerely,*  
M. K. GANDHI

THE RT. HON'BLE LORD PETHICK-LAWRENCE  
11 OLD SQUARE  
LINCOLN'S INN, LONDON W. G. 2

*Gandhiji's Correspondence with the Government, 1944-47, p. 174*

<sup>1</sup> *Vide* "Letter to Sir Evan M. Jenkins", 2-11-1945

<sup>2</sup> Secretary of State for India

<sup>3</sup> In his letter dated October 4, the addressee had said : "I have only just learnt that your birthday coincides with my wedding day ! I hasten to send, rather belatedly, the best wishes of my wife and myself and the hope that in this troubled world we may all contribute to a happier future."

<sup>4</sup> Gandhiji had met Lady Pethick-Lawrence at a suffragette meeting during his visit to England in 1906.

<sup>5</sup> Mrs. Emmeline Pankhurst and her daughter had shown resentment when Gandhiji criticized some of the militant suffragettes. Mrs. Pethick-Lawrence had stood by Gandhiji on that occasion.

617. LETTER TO KISHORELAL G. MASHRUWALA

POONA,  
November 12, 1945

CHI. KISHORELAL,

You are incapable of hurting me. That is the difference between you and me. I seem to have made it my occupation to hurt others. Even that does not pain me. I have placed before you the facts. I am glad that you do not find any disparity in your suggestion and mine. I have had a talk with the Professor also. Do help and remain on the committee on your own condition.

It is not proper that Gomati wants to look after everything even though she has not yet fully recovered.

*Blessings from*  
BAPU

ASHRAM  
SEVAGRAM

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

618. LETTER TO CHHAGANLAL GANDHI

POONA,  
November 12, 1945

CHI. CHHAGANLAL,

Manilal complains that you keep on working even though you are weak. Why are you doing this?

*Blessings from*  
BAPU

SEVAGRAM

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

619. LETTER TO HARIGANESH PHATAK

POONA,  
November 12, 1945

BHAI HARIBABU,

Come today after the prayers at 7.30 if you can. Suggest some other time if this does not suit you.

*Blessings from*  
BAPU

From a photostat of the Hindi: G.N. 6104

620. LETTER TO AMRITLAL V. THAKKAR

POONA,  
November 12, 1945

BAPA,

I have asked Haribhau to come today. I shall settle the matter here. Do not worry. I shall return both the letters after they have been dealt with.

BAPU

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

621. FOREWORD TO “CONSTRUCTIVE PROGRAMME—ITS  
MEANING AND PLACE”

This is a thoroughly revised edition of the *Constructive Programme* which I first wrote in 1941.<sup>1</sup> The items included in it have not been arranged in any order, certainly not in the order of their importance. When the reader discovers that a particular subject though important in itself in terms of independence does not find place in the programme, he should know that the omission is not intentional. He should unhesitatingly add to my list and let me know. My list does not pretend to be exhaustive; it is merely illustrative. The reader will see several new and important additions.

<sup>1</sup> Vide “Constructive Programme” Its Meaning and Place”, 13-12-1941

Readers, whether workers and volunteers or not, should definitely realize that the constructive programme is the truthful and non-violent way of winning *poorna* swaraj. Its wholesale fulfilment is complete independence. Imagine all the forty crores of people busying themselves with the whole of the constructive programme which is designed to build up the nation from the very bottom upward. Can anybody dispute the proposition that it must mean complete independence in every sense of the expression, including the ousting of foreign domination? When the critics laugh at the proposition, what they mean is that forty crores of people will never co-operate in the effort to fulfil the programme. No doubt, there is considerable truth in the scoff. My answer is, it is still worth the attempt. Given an indomitable will on the part of a band of earnest workers, the programme is as workable as any other and more so than most. Anyway, I have no substitute for it, if it is to be based on non-violence.

Civil disobedience, mass or individual, is an aid to constructive effort and is a full substitute for armed revolt. Training is necessary as well for civil disobedience as for armed revolt. Only the ways are different. Action in either case takes place only when occasion demands. Training for military revolt means learning the use of arms ending perhaps in the atomic bomb. For civil disobedience it means the constructive programme.

Therefore, workers will never be on the look-out for civil resistance. They will hold themselves in readiness, if the constructive effort is sought to be defeated. From one or two illustrations it will be seen where it can be and where it cannot be offered. Political pacts we know have been and can be, but personal friendship with individuals cannot be, prevented. Such friendships, selfless and genuine, must be the basis for political pacts. Similarly, centralized khadi can be defeated by the Government, but no power can defeat individual manufacture and use of khadi. The manufacture and use of khadi must not be imposed upon the people, but it must be intelligently and willingly accepted by them as one of the items of the freedom movement. This can be done only from the villages as units. Pioneers even in such programmes can be obstructed. They have had to go through the fire of suffering throughout the world. There is no swaraj without suffering. In violence, truth is the first and greatest sufferer; in non-violence it is ever triumphant. Moreover, men composing the Government are not to be regarded as enemies. To regard them as such will be contrary to the non-violent spirit. Part we must, but as friends.

If this preliminary observation has gone home to the reader, he will find the constructive programme to be full of deep interest. It

should prove as absorbing as politics so called and platform oratory, and certainly more important and useful.

POONA, November 13, 1945

*Constructive Programme: Its Meaning and Place*

622. LETTER TO SIR EVAN M. JENKINS

NATURE CURE CLINIC,  
6 TODIWALA ROAD, POONA,  
November 13, 1945

DEAR SIR EVAN,

I have just seen Reuter's message from London about the threatened arrest of Pandit Jawaharlal Nehru.<sup>1</sup>

I admit that Pandit Nehru's speeches are hot, if the British rulers do not want to part with power and hand over to the people what is theirs. They are not, if the British professions are real. It will be wrong to attribute hatred or malice to him. He undoubtedly speaks strongly against the I. C. S. men. But there he speaks the people's mind. And he is right. The fine doctrine propounded by His Excellency of "Forget and Forgive" can only apply to the excesses of a soldiery in action but surely not to inexcusable butchery, inhumanity, bribery, corruption and the like. If his statements are wrong, they should be tested through an open and impartial tribunal. If the Government's hands are clean they have nothing to fear from publicity.

I will not waste His Excellency's time by arguing about the obvious.<sup>2</sup>

*Yours sincerely,*  
M. K. GANDHI

*Gandhiji's Correspondence with the Government, 1944-47, p. 57*

<sup>1</sup> According to a report Sir Maurice Hallett, Governor of U. P., had sought the Viceroy's permission to arrest Jawaharlal Nehru. The Viceroy declining, he had approached the Secretary of State. The Viceroy's House on April 12 issued a Press Note saying the report was a fabrication. *The Transfer of Power*, Vol. VI, p. 481. It is now known, however, that Wavell considered the speeches being made by Nehru, Patel, Pant and other Congress leaders as incitement to violence and was contemplating "before long .....another violent suppression of Congress". *Wavell—The Viceroy's Journal, passim.*

<sup>2</sup> Writing to Secretary of State Wavell said considering Gandhiji's "present state of health..... it is possible that the letter was written by Patel or Nehru and .merely signed by Gandhi" ! *The Transfer of Power*, Vol. VI, p. 48. In his *Journal*, p. 185, he describes the letter as malevolent.

623. LETTER TO SHARDA G. CHOKHAWALA

POONA,

November 13, 1945

CHI. BABU,

I have your letter. You have not said what your “one last”<sup>1</sup> attempt was. See that it does not become too late for improvement.

I know that Chokhawala is busy. I do not expect from him the courtesy of a latter, because it is wrong to cherish any hope at all.

Why does Shakaribehn get migraine?

*Blessings to all of you from*

BAPU

From the Gujarati original: C.W. 10063. Courtesy: Sharda G. Chokha- wala

624. LETTER TO JIVANJI D. DESAI

POONA,

November 13, 1945

CHI. JIVANJI,

I have your letter.

I have been working since the last eight days on the booklet regarding constructive work. That is to say, I have been giving it every minute that I can spare from time to time. I finished it two days ago, but I made so many revisions that I intend to get some portions rewritten. So that has taken another two days and is likely to take two more days still. To that extent the pamphlet will become new and perfect. I could have polished it still further. But is not greed a hill that lives and grows? It is not inert. Do not believe all that has appeared in the newspapers regarding Sardar’s biography. I have not seen the report. When I heard about the plan for presenting a book of tributes to Sardar, as promised, I put an end to it and suggested that an authentic biography be written instead. There would be no question of presenting it to him. I therefore refused to give a message when they approached me and thus stopped the plan for tributes. It was Munshi<sup>2</sup>

<sup>1</sup> *Vide* “Letter to Sharda G. Chokhawala”, 6-11-1945

<sup>2</sup> K. M. Munshi

who took the lead and I, therefore, suggested that if he took up the work he would be able to do full justice to it. I have not inquired what happened or is happening after that. I do not know whether you are writing the biography or getting it written. You may ask Munshiji direct. The work is entrusted to Patil and Tendulkar. The letter is to work as Munshi's assistant. If, therefore, Munshi has agreed, you should put together all the material you get and send it to Munshiji. If he is not going to do the work, ask me again. I had also suggested that the date for publication of the book should be announced right now and we should adhere to it.

You may take it that as regards the journals<sup>1</sup> I am ready. I do not now, though, how far I shall be able to cope with the work. But I think I must do it if the publication can be resumed without difficulty. You need not flatter anybody. Mavalankar or you may meet the Magistrate officially and ask him. If he agrees, take out a licence. We should give no binding, orally or in writing. Only if the Government also wants the publication of the journals to be resumed may we bring them out. It would be intolerable if they were to demand a security as soon as an article appeared. If they are interested in the publications being resumed, they will have to give us the required paper. After all, how much would we need? There is no question of advertisements. We shall have to print a large number of copies. We must print at many as there is a demand for. I expect that we shall have to print at least as many as we used to do. Give me full details. And give me reasonable time for the first issue. You may, thus, assume that I shall be ready even if I am touring at the time.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 9957. Also C.W. 6931. Courtesy: Jivanji D. Desai

<sup>1</sup> *Harijan* and allied publications

625. *LETTER TO JUGATRAM DAVE*

*November 13, 1945*

CHI. JUGATRAM,

I have your letter. Of course you have my blessings, but blessings are creepers that can climb only on hedges and tree-trunks. This means that they are only a kind of indication. So if your trunk is strong my blessings would climb up like a creeper. Here trunk means wisdom or keenness of thought.

It is good you have sent for Vaikunthbhai.<sup>1</sup>

*Blessings from*

BAPU

JUGATRAM DAVE

SWARAJ ASHRAM

VEDCHHI, P. O. VALOD

DISTRICT SURAT

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

626. *LETTER TO JAWAHARLAL NEHRU*

POONA,

*November 13, 1945*

CHI. JAWAHARLAL,

I was very happy with our talks yesterday. We would not have discussed more yesterday and it is my view that we shall not be able to finish our work at a single sitting. We must meet from time to time. I am so made that if I had the strength to travel about, I would seek you out, stay with you for a day or two, have some talk and then leave. Though I am not in a position to do that now, you may know I have done such things before. I want that people should know us as we know each other. If in the end we find that our paths are different, then so be it. Our hearts will still remain one, for they are one. The talks we had yesterday have given me the impression that there is not much difference in our outlook or the way we understand things. I went to

<sup>1</sup> Vaikunthlal L. Mehta

tell you how I have understood you. If there is any difference you will let me know.

(1) The crucial question according to you, is how to ensure man's mental, economic, political and moral development. That is my position too.

(2) And in doing so every individual should have equal right and opportunity.

(3) From this point of view there should be equality between villages and cities. And therefore their food and drink, their way of life, their dress and their habits should be the same. If such a condition is to be brought about people should produce their own cloth and food and build their own houses. So also they should produce their own water and electricity.

(4) Man is not born to live in the jungle; he is born to live in society. If we are to make sure that one person does not ride on another's back, the unit should be an ideal village or a social group which will be self-sufficient, but the members of which will be interdependent. This conception will bring about a change in human relationship all over the world.

If I have understood you correctly up to here, I shall take up the second part. I have had Rajkumari translate the letter which I wrote to you earlier. I am getting this also translated and will send the translation along with this.<sup>1</sup> I serve two purposes by getting the letters translated. First I can explain to you more clearly in English what I want to say and secondly I shall be able to know better whether I have understood you fully or not.

Blessings to Indu.

*Blessings from*

BAPU

From the Hindi original: Gandhi-Nehru Papers. Courtesy: Nehru Memorial Museum and Library

### 627. LETTER TO R. V. GOGATE

*November 13, 1945*

BHAI GOGATE

You have frankly expressed your views. I like that. I told you I

<sup>1</sup> Amrit Kaur's translation of this is published in *A Bunch of Old Letters*.

would answer your two questions. First, I am not impressed by the American system. I have regard for their enthusiasm and courage but at present we cannot proceed on those lines, nor do I wish to do so. That is why I do not like your new village scheme. My advice is that if you have the time, go and see our villages and do what you can. Go and see what my associates, the Kumarappa brothers and the other three are doing.

I have always liked to keep good relations with America but I have never liked having an agency there, nor do I like it now. This is more or less a matter of self-satisfaction if not self-deception. If we build up strength in India itself, it is bound to have its impact. The British Government spends lakhs of rupees on spreading falsehood. Must we imitate their ways to spread truth? I know the clergy in America do such things. I also know that there is, as there should be, a lot of difference between propagating truth and propagating untruth. What more shall I say?

PROF. R. V. GOGATE

U. N. R. R. A.

IMPERIAL HOTEL, NEW DELHI

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

### 628. LETTER TO BHULABHAI J. DESAI

*November 14, 1945*

BHAI BHULABHAI,

Jawaharlal told me that he had had a talk with Bakshi Tekchand regarding Jallianwala Bagh. He thinks it would be good if the two of you could get together and complete the work of the Trust Deed.<sup>1</sup> Bakshi Tekchand is prepared to look after everything in the Punjab. Discuss this with him and do what is necessary.

I had your wire but your letter has not yet come.

*Blessings from*

BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> *Vide* also "Letter to Bakshi Tekchand", 14-11-1945

629. *LETTER TO KRISHNAVARMA*

*November 14, 1945*

BHAI KRISHNAVARMA,

Naturopathy or any other work is never stalled for lack of funds. But it certainly is stalled if it lacks purity and sincere workers. The figures you have quoted must remain on paper only. If the thing had been all that easy in practice, we would have progressed a great deal by now. We have to sweat to increase 4 to 20; increasing 20 to 100 or 100 to 500 is just a dream. But it does not matter. Man can only make an effort. There is no need for you to come here. I am fully booked. I shall be in Bombay on the 20th. You can drop in there. I shall leave for Wardha the same day.

*Blessings from*  
BAPU

DR. KRISHNAVARMA  
NATURE CURE CLINIC  
MALAD  
BOMBAY

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

630. *LETTER TO RADHA GANDHI*

*November 14, 1945*

CHI. RADHA,

I have your postcard. You are quite modest. Can we say that now you have settled down in Rajkot?

Manilal and Sushila are at Akola. Their son Arun is with me. I shall send your postcard to Manilal.

I hope all of you are all right. You must do some work of service.

*Blessings from*  
BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

## 631. LETTER TO DINSHAW K. MEHTA

POONA,  
November 14, 1945

CHI. DINSHAW,

My cogitations go on. The institution should close down on December 31. From January 1, it should become an institution for the poor and cease to be one for the rich. You have so far insisted that the poor should be taken only after the rich have been accommodated but those who are really poor can hardly reach you and if anyone reaches you, they will have to pay the rates the rich pay, which will completely ruin them. From the 1st January let the rich come after the poor are accommodated but only if they can live as the poor. The institution should have more cleanliness than it has today. Money is not necessary for maintaining cleanliness, but it requires care, love, truth and knowledge. So it is better that cleaning work is started from today, but I am afraid it is not possible because no one listens to the others and everyone is his own master. If anyone takes interest in work, it is only to please you. Therefore there can be improvement only if someone from among the people I mentioned above starts working from today. If this thing does not appeal to you, both of us will have to repent ultimately because I believe that cleanliness is a part of God. I would amend the saying “cleanliness is next to godliness” and say “cleanliness is godliness”. But only if cleanliness is both internal and external can we call it an attribute of God.

A sign-board should be hung here from January 1. It should be written in Marathi, Devanagari, Urdu and English. I have not in my mind formed a precise idea but it would be somewhat as follows. “The poor are given nature-cure treatment here”. The name Healthatorium should be removed. There is no need for any name. It does not befit a poor institution. In fact it does not befit any. The English would consider it “vulgar”.

We should not use foreign things whether they are patent or not. The poor cannot afford a bottle of *Isapgol* packed in England, Robinson Barley, Quaker Oats, Sanatogen, Horlicks, malted milk or Merck’s Glucose. We, from here, cannot teach the people to take these things—it is immaterial who is here—whether Sardar, some Raja or I.

We must make Sanatogen here. Things similar to Horlicks and malted milk should be made here and also something like glucose should be available.

The kitchen can no longer function on the lines it has been doing so far. Today you have the means to feed even a king. But those means must be given up tomorrow. The liberality with which fruit and other things are used here hurts me much. It ought to be changed. Can't we manage with jaggery and lemon?

You must develop the habit of writing. Let your Gujarati be faulty, it can be expressed in good language. Little booklets should be brought out from here. You will have to pay a lot of attention to all these things. I do not know how you will be able to do that while earning 4-5 thousand rupees a month. But bear in mind that if you cannot do it the University will remain merely a dream. I have a capacity for boundless work and also for planning. But I do not have a magic wand by waving which I can create a university. Further, I do not have the knowledge required for that. Therefore I am helpless. If I was not helpless I would have started a nature cure clinic of my own, and would have carried on all my activities from there. But God did not grant me that. Although I was, and still am, very enthusiastic, which is why I am clinging on to you, you are a big man and you have allowed your knowledge to stagnate. That is a big stumbling-block in your way. Your dream will be realized only if you can get over it. If your heart bids you that it is not possible, then leave me even now. I shall not feel bad. Sardar is worried how I am going to cope with the work. His worry is meaningless because no one compels me. God impels me to do the work. If He wants to stop the work He will do so. But you seem to have faith in me, so I must warn you about my helplessness. And I must let you know the limitations and faults I find in you. More when something strikes me.

*Blessings from*

BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 632. LETTER TO BAKSHI TEKCHAND

*November 14, 1945*

BHAI BAKSHI TEKCHAND,

Pandit Jawaharlal was here for a day. He told me that you were prepared to make a Trust Deed about Jallianwala Bagh and also look after it. Before 1942 Bhulabhai was assigned the task of the Trust Deed but some obstacles kept delaying it. Then war broke out and the work of the Trust Deed was left in the air. I shall be glad if you discuss this with Bhulabhai and complete the work of the Trust Deed.<sup>1</sup>

Mukerji, who has been the secretary of the Jallianwala Bagh committee for years, will see you. It will be some time before he reaches there.

I am happy that you have once again taken up public work.

*Yours,*

M. K. GANDHI

SIR BAKSHI TEKCHAND

LAHORE

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

### 633. LETTER TO DHARMADEV SHASTRI

*November 14, 1945*

BHAI DHARMADEV SHASTRI,

I have your letter. Bapa has also written about you. Did I tell you that I would get you some monetary help from Bapa? I don't remember anything about it. My memory has become hopeless. If I say something and it is of some use you must get it in writing from me.<sup>2</sup> Moreover, Bapa further writes and says that owing to the cold weather the hospital may have to be shifted to some other place or the whole work may have to be stopped. Is it advisable to do anything in these circumstances? What is to be done if you cannot get local people

<sup>1</sup> *Vide* "Letter to Bhulabhai J. Desai", 14-11-1945

<sup>2</sup> *Vide* "Letter to Amritlal V. Thakkar", 11-11-1945

to do and continue the work? All this seems difficult. Write everything in brief.

*Blessings from*  
BAPU

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

*634. TELEGRAM TO ABDUL GHAFAR KHAN*

POONA,  
*November 15, 1945*

BADSHA [H] KHAN  
CHARSADDA

DID YOU RECEIVE LETTER SAYING LADY DOCTOR READY?  
WIRE IF YOU WANT HER NOW.

GANDHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

*635. LETTER TO MANGALDAS PAKVASA*

*November 15, 1945*

BHAI MANGALDAS,

I have your letter. I see you are working at great speed. I on my part am doing what I can from here.

I have gone through Motilal's and your opinion. I agree with it. But there is one thing neither of you appear to have considered. The words are: "one should not refuse to sell [khadi] which is worth buying". Now the question is which khadi should be considered "worth buying". One might say that the khadi which had been produced according to the conditions laid down by me was "worth buying". Isn't that so? Why can't I say that I will sell my khadi only to the person who pays me the highest price for it? This gives rise to many more questions but I do not wish to discuss them. They are irrelevant at the moment. But I have been forced to write this because it is not irrelevant to point out the snag which I notice and which prevents me from publishing your views. So if it can be put right, I would of course like to get it done, so that it can be published. But if there is something wrong in my way of thinking, I should not proceed with it for the moment.

I hope to reach there by the morning train on the 19th. Sardar and others will be with me. I shall leave for Wardha on the 20th evening.

Now about Munshi. I did not like the article<sup>1</sup> you showed me which appeared in the *Chronicle*. I found malice in it. Munshi had come here on business of his own. I asked him about it. He showed me the mistakes in the article and there were other defects also. Even if Jawaharlal had sent a message<sup>2</sup>, Munshi did not get it. Afterwards Jawaharlal also came and when I asked him he said that he did not have the slightest recollection of having sent a message. He might have told somebody to send one but it was of no value. The gist of this is that there is very little truth in newspapers and they are full of falsehood. If a man acts believing in their veracity he must lose. I certainly do not wish to see you lose.

*Blessings from*  
BAPU

MANGALDAS PAKVASA  
29 DOONGERSI ROAD  
MALABAR HILL  
BOMBAY

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 636. A LETTER

*November 15, 1945*

BHAI,

I have carefully gone through your letter. I like it because you have taken pains to clear your mind. I have come to the conclusion that under the circumstances you should not start work in my absence. Since you have ordered goods to the value of a thousand rupees, you should first dispose of them and then wash your hands of the ointment business. Then when I come that way again I shall, if you are ready, have you start your work under my supervision. If at the time you are not prepared for it I shall not hold you responsible.

*Blessings from*  
BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> *Vide* also "Letter to K. M. Munshi", 2-11-1945

<sup>2</sup> For the Hindi Sahitya Sammelan

637. LETTER TO MADAN MOHAN MALAVIYA

November 15, 1945

BHAI SAHEB,

Mukerji will tell you what I have done here. I have noted down all that has happened. Hear him if you have the time and are well enough, otherwise just sign the cheque<sup>1</sup> and send him away.

What is there to write to you. You are always in my mind.

*Your younger brother*

M. K. GANDHI

PANDIT MALAVIYAJI

BANARAS UNIVERSITY

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

638. LETTER TO AMMU SWAMINATHAN

November 15, 1945

DEAR SISTER,

I have your letter. I take no interest and no part in elections. Please, therefore, keep me out of it.

Write to me in the national language or in your mother tongue Tamil.<sup>2</sup> Keep English for English people. At least make a beginning.

*Blessings from*

BAPU

SHRI AMMU SWAMINATHAN

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> For the Trust Deed of Jallianwala Bagh

<sup>2</sup> The addressee's mother tongue was, however, Malayalam; her husband's was Tamil.

### 639. LETTER TO V. V. DASTANE

November 15, 1945

BHAI DASTANE,

What can poor Akka<sup>1</sup> or Vatsala<sup>2</sup> tell you? All your daughters are good and wish to give you the minimum trouble. At the same time they want to take the minimum obligation from others. But I know the way they depend on you unknowingly. Of course I don't blame anyone. Our circumstances often are such that we cannot get out of them. That is why I advise you that you should take up *grihashthashrama*<sup>3</sup> and the more you purify it and remain pure yourself the better will you serve the country. Today we are all intoxicated. Intoxication is not always due to liquor, *ganja* or opium. I have seen that being intoxicated with vanity or the craze for swaraj is at times worse than the intoxication of liquor. To know our *swadharma* and to be engrossed in it is our supreme dharma. That is why, let me add, I can only discuss things with you but I cannot think as you do. Do take as much as you can digest from what I say and go ahead.

I would suggest you have a talk with the members of the Working Committee. I cannot go very far. My position is like that of a 'tenant at will'<sup>4</sup>. The difference is great. I am what I am without any conscious effort on my part, and the poor tenant at will desires to stay for ever. I came across a *sloka* by Bhartrihari, "In fact one who is attached to sense-objects and one who is free from them are both in the same position. The latter voluntarily gives up sense-objects and enjoys bliss, while the self-indulgent one too has to give up his sensual pleasures every now and then and earns only misery." Bhartrihari has crammed a great deal of wisdom into this. Let us all drink that nectar and attain bliss.

I have communicated to Kripalaniji some of my ideas about the

<sup>1</sup> Addressee's daughters

<sup>2</sup> *ibid*

<sup>3</sup> Householder's estate

<sup>4</sup> Gandhiji uses the English expression.

elections. I am discussing things with Shankarraoji. Now it is time for me to go for my walk. I shall take a stroll with him and shall tell him what I think about the elections.

*Blessings from*  
BAPU

SHRI VASUDEV DASTANE

VAKIL SAHEB

BHUSAWAL

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

### *640. SPEECH AT KHADAKVASALA<sup>1</sup>*

*November 15, 1945*

In a short speech Gandhiji stated that he had nothing new to say. He was getting old and had decided to conserve his energy by observing silence. He appreciated the effort of serving villagers through the health centre and of spreading knowledge of child nursing. He remarked that there was ample scope for such work in the seven lakhs of villages of India.<sup>2</sup> Gandhiji said:

To provide facilities for a safe delivery to a few women is a poor consolation. Your success will be measured by the education you can give to the people around in maternity.

*The Hindustan Times*, 16-11-1945; and *Mahatma*, Vol. 7, p. 19

### *641. LETTER TO KANTILAL GANDHI*

POONA,

*November 16, 1945*

CHI. KANTI,

I have your letter. You have well described your difficulties. You are gaining plenty of experience also. Learn to cultivate sweetness even from it. Many people get embittered by bitter

<sup>1</sup> Gandhiji, accompanied by Vallabhbhai Patel and Shankarrao Deo, visited the village at the foot of Sinhgad Fort and opened a road prepared by the villagers. He also visited the Health and Maternity Department conducted by the Poona Rotary Club.

<sup>2</sup> What follows is reproduced from *Mahatma*.

experiences and feel frustrated because of repeated disappointments. If you do so, then your study of the *Gita* will have been in vain. We have to make our path through the Brahmin-non-Brahmin, Hindu-Muslim, and inter-provincial differences and march ahead with our work.

Shanti<sup>1</sup> will have recovered by now. Bal<sup>2</sup> has obtained the highest degree in engineering and has become a Ph. D. He was here for four or five days. he has gone with Kakasaheb to Kashi. He does not seem to have given up everything that he had learnt in the Ashram. He is still unaffected in his speech. He participated fully in the prayers here. He sang *bhajans* for our benefit with great enthusiasm. More when I have the time.

I hope Suru<sup>3</sup> is well.

*Blessings from*

BAPU

From a photostat of the Gujarati: C.W. 7379. Courtesy: Kantilal Gandhi

## 642. LETTER TO LILAVATI ASAR

*November 16, 1945*

CHI. LILAVATI,

I have your postcard. You must give up the craving for letters in my handwriting. I am dictating this lying down in the evening after the prayers. Sometimes two line suffice, but at times I have to write at length. You had better leave it to me when I should write myself or when and to whom I should dictate.

Now that you have started the exercise<sup>4</sup> do not give it up. You can go up to 108 *namaskars*. Many *asanas* can be performed while doing *suryanamaskar*. It is largely for you to see which ones will suit you best. Consider also whether you should go up to 108 *namaskars*. There is no point in losing weight by starving. One has to reduce weight if one has put on any because of some disease, but that too not by starving oneself. If even with regular exercise and balanced diet

<sup>1</sup> Addressee's son

<sup>2</sup> Bal Kalelkar

<sup>3</sup> Addressee's wife Saraswati

<sup>4</sup> *Vide* "Letter to Lilavati Asar", 8-11-1945

you put on weight, let it be so. You need not worry about it in the least.

You have used the word ‘stunt’ in a wrong context. You can translate it as *dhatng* in Gujarati. The changes in diet or other methods adopted for reducing weight cannot be called stunt. Those who digest what they have studied keep on pursuing the study in order to acquire more knowledge without even thinking about the examination results. While studying they build up their bodies as best they can because keeping the body healthy, strong and lustrous is also a part of learning. I give you full encouragement to study what you have undertaken not for the sake of getting a degree but for the knowledge that you will acquire while studying for it. Since you have already studied Gray<sup>1</sup> once, it should be a mere child’s play to go through it a second time. The oftener you read it, the more knowledge you will gain.

It will be good if you give up the habit of walking about as you read. It spoils the eyesight and sometimes the thoughts also wander. While walking one can think over and digest what one has read or think of the work one has done during the day, and so on. But the eyes have to look around and take note of the surroundings and watch out for any obstruction in one’s way. One cannot walk with eyes closed but a person like me who walks with the support of others enjoys the pleasure of doing so. But that is not for you.

Stick to your decision not to attend Lakshmidas’s wedding.

I have signed at two places. That shows how bad my memory is.

*Blessings from*

BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Henry Gray’s *Anatomy of the Human Body*

643. LETTER TO ATULANAND CHAKRAVARTY

POONA,  
November 16, 1945

BHAI ATULANAND,

I have your postcard. I have sent the thing on to a historian who has also made a serious study of the Hindu-Muslim question. I am awaiting his reply. A leading Congressman told me that it would not do any good to write anything like this in the name of the Congress because the atmosphere was such that people had shut their ears to objectively expressed views of others and such being the case anything said was bound to be misunderstood. Therefore, I am not keen to have this published. Seeing the atmosphere that prevails I myself hold a similar view. But lest I do injustice to your endeavour I have sent it to a historian for his opinion. This much I can say that it will not be possible to have it published as quickly as you want. Let us see what comes of it and what I finally decide.

My visit to Bengal will not be long in coming now. I hope to reach there on December 1st. Do meet me there. Let me, however, tell you that the final decision lies not with those with an English education but with the millions of people who know their mother tongue or the national language. Therefore, write the original in your mother tongue, Bengali; and for other provinces in the national language in both the scripts. If you agree with what I say, start reading and writing the national language in both the scripts. Would Rabi Babu's writings and poetry have had any impact on Bengali if he had written in English?

*Yours sincerely,*  
M. K. GANDHI

From a photostat of the Hindi: 1486. Courtesy: A. K. Sen

644. LETTER TO KRISHNACHANDRA

POONA,  
November 16, 1945

CHI. KRISHNACHANDRA,

Let us assimilate *Gitai*<sup>1</sup>. Only after everybody is able to sing *Gitai* in harmony, understanding its meaning, can we think of *Auz Billa*<sup>2</sup> and other things. In that case we shall have to do the same about Zend [Avesta]. It is better to master in one thing before taking up another.

It seems proper to keep the same time for prayer everywhere.

*Blessings from*  
BAPU

From a photostat of the Hindi: G.N. 4536

645. LETTER TO LILA JOG

November 16, 1945

DEAR SISTER,

Thanks for acknowledging receipt of the cheque for Rs. 375.

Don't you have the slightest knowledge of the national language? If you don't, at least you must be knowing your mother tongue. Women who volunteer to work among village women can scarcely expect to do their work through English. I am of course a villager. Why do you write to me in English?

*Yours,*  
M. K. GANDHI

SHRI LILA JOG  
30 SHIVAJI PARK  
DADAR, BOMBAY 28

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Translation of the *Bhagavad Gita* in Marathi by Vinoba Bhave

<sup>2</sup> The verse from the Koran included in the Ashram prayer

646. LETTER TO N. VYASATIRTH

November 16, 1945

BHAI VYASATIRTH,

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

*Blessings from*

BAPU

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

647. LETTER TO AVANTIKABAI GOKHALE

November 17, 1945

DEAR SISTER,

I can see your love in everything you do, but you must temper your love with reason. Yesterday I could not go where I intended to go, could not do what I intended to do. I only watched the *tamasha*<sup>1</sup>. Such things give me a fright. I am also past the age when they could interest me. I had intended to inspect all the living quarters and latrines in the sanatorium and to offer suggestions. I had intended to talk to the doctors and joke with the patients. I have to say none of this was done. I had especially brought along Nargisbehn. She could not see anything. I would not take her to watch a *tamasha* at any time. Impelled by your love I spared three hours out of a busy schedule. These days it is not an easy thing for me to spare three hours. They are not mine, they belong to the people. And you should not be instrumental in my wasting even a minute. Now do this much. I want

<sup>1</sup> Traditional musical folk-play of Maharashtra

the estimate of expense incurred on a single hut and also how much out of it was spent on the septic tank. If you can easily procure a plan of the hut and the septic tank, I would like to have it. The septic tank is a good device. There was some rank grass around and it seems valuable water, containing manure, flowing from the tank is going waste. Something had better be done about it. What things do they make at the glass factory?

*Blessings from*  
BAPU

AVANTIKABAI GOKHALE  
TALEGAON

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

#### 648. LETTER TO HARBAHI TRIVEDI

*November 17, 1945*

BHAI HARBHAI,

What are you doing these days? I have no idea at all of your mental state but Chi. Chandu has woken up. She also has written after a long time and that too about you. I am sending a copy of her letter. I want you to send the reply to me.

*Blessings from*  
BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

#### 649. LETTER TO SUMITRA GANDHI

*November 17, 1945*

CHI. SUMI,

I have your letter. The less you adorn the letters, the better they look. I realize more and more each day that handwriting can be made into an art. What sort of animal is this “study”<sup>1</sup>? I hope the water shortage is over.

<sup>1</sup> Gandhiji uses the English word.

We shall all leave here on the 19th and reach Sevagram on the 21st.

*Blessings from*  
BAPU

SUMITRA GANDHI  
PILANI

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

*650. LETTER TO V. L. MEHTA*

*November 17, 1945*

BHAI VAIKUNTH,

Your letter contains what one would expect it to contain. My advice is that you should write to Bhai Kumarappa and Satis Babu to send their views. Also mention that this is on my suggestion. I shall form my opinion after that. There is plenty of time, so there is nothing to worry about. Since you will be following my suggestion, I shall have very little to do or to remember and shall be able to give my opinion immediately.

I hope you are all right. Do drop in if you feel like it on the 20th. I, however, see no need for it.

*Blessings from*  
BAPU

VAIKUNTH L. MEHTA  
P. O. BOX 472  
BOMBAY

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

*651. LETTER TO T. S. AVINASHLINGAM*

*November 17, 1945*

BHAI AVINASHLINGAM,

If the chairman of a committee sends blessings for some work of his own committee, does it not amount to his blessing himself? Is it proper? At any rate you should spare me.

*Yours,*  
M. K. GANDHI

SHRIT.S. AVINASHLINGAM  
KASTURBA GANDHI NATIONAL MEMORIAL FUND COMMITTEE  
P. O. SHRI RAMAKRISHNA VIDYALAYAM  
COIMBATORE DISTRICT

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

652. *LETTERS TO INAYATULLA KHAN*

*November 17, 1945*

ALLAMA SAHEB,

I got your letter and two Khaksar officials also came and saw me. I was very happy. I shall reach Bombay on the 19th but that will be my silence day. The silence will end at about 7.30 p.m. At that time I have a meeting with a few Hindustani teachers. On the 20th we have to catch a train for Wardha but still I have the Khaksar officials that you may come at 3 p.m. I shall wait for you then. If you want any change in the time, please send a message to me at the Birla House.

*Yours,*

M. K. GANDHI

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

653. *LETTER TO C. RAJAGOPALACHARI*

POONA,

*November 18, 1945*

MY DEAR C. R.,

Your good letter. Subbaroyan talked to me for a few minutes. He is anxious about you. In a democratic organization and especially one in which violence is eschewed, things will happen as they do. But they must come right in the end. Nobody going there is likely to help. "Experience teaches." There is much that is going astray. But I don't worry and work away in faith.

We are off tomorrow morning. I leave Bombay on 20th, leaving Sevagram on 30th November.

Love.

BAPU

From a photostat: G.N. 2113

654. LETTER TO JIVANJI D. DESAI

POONA,  
November 18, 1945

CHI. JIVANJI,

Please read the enclosed letter and return it to me with your opinion on what should be done. They have sent the money as royalty on the sales of the translation, but since we are not entitled to it I feel tempted to utilize it for the many other activities under my charge instead of crediting it to the Navajivan account. But then I also feel that I had better send it to you. I am, therefore, sending the cheque herewith. If, now, you yourself feel that the money should not be credited to the Navajivan account, then, and only then, return it to me. At present I am spending money as it comes from different accounts. I do not see any of these to be specially in need of this money. Hence both of us can consider the matter objectively.

I sent you yesterday the pamphlet on constructive programme after revising it with great labour. Inadvertently, it was posted as unregistered packet. I shall, therefore, feel worried till I get an acknowledgment from you. For I have kept no copy of it. But I derive what comfort I can from the story of Newton who, after being slightly upset when the manuscript on which he had been working for many years was destroyed in a fire by somebody, proceeded to write it all over again. And with this thought I keep patience. I hope it will not be lost on the way. But if it is, I will revise another copy. It will mean loss of some time, of course. If, therefore, you receive it safely, spend money on a wire, but if you don't get it send another copy with your suggestions so that I may start work on it immediately.

Enclosures:

1 cheque and 1 letter

From a photostat of the Gujarati: G.N. 9958. Also C.W. 6932. Courtesy:  
Jivanji D. Desai

655. LETTER TO MADHAVDAS G. KAPADIA

POONA,  
November 18, 1945

CHI. MADHAVDAS,

I have read the whole of your letter, I also understand what you say. Is it necessary to enter into any discussion about it? "As ye sow, so shall ye reap" is a law without exception. Nobody can alter it. So we must think only about ourselves. "All relations of a man are selfish in their love." You have found in Kunvarji a true relation.<sup>1</sup> Blossom under the shade of that *Kalpataru*<sup>2</sup> and do what you said in your letter to me. I shall then be perfectly happy.

I shall reach Bombay on the 19th noon. I shall be observing silence the whole day. Till two o'clock I shall be busy with the needs of the body. Any time after that you and Kunvarji or others may come if you wish and tell me whatever you wish to in two or three minutes. Otherwise there is no need for you or anybody else to come.

Pretend that I had not come at all.

*Blessings from*  
BAPU

SHRI MADHAVDAS  
C/O SHRI KUNVARJI MEHTA  
GANGA SADAN, MARWA ROAD  
MALAD

From a photostat of the Gujarati: G.N. 2728

656. LETTER TO JATINDRA DAS

POONA,  
November 18, 1945

CHI. PARAM OR JATINDRA DAS,

I wanted to write to you yesterday, but could not find the time.

<sup>1</sup> *Vide* also "Letter to Brijkrishna Chandiwala", 6-11-1945

<sup>2</sup> Mythical tree that yields all one's wishes

And today I have your letter. Even now I cannot write at length. You are doing good work. If you try to come over in a hurry, all your efforts will be wasted.

*Blessings from*  
BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 657. LETTER TO PYARELAL

POONA,  
*November 18, 1945*

CHI. PYARELAL,

I thought I did not have to give you any reply. But that is all right. I am replying now.

1. I regard Prakash as my daughter. There was no idea of pleasing anybody in allowing her to touch me. I decided that she should remain with me while I stayed in Calcutta and then should accompany me to Santiniketan, nowhere else. I still think the same today. Let her come to Calcutta. Then we shall see what happens.

2. I shall arrange Rs. 25/- a month to be sent to you if you so wish.

3. I do not see any need for Sushila to write to Manu. However, if Sushila herself feels that she should send the letter, or another letter, she is free to do so. I am firmly of opinion that it is in her interest and in the interest of everyone that among the three of us only I should correspond with her. I do not think it is necessary to send either of the books to Manu now. But I shall let her know that you have given me the books to be sent to her. I shall do as she desires. That would be best. I feel that it would be somewhat rude to send her the books just like that.

Now that I am writing, let me state that I had understood your wish that I should not use for you terms like 'poet' and so on. You did not know the full context. Still, I shall be as cautious as I can be. But habits die hard !

*Blessings from*  
BAPU

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

658. LETTER TO G. D. BIRLA

POONA,  
November, 18, 1945

CHI. GHANSHYAMDAS,

I have no doubt that you have done everything possible with regard to the land at Nasik. Dinshaw is an eccentric man but he is very good, generous and simple-hearted. In the matter of nature cure he is the only man on whom my eyes are fixed. I shall go on encouraging him in his virtues and, if I can do so, it will be of much help to the patients. Therefore, when I saw that he was himself not keen on going to Nasik, I dropped the matter. With that I also decided to begin the new term of the institution from here and run it for the poor. So far only the rich have come and the poor have remained behind. But now the rich who wish to be admitted here will have to come after the poor. The rich will get the same facilities as the poor. At the same time it is certain that an attempt will be made to observe the rules of cleanliness as meticulously as possible. No doubt it is a difficult task. I should not cultivate such an interest in my declining years. But what lay dormant for years has awakened without any effort on my part. How can I resist it? God's will alone will prevail. For the time being the institution of which you too are a trustee has been closed. If it is to come into existence out of the activities here, it will. Whatever happens will be proper from all points of view. I shall write to you if I have to go to Nasik or need money to carry on this institution. At present I am just watching. There is some money lying with me. I shall manage with it. Since it is the condition of this trust that the management will not be left in Dinshaw's hands, you may as well say that the responsibility will mine.

I have read Shivnath Singh's letter you sent me. It did not make a favourable impression on me. He has written at great length<sup>1</sup>. I am writing a brief note to him.

*Blessings from*  
BAPU

From the Hindi original: C.W. 8075. Courtesy: G. D. Birla

<sup>1</sup>The letter dealt with nature cure treatment. The addressee had suggested that Gandhiji might call the writer if he liked the letter.

659. *LEETER TO VANAMALA N. PARIKH*

POONA,  
*November 19, 1945*

CHI. VANUDI,

Avarice is the roof of all evil. Why are you so stingy? Even at the cost of your life, introduce here and get others to adopt Mani's cleanliness and neatness. But all this with love. I shall then be assured that you will make the man you marry happy, you yourself will be happy and will serve the country.

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 5795. Also C.W. 3018. Courtesy: Vanamala M. Desai

660. *LETTER TO G. N. KANITKAR*

POONA,  
*November 19, 1945*

BHAI BALUKAKA,

I have received your offering. Observe silence and carry on your work with a sense of detachment.

*Blessings from*  
BAPU

From a photostat of the Hindi: C.W. 976. Courtesy: G. N. Kanitkar

661. *LETTER TO DUNCAN GREENLEES*

ON THE WAY TO SEVAGRAM,  
*November 19, 1945*

MY DEAR DUNCAN,

Your letter. I do hope that I shall be in Madras and that we shall meet. No time for more.

Love.

BAPU

PROF. DUNCAN GREENLEES  
BHIMILIPATAM  
ANDHRA

From a copy: Pyarelal papers. Courtesy: Pyarelal

662. LETTER TO KHURSHED NAOROJI

ON THE WAY TO SEVAGRAM,  
November 19, 1945

DEAR SISTER<sup>1</sup>,

Those who make mistakes with individuals cannot make much success with causes; for the latter are never apart from individuals. What you want to say is that individuals are not to be thought of apart from the causes they may represent or may be induced to represent. But this is all nonsense. Let the God of Truth alone guide us.

BAPU

[PS.]

I have no merchant princes. You are at the Conference; send details to Kasturba Fund Secretary<sup>2</sup>.

SHRI KHURSHEDBEHN NAOROJI  
82 DARYAGANJ, DELHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

663. LETTER TO ANNE MASCARENE

ON THE WAY TO SEVAGRAM,  
November 19, 1945

DEAR SISTER,

I have your letter. What I want to say is that Marybehn should not have come out in public. Now it is done. I have to go to Bengal and Madras. I do not know when I shall settle down at Sevagram.

*Blessings from*  
BAPU

SHRI MASCARENE  
THE STATE CONGRESS  
TRIVANDRUM  
TRAVANCORE

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> The superscription is in Gujarati.

<sup>2</sup> Amritlal V. Thakkar

664. LETTER TO N. G. RANGA

ON THE WAY TO SEVAGRAM,  
*November 19, 1945*

BHAI RANGA,

I have your letter. Follow the dictates of your heart. No matter what I say, if you have doubts you must pause. I know that your first duty is to strengthen the peasant organization in Andhra so that it becomes a model for the whole world. It is difficult for me to go there.

*Blessings from*  
BAPU

PROF. RANGA  
NIDUBROLU  
ANDHRA

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

665. LETTER TO R. ACHUTHAN

ON THE WAY TO SEVAGRAM,  
*November 19, 1945*

BHAI ACHUTHAN,

I have your letter. But why is it in English? Why not in the national language? Your arguments are correct. Remember that only he who helps himself achieves anything.

*Blessings from*  
BAPU

SHRIR. ACHUTHAN  
CONSTRUCTIVE SECTION  
P. O. BANARAS HINDU UNIVERSITY

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

666. *LETTER TO KHANDUBHAI K. DESAI*

*November 19, 1945*

BHAI KHANDUBHAI,

What message can a labourer give to a labour union? I have not heard of anyone sending a message to himself.

*Blessings from*

BAPU

SHRI KHANDUBHAI DESAI

MAJOOR MAHAJAN SANGH

LAL DARWAJA

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

667. *LETTER TO INAYATULLA KHAN*

BIRLA HOUSE,

*November 19, 1945*

ALLAMA SAHEB,

I have your letter. I just cannot do as you desire. At 11 a. m. I have a massage. Even otherwise I am busy the whole day. I have not even a minute free. The meeting can be arranged with some difficulty for 3 p. m. It is true that I told those who had come to see me that if the meeting was to be private, I would go to any place. But no private meeting is possible at the place you suggest. The biggest problem is the condition you have laid down. I cannot speak on behalf of the Congress. I can speak for myself and I think I have already conveyed<sup>1</sup> my view to you that though you have taken great pains in drafting the constitution, it is not workable and it cannot appeal to others. I still think as I have said earlier, that only if all the communities are first united at heart and wish to sit together and decide the issue will it be possible to frame a constitution. So what the Congress will do is beside the point. Personally, too, I cannot agree with you on your constitution. As I have said, though there are some good features in it and I appreciate the trouble you have taken, I am afraid we shall not

<sup>1</sup> *Vide* "Letter to Inayatulla Khan", 1-11-1945

be able to agree at the forthcoming meeting. I had thought and I still think, that whatever the outcome of our meeting might be, we should meet and at least try to understand each other's point of view.

Your letter gives me no such hope.

*Yours,*

M. K. GANDHI

From a copy of the Urdu: Pyarelal Papers. Courtesy: Pyarelal

### *668. DISCUSSION WITH HINDUSTANI PRACHAR SABHA WORKERS*

BOMBAY,

[*Novemeber 19, 1945*]<sup>1</sup>

To a questions why the Urdu script should be imposed on a person who did not like it and wished to learn the national language only through the Devanagari script, Mahatma Gandhi replied:

It is not a question of liking or disliking. If you do not like the Urdu script, then I conclude that you do not like Hindustani. The Urdu script must be learnt. Without effort and sacrifice we cannot dream of winning freedom. So far as the provinces of Bombay, Gujarat and Maharashtra are concerned, the question of learning the Nagari script does not arise at all as everybody knows it already. Then, where does Hindustani Prachar come in? In learning the other script, do not think you are conferring a favour on anyone. It should be considered as your duty. It is a national work and everyone should do it. By learning both the scripts you can better understand both the Hindi and the Urdu developments of the language. I can understand Sanskritized Hindi, but what about the masses? It is our duty to learn both the scripts. Then alone can we hoenstly serve the country in a humble way. According to me one who does not have a liking for the Urdu script has no liking for swaraj also. The masses do not understand pure Hindi or pure Urdu, so Hindustani should be evolved in such a way that even the illiterate masses can understand it.

Mere slogans would not help in achieving the goal of freedom. Taking as little trouble as possible and looking to your worldly advancement will leave your swaraj just a dream. Nagari and Urdu are

<sup>1</sup> From *The Bombay Chronicle*, 25-11-1945

both equally dear to me. So when I say learn the Urdu script I have no enmity towards the other script. Our swaraj cannot be given to us as a gift, but we shall have to win it through our untiring efforts.

To understand our people and win swaraj for our country, do not be deterred from this small effort of learning the two important scripts of our land. To keep faith, one must be cent per cent faithful. It is not a bit of bread which you can break up in pieces. The language of a people cannot be divided, it is one and indivisible like Truth. Therefore, whether you like it or not you will have to learn and love Urdu.

Asked whether script should be given as much importance as language, Gandhiji replied:

Language and script are both necessary in practice. How are we, after all, to solve the question of writing to our own Muslim brethren who know only the other script? If we argue, 'What have we to do with them?', then I say why bother about swaraj? I want to learn all the thirteen scripts and want to know them equally well. Had you given one-seventh of the time to the learning of these scripts which you have given to English, you would have learnt all the thirteen scripts by now. It is not difficult to learn the Urdu script. It can be done with great ease and facility.

*Apracharak* asked why the Urdu script should not be taught to the student after the Nagari is learnt. Mahatma said:

If I had been a teacher, I would have taught four or five scripts at the same time. I did not take even eight days to learn the Urdu script. There should at least be four or five such teachers who may know the two script perfectly and may be able to teach them. It could be left to the option of the teacher whether he taught the two scripts together or one after the other. But he should examine them in both before giving them a certificate.

Regarding the Hindi Sahitya Sammelan and Babu Purushottam Das Tandon's attitude to the script issue, Mahatma Gandhi said:

Tandonji is my friend. I love him. We have lived together for a long time. But now, on this question, we are taking two different paths; but we do not stand in each other's way. Personally, for myself, I want to see Saraswati after the union of Ganga and Jamuna.

*The Hindu*, 26-11-1945

## 669. LETTER TO INAYATULLA KHAN

BIRLA HOUSE,  
November 20, 1945

ALLAMA SAHEB,

I have your letter, which has hurt me deeply. You have totally misunderstood what I said out of great love. I am helpless. What I had told you was never meant for the Press and so far as I am concerned I would like to say that whatever we have been writing to each other should not be sent to the Press. Still, you can send it if you think it fit. Excuse me for not replying in English. You think that if we write in Urdu or any other Indian language it can be misinterpreted, and if we write in English it can mean one thing only. But I hold exactly the opposite view.

From a copy of the Urdu: Pyarelal Papers. Courtesy: Pyarelal

## 670. STATEMENT TO THE PRESS

WARDHA,  
November 21, 1945

I had purposely refrained from correcting or contradicting reports about my shifting to Poona and establishing a nature cure hospital on an extensive plot of ground in Poona or even Nasik. All this was wrong, as most unauthentic reports in the Press are. These have always cost me dear, perhaps the public more than me. There was, however, a grain of truth in the ounce of rumour. Dr. Dinshaw Mehta knew me before I knew him and, ever since I have known him, I have liked him. I have been myself a nature cure man before all known to me. Of them, Dr. Dinshaw has made the greatest impression on me and he is a dreamer like me. He wants a nature cure university; so do I. He has made over to a Trust his concerns at Poona and Sinhgad. Their nominal cost, according to the schedules to the Trust, is, in round figures, Rs. 50,000. I have allowed myself to be one of the Trustees. The other two are Dr. Mehta himself and Mr. Jehangir Patel who is interested in nature cure. Hitherto Dr. Mehta's institution has been meant for monied men and then for as many poor people as he could safely take. Patients have all been residential.

From the 1st of January next, this institution will be devoted to

the service of the poor. The rich will be taken only if they can accommodate themselves to remain with the poor, and expect no more space or comforts than the poor will get at this institution. The guarantee will be that the standard of cleanliness, shorn of luxury, will be the highest attainable in any institution of the kind. Treatment will be both indoor and outdoor. Outdoor will naturally be more than indoor.

The Birlas have interested themselves in me for years. And they were prepared to give me in Nasik as much land with buildings as were required for the institution. But Dr. Dinshaw was not wholeheartedly inclined to favour the Nasik idea, unless I consented to include in the Trust the going concerns at Poona too. I could not shoulder the burden. Hence the Nasik project had to be dropped, for the time being at any rate.<sup>1</sup> Dr. Dinshaw will still remain the sole Director so far as the technical part is concerned. This institution, if it is to grow at all, will require the silent blessings of the poor, the financial support of the rich, active co-operation of genuine naturopaths of India and sympathy of the medical fraternity. Its present site is too small for the requirements of the poor. Moreover, it will largely depend upon the leaseholder whether the institution can in any case remain located on the present site.

*The Hitavada*, 22-11-1945

### 671. TELEGRAM TO AMTUSSALAAM

WARDHAGANJ,

*November 21 [1945]*<sup>2</sup>

AMTUSALAAM  
CARE HUMAYUN KABIR  
26 AMRALI AVENUE  
CALCUTTA

YOUR LETTER. SORRY ABOUT ILLNESS. DON'T  
WORRY. JOIN ME CALCUTTA WHEN QUITE  
RESTORED.

BAPU

From a photostat: G.N. 488

<sup>1</sup> *Vide* also "Letter to G. D. Birla", 4-11-1945 and "Letter to G. D. Birla", 18-11-1945

<sup>2</sup> The year is illegible in the source. However it is inferred from the reference to the addressee's illness, *vide* "Letter to Amtussalaam", 23-11-1945 and Gandhiji's visit to Calcutta where he reached on December 1, 1945.

672. TELEGRAM TO H. L. SHARMA

WARDHAGANJ,  
November 21, 1945

DR. SHARMA

KHURJA

RECEIVED BOTH LETTERS.

*Bapuki Chhayamen Mere Jivanke Solah Varsh, p. 343*

673. LETTER TO CHANDRASHANKAR SHUKLA

November 21, 1945

CHI. CHANDRASHANKAR,

Just now as I start writing, your letter is placed before me. Of course I do get news of you. And when the Sardar is there what more can one want? I have secured the books you recommended. I do want to glance through them but what am I to do? Please send Joad's book when you come across it. Also Hodge's<sup>1</sup>. I understand about your health but I am glad that you are able somehow to carry on your work. Reading your letter for a moment I wondered if it was Mahadev's. You and a few others have been copying his handwriting but you beat all the rest.

*Blessings from*  
BAPU

CHANDRASHANKAR SHUKLA

KRISHNA BHAVAN

BANGDI MATA'S ROAD

RAOPURA, BARODA

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

674. LETTER TO KAMALNAYAN BAJAJ

SEVAGRAM,  
November 22, 1945

CHI. KAMALNAYAN,

Since you will certainly not be back before I leave Sevagram, I am writing you this letter. You should know that the Nagpur Bank was Jamanalal's, which he had started for the service of the people. The

<sup>1</sup> Charles Hodge

idea was, and ought to be even now, that it should serve as a savings bank for the poor. The bank, therefore, must never crash. In other words, the Nagpur Bank should crash only when the Bank of England or the Imperial Bank do or when there is some great natural calamity. That is, it must have the reputation that it will be the last not the first to crash. That you are Jamnalal's heir really means that you are heir to that reputation, and it was because of this belief of mine that I advised the Jallianwala Trust to let its funds remain in the Nagpur Bank and to try to transfer still more deposits to it. I have given the same advice to Kumarappa, namely, that he should deposit the Village Industries Association's funds in that Bank. That confidence must not prove to have been misplaced. But the moment I alighted at the railway station yesterday Bharatan told me quite the opposite. He of course spoke gently and since I am the President of the Association, asked for my opinion. Kumarappa had written to me and asked me whether he should deposit the Village Industries funds in the . . . .<sup>1</sup> Bank. Vaikunthbhai had advised in favour of it and, therefore, Kumarappa had assumed that I also would agree. But I expressed doubt and did not give my consent. Kumarappa, however, had already deposited the money. But now we must withdraw it. In that case we shall lose the interest. And what if, despite our readiness to lose the interest, we cannot withdraw it. So Bharatan asked my advice. Kumarappa, is not here just now. But I told Bharatan that if the Bank people objected, we must put up a fight and insist on withdrawing the money, for otherwise I felt the money was insecure and it would be like killing a buffalo for a leather thong. I do not know even today what kind of an establishment the . . . Bank is. I do have some vague idea about it, of course. But I generally dislike and distrust new banks. I would not, therefore, readily agree to deposit money in them. Then the question arose: if not in the . . . Bank, why should we keep the money in the Nagpur Bank? Is it also not a comparatively new bank? Comparatively yes. Bharatan then added that it was being rumoured that the Nagpur Bank would close down in a month or two because it had incurred losses and it was feared that the deposits were not safe. He suggested, therefore, that it would be wise to withdraw the money in time. I did not believe the rumour and remained undisturbed in my mind, but I wanted to know what was at the back of the rumour. Radhakrishna was with me at the time. I asked him. He explained the position. I felt reassured and told Bharatan that we must deposit the money in the Nagpur Bank and nowhere else. However, I felt that I must inform you. Hence this letter. Think over this and be on your guard. It is no

<sup>1</sup> Addressee's cousin, Radhakrishna Bajaj

ordinary matter to be Jamnalal's heir. You are his heir because you are his son. I am his heir because I am his adopted father. My interest is to see that his name remains untarnished. You and I shall have proved ourselves his true heirs only if the ventures he started are not merely kept up but become models of their kind.

It may be that you will earn a lot of money and be reckoned a millionaire. But what is to happen to the philanthropic ventures and the Bank he started in the last years of his life? What is to happen to the cause of the poor cow, of khadi, of the Village Industries Association? Did I not settle at Wardha at his behest, ignoring Sardar's anger born out of his love? He could have easily secured for me ten orchards against one here, but he could not find for me a Jamnalal there and, therefore, I let go the ten orchards. And now, I do not wish even to feel that I have lost Jamnalal. This rests entirely in your hands, in Radhakrishna's and Janakidevi's. Janakidevi, however, is uneducated and the hope of her shaping up which I had cherished has dried up after Jamnalal's passing away. I therefore cannot explain to her the position about the Bank and have not even tried. Radhakrishna is very clever. He has practical sense but cannot be said to be educated. You have been to England and have, besides, made some mark as a business man. As for self-confidence, you have more of it than is good for you. Be that as it may, as heir to Jamnalal and head of the family it is to you that I have to look up. I, therefore, advise you to do the best you can to bring glory to your father's name as a philanthropist. If you think it beyond your capacity, be humble and caution me in time. Not all sons can or do follow in the footsteps of their benevolent fathers. If, therefore, you also fail to do so, nobody can point a finger at you. And in any case who am I to do so? But as a grandfather I should at least advise you and caution you. Having done so, I would quietly accept what you do. I think I have said enough. Ponder over it carefully and let me know, at any rate, whether the advice I have given to Bharatan is correct or not.

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 3058

675. TALK TO STUDENTS OF SAMAGRA GRAMSEVA  
VIDYALAYA <sup>1</sup>

SEVAGRAM,  
November 22, 1945

I expect much from the students who have come here for study. Not only I but also those who take interest in this work, expect much from you. There are many educated people in India who criticize and run down our programme. Some of them oppose it on principle. At present I do not want to say anything about them, though I have a ready answer for them. But we should listen to those who have some interest in this work and wish to take some part in it. Such people hope for much from khadi work, village industries, *goseva* and work of Harijan uplift. We should therefore make strenuous efforts to fulfil their expectations. If you have come here in order merely to earn your livelihood, then that hope will not be realized.

Many people study in Government colleges. They get degrees there. They think that with that education they will earn money and fame and at least become clerks in some Government office, or if not, they can certainly get jobs as peons. And they become peons not for the sake of work, but in the hope of getting promotions in future and making some money on the side. This means that they believe that once they enter Government service, their life is secure. This is a matter which needs careful thinking. The Government has provided several facilities in their colleges. They have provided spacious buildings, offered large scholarships and given travelling facilities. How can we compete with all this?

I have already shown several ways of solving this problem. You have not come here for comforts or for the sake of salary. If you want to succeed in your aim bear in mind that you have not come here merely to learn crafts. Of course you have to learn crafts but you should not rest content with that. Artisans are already there in villages. They have been doing the same work from generation to generation. How can you compete with them? Do learn the process, but along with that you must acquire scientific knowledge. We should think again and again why we are doing this work, how we should proceed about it, how we can link it with swaraj. Swaraj has to be attained through non-violence. There are crores of people living in the villages of

<sup>1</sup> The institution started functioning from October 2, 1945.

India. We have to emancipate them, serve them and make them understand the value of this work. If you believe that the mill-owners can feed the people and if you are satisfied with it then you should not study here. But the mill-owners can provide for only a handful. Mill-owners never think at all of the crores of people. I have not come across any mill-owner so far who has told me that mills can provide work for the millions.

You have come here to accomplish a Herculean task. You have to serve crores of people. It is immaterial that you are only sixty-one in number. But you will have accomplished something if you leave after gaining scientific knowledge. All the sixty-one of you have to become guardians or trustees for the millions of people. If your example is followed, the number will increase. This Vidyalaya is like the Gangotri<sup>1</sup>. Its flow will swell like that of the Ganga. This has been my dream for the last 25 years. The hope that I have cherished has not yet been fulfilled. Still I am not disappointed at all because I never lose heart. A great enterprise does not move quickly. Non-violence marches forward slowly but steadily. Its way is straight. It will overtake those who move with the speed of an aeroplane. This is my firm belief.

The knowledge that you gain here is to be imparted to the villagers. You have to create interest in them for such knowledge. But this is not an easy task. I have been here in Sevagram for the last so many years. The headquarters of the Charkha Sangh, Gramodyog Sangh, Goseva Sangh and so on are situated here. There are very good workers also. The facilities that are not available anywhere else are available here. In spite of all this, I have not been able to do what I wanted to do. But you should not lose heart because of that. You should ask yourselves why we have not been able to do it. The teachers should have an answer for this. Those who are sitting here are neither hypocrites nor cheats. They are sitting here with a firm belief that sooner or later the key to this problem will come into their hands. We have to multiply Sevagrams. We have to think not of a single village but the whole of India. I sometimes think of the whole world as well. If we had to take care of Sevagram only or had to work without concern for non-violence and truth, then we could have accomplished the work but that would not have removed the sufferings of this world. India is a tiny spot in the world and in it Sevagram is but a speck. Whatever is possible in Sevagram can also be possible in the world. I am prepared to spend 100 years for it.

I shall teach you whatever I know if you are prepared to learn it

<sup>1</sup> The source of the Ganga in the Himalayas

with patience. But it will not help you to earn money. I can easily earn a thousand or two thousand rupees. I stayed for 20 years in South Africa, I can speak some broken English also. Moreover, these days I am considered a mahatma too ! So anybody will give me two thousand rupees. But I don't want all this. On the strength of it I can collect crores of rupees, but not for myself. So far as I am concerned I want nothing more than plain bread. In the same way you should also be content with plain bread. The work here is not easy. If you are not satisfied with the work here you should leave. You can earn enough money elsewhere but if you wish to stay here, you should stay with a contented mind. If you have this feeling that you are one with the millions, then you will succeed.

You have come here from different Provinces. You eat together and live together. Your heart should be clean and you should feel that we are all one. I have started saying that we are all Harijans—indeed Bhangis. Only when you imbibe such an attitude, will our work succeed. You will have to be alert every moment and carry on the work. You will be examined and you will be given a certificate. But that will not prove your worth. The certificate will not be for showing to others. It will enable you to know that you have reached a certain standard and that you have to proceed further. Today certificates do carry weight but we have to change our values, change our way of life and also our attitude towards these things.

[From Hindi]

*Khadi Jagat*, December 1945

## 676. LETTER TO AMTUSSALAAM

SEVAGRAM,

*November 23, 1945*

CHI. AMTUL SALAAM.

I am dictating this in Gujarati in order to save time. I got your letter. I had expected to see you here, instead of which I saw your letter full of real distress. It was not the lamentation usual in your letters. I felt in it, instead, your sorrow at having fallen ill at the wrong moment. I too, therefore, felt unhappy. Maganbhai<sup>1</sup>, too, gave me a vivid description. And then I heard from Jajuji<sup>2</sup> such a beautiful account of your spirit of service and courage that my heart overflowed with joy. We shall now be meeting in a few days. Do not

<sup>1</sup> Maganbhai P. Desai

<sup>2</sup> Shrikrishnadas Jaju

be carried away by your joy and run up to Sodepur. Get well first and then come.

I am glad that you have found shelter in Humayun's house. I am in good health. Those who were ill here are gradually recovering.

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 502

### 677. LETTER TO MADALASA

*November 23, 1945*

CHI. CRAZY MADALASA,

I have your letter. Now that Shrimanji is there, do as he advises. You have too many advisers. That is bad. You should listen only to one person whom you respect and follow his advice. Do not listen to anybody else, and if someone comes to talk to you just close your ears. You will then quickly recover. And don't worry in any case. Since you have given birth to a child, you must bring him up well. It will be enough if, for his sake at least, you can forget your craziness and become, if not a *jnani*, at least a sensible woman.

*Blessings from*  
BAPU

[From Gujarati]

*Panchven Putrako Bapuke Ashirvad*, pp. 326-7

### 678. LETTER TO LAKSHMI NARAYAN GADODIA

SEVAGRAM,  
*November 23, 1945*

BHAI GADODIAJI,

I got all your letters and Dr. Sharma's and quite a number of them, I may say, but I did not think it proper to get involved in all these things. Now I see that I shall have to devote some time to the matter. You emphatically proclaim your honesty and I have as yet no reason to doubt it. You have already given me the reason for believing that your conscience is clear and I have accepted it despite opposition from others. But the attacks of Dr. Sharma and others on your attitude towards khadi have shaken my opinion. I wrote one or two strong

letters to Dr. Sharma. I am sending you the letter I got in reply. He insists that it should be sent to you. You can give whatever reply you want to and send it along with his letter.

I am writing this letter with a heavy heart. Dr. Sharma's complaint is not a new one. He had the same complaint when he had come to see me a few months after my release from jail. But I did not pay much attention to it. Let Chi. Saraswati also read this letter. She may also say what she has to.

*Blessings from*  
BAPU

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

### *679. LETTER TO SHARAYU DHOTRE*

*November 24, 1945*

CHI. SARAYU,

I am glad to have your letter. But I continue to have doubts about the propriety of what you are doing. Anyway it will be enough if you work for the well-being of the person whom you consider your husband and do not have the slightest lustful desire for anyone else. I shall be happy if you write to me sometimes.

*Blessings from*  
BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### *680. LETTER TO BABUBHAI*

SEVAGRAM,

*November 24, 1945*

BHAI BABUBHAI,

I have your letter. I am not in the least satisfied. I may be mistaken, but how can I say I am satisfied when I am not? I can see no place for what you say in the dharma that I have known and observed. Dharma Sanghs are not formed that way. Your support for English is very lame. If you could only bring credit to Gujarat ! If you could do so even now I would consider it enough. Its fragrance will spread on

its own. Give the enclosed letter<sup>1</sup> to Sharayu.

*Blessings from*  
BAPU

AHMEDABAD

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

*681. LETTER TO NAVIN GANDHI*

*November 24, 1945*

CHI. NAVIN,

I have your letter. It is not very clear but it will do for my purpose. I am sending it to Dr. Krishnavarma. I wish you would learn to describe things clearly as they are.

*Blessings from*  
BAPU

NAVIN GANDHI  
45 NEHRU ROAD  
VILE PARLE

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

*682. TELEGRAM TO DAUD GHAZNAVI*

[On or after *November 24, 1945*]<sup>2</sup>

MAULANA DAUD GHAZNAVI<sup>3</sup>

DR. GOPICHAND FREE DO HIS WILL.

GANDHI

From the original: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> *Vide* the preceding item.

<sup>2</sup> This was in reply to the addressee's telegram dated November 24, seeking Gandhiji's permission for Dr. Gopichand Bhargava to contest the election to the Punjab Legislative Assembly.

<sup>3</sup> President, Punjab Provincial Congress Committee

683. TELEGRAM TO DR. GOPICHAND BHARGAVA

WARDHA,

[On or after *November 24, 1945*]<sup>1</sup>

ACT AS YOU WISH.

BAPU

From the original: Pyarelal Papers. Courtesy: Pyarelal

684. LETTER TO SIR EVAN M. JENKINS

SEVAGRAM,

*November 25, 1945*

DEAR SIR EVAN,

Under pressure of work and preparations for shifting from Poona to Sevagram I had overlooked acknowledging your letter<sup>2</sup> of 9th instant regarding Shri Basuda Singh. Meanwhile, I saw in the papers and from private telegrams received from Bihar that His Excellency had commuted the death sentence. Will you please therefore convey my thanks to His Excellency for the commutation?

*Yours sincerely,*

M. K. GANDHI

*Gandhiji's Correspondence with the Government, 1944-47, pp. 56-7*

685. LETTER TO SIR EVAN M. JENKINS

SEVAGRAM,

*November 25, 1945*

DEAR SIR EVAN,

I thank you for your letter of 16th instant acknowledging mine of 13th instant<sup>3</sup> regarding Pandit Jawaharlal Nehru.

*Yours sincerely,*

M. K. GANDHI

*Gandhiji's Correspondence with the Government, 1944-47, p. 58*

<sup>1</sup> *Vide* the preceding item.

<sup>2</sup> It informed Gandhiji that execution of Basuda Singh had been stayed as his petition was under consideration of the U. P. Governor.

<sup>3</sup> *Vide* "Letter to Sir Evan M. Jenkins", 13-11-1945

686. LETTER TO SIR EVAN M. JENKINS

SEVAGRAM,

November 25, 1945

DEAR SIR EVAN,

I write this in continuation of my letter<sup>1</sup> of 10th October. Since then I have seen other such accounts in the papers and now I have with me a young man (Shri Prabhu Dayal Vidyarthi) who came to me while he was yet in his teens, without being recommended by anybody, as a poor youngster. This was in the year 1935. Ever since then he has never been out of my observation. He was arrested in connection with the 1942 disturbances, and has lately been discharged. He came to Wardha in a dilapidated condition. I was then at Poona. He reported his arrival and I telegraphed to him to come there so that I could look after him better and, if necessary, get Dr. Mehta's assistance at his sanatorium where I was staying. He narrates tales of terrible torture, into the details of which I do not wish to go at this stage.<sup>2</sup>

On top of this I have received a communication from Dr. Lohia's friends and they tell me that Dr. Lohia has gone through torture himself. He is an able, cultured man who sacrificed a position of ease and luxury for the sake of the cause of India's independence. I know him well and, through him, also his father.

It is difficult to disbelieve all the accounts that have appeared in the Press and the two incidents mentioned above. I suggest that His Excellency goes deeper into the matter and not reject the statements as an exaggeration undeserving of any attention. I take comfort from the fact that in your letter of 1st November in reply to mine of 10th October, you tell<sup>3</sup> me that though His Excellency believes the story to be exaggerated, he is making further investigations. I plead for investigation into all other such statements and, if he proposes to do so, I am prepared to send you such details as I possess about the two

<sup>1</sup> Vide "Letter to E. M. Jenkins", 10-10-1945

<sup>2</sup> Writing to the Secretary of State on March 5, 1946, the Viceroy said : "It has now been established that Vidyarthi was never brought to Delhi and that his allegations are a complete fabrication. Devdas Gandhi has admitted this . . ." *The Transfer of Power*, "Memorial to Lord Elgin", 8-11-1906

<sup>3</sup> Vide footnote 1, "Letter to Sir Evan M. Jenkins", 7-11-1945

cases mentioned here and others about which I may be able to speak with some confidence.

*Yours sincerely,*  
M. K. GANDHI

*Gandhiji's Correspondence with the Government, 1944-47, p. 63*

687. NOTE TO G. V. MAVALANKAR<sup>1</sup>

*Silence Day, Monday, November 26, 1945*

You should wish to live up to 125 years for the sake of service and go on doing more and more service. If I am the only one to cherish such a wish, I would dry up like a lone tree.

From a photostat of the Gujarati: G.N. 1256; also *Sansmarano*

688. LETTER TO RAMANAND TEERTH

SEVAGRAM,  
*November 26, 1945*

BHAI RAMANAND SWAMI,

I have your letter. As I have said earlier, you should not approach me for advice. Pandit Jawaharlalji is the President. You should ask him and do as he advises.

I hope you have recovered by now.

*Blessings from*  
BAPU

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

689. LETTER TO BHARATAN KUMARAPPA

SEVAGRAM,  
*November 26, 1945*

CHI. BHARATAN,

Read at least this much Hindi. I am not taking you for *Harijan*. This is just one of the possibilities. You are not bound in any way.

*Blessings from*  
BAPU

From the copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> The addressee had gone to Sevagram to seek Gandhiji's blessings on his birthday. As it was a silence day Gandhiji wrote this for him.

690. TALK WITH MEMBERS OF HYDERABAD STATE  
CONGRESS

8 p. m., November 26, 1945

I have said this after careful consideration. Earlier I said nothing as everything was in a mess. Now it is a different thing. I have read it. I am myself quite unhappy that I am not able to guide you properly. This much I can say. Do send a reply that the ban should be lifted and the State Congress should be recognized. For the rest Jawaharlalji should be consulted.

From a copy of the Hindi: Pyarelal papers. Courtesy: Pyarelal

691. LETTER TO MANIBEHN PATEL

[SEVAGRAM]<sup>1</sup>,

November 27, 1945

CHI. MANI,

I got your two letters. I am sending you the letter meant for Kanjibhai<sup>2</sup>. Post it along with your letter.

Ask them to consider one thing about the Yeravda Pact. It has a provision regarding ten years' limit. But it is not there in the 1935 Act. Can it, then, be legally enforced? Let Pakvasa<sup>3</sup> think about it. He may, if necessary, consult counsel. My own view is clear. The law will not help. But there can be no two opinions that politically we can fight. It will have to be considered, of course, whether it would be advisable to raise the issue just now. But we shall discuss this after you arrive here.

*Blessings from*  
BAPU

[From Gujarati]

*Bapuna Patro-4: Manibehn Patelne*, p. 137

<sup>1</sup> The source however has Poona.

<sup>2</sup> Kanaiyalal Nanabhai Desai, President, Gujarat pradesh Congress Committee, from 1946 to 1956

<sup>3</sup> Mangaldas Pakvasa, President of the Bombay Legislative Council

692. *LETTER TO SHARDA G. CHOKHAWALA*

SEVAGRAM,  
*November 27, 1945*

CHI. BABUDI,

I have your letter. I shall be very happy if you get well soon. I am leaving on the 30th. I hope to hear about you even during my tour. Chimanlal<sup>1</sup> is accompanying me.

*Blessings from*  
BAPU

From the Gujarati original: C.W. 10064. Courtesy: Sharda G. Chokhawala

693. *LETTER TO MADHAVDAS G. KAPADIA*

SEVAGRAM,  
*November 27, 1945*

CHI. MADHAVDAS,

I have your long letter. I read your plan of work. I wish that you will go on serving according to it. Take Dr. Kesani's treatment and get well. I understand about Dr. Krishnavarma. You should have a frank talk with him. I am of course going to do that. Others also who criticize him must write plainly. I know of no case where mincing of words has cured anyone. My impression is that it makes people worse. To make indirect suggestions and then expect good results means that for the sake of improving something, one may do wrong and speak untruth.

I received Kunvarji's letter. I am not writing to him today. I am saving time.

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 2726

<sup>1</sup> Chimanlal N. Shah, addressee's father

694. LETTER TO JEHANGIR P. PATEL

November 27, 1945

BHAI JEHANGIR,

It is good you have reached there. I am considering sending someone from here for keeping the accounts and so I have been doing a lot of thinking. We would like to have all possible help from you.

I hope Mother is well.

Blessings from  
BAPU

JEHANGIR PATEL  
PATEL BROTHERS  
10 CHURCHGATE STREET  
FORT, BOMBAY

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

695. LETTER TO ZOHRA CHAWDA

November 27, 1945

CHI. ZOHRA,

I have your letter. I did not know you had such a sense of humour. I was very happy to learn that you had made one of the rooms shine like a mirror. Do the same with the other rooms and all of you then use them as mirrors. This will save the expense on a mirror.

You slept a lot. If you keep sleeping like that, you will recover quickly. A sick person should sleep as much as he can.

I have Vanu's letter but I am not writing to her today. I am very busy.

Blessings from  
BAPU

ZOHRABEHN

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

696. LETTER TO KRISHNACHANDRA

SEVAGRAM,  
November 27, 1945

CHI. KRISHNACHANDRA,

Champabehn<sup>1</sup> is going to stay here in the same way as the others do. About Sarala's education I have made it clear to her that while she stays here, she can neither have tuition from outside nor expect any other special facilities. She can receive only the education available here and she has to do as much work for the Ashram as her body will permit. She will have to be content with the food provided here and she will have to bear all expenses. She already knows spinning and other activities.

1. Efforts should be made gently to make Kanjibhai abide by the rules or else he must be suffered with love. Only love can understand the language of love. It would be a crime to make a mechanical approach.

2. I have already had a talk with Kailasbehn. She will stay in the Ashram. This is a similar problem. Here too the key lies in love. The same applies to Om Prakash.

3. I would love to keep Govind in the Talimi Sangh but only if Sankaran is convinced.

4. I do not know anything about Mavjibhai. I have just met him and his wife. With regard to them do what Kishorelalbhai and Naraharibhai say.

5. There is nothing to be said about Govind Reddy.

6. I should be happy to make the acquaintance of Mohan Singhji<sup>2</sup> but I have no time. I would like to utilize his services as a blacksmith and carpenter.

7. While looking after the management, it will be good if you can take classes in the spare time. But I too have looked after the management, haven't I? For me management itself had become a [training] class. I was a teacher as well as a pupil. The manager keeps an eye on everyone and sees how he sits, how he eats and what he

<sup>1</sup> *Vide* "Letter to Champa R. Mehta", 6-11-1945

<sup>2</sup> Mohan Singh Thakur; *vide* "Letter to Mohan Singh Thakur", 30-11-1945

reads. If within this framework, you can have a class, it will be all right. For instance, at Kochharab, all education was given in the Ashram. I had made a list of all those who were qualified to teach. Probably only one or two hours were reserved for teaching. I had assigned some work to myself too and I used to do my share.

8. Workers have got to learn all the processes concerning cotton. Let this instruction be imparted at Khadi Vidyalaya. The three R's must be taught. I shall not be able to go into the details of how it is to be done.

9. Even if Vinoba takes selections from *Al Fateha*<sup>1</sup> and *Mazda*<sup>2</sup> it will have to be in Arabic and Pehlavi. They can be accompanied by Vinoba's translation to bring out the meaning. In my view there is some value in reciting them in the original. I do not take the position that everything should be in the mother tongue or the national language.

10. You are right.

11. What you say is correct. I am used to one room only and I have not had two separate rooms. It is the same thought with a slight difference at the Christ Seva Sangh.

12. I have written at length about clothing. Go through it.

13. Now I myself take spices. But I hope I do that only by way of medicine. I take them at the instance of Dr. Mehta but I am not even aware of their existence in my food. The significant change is that we have now realized they have as much place in medicine as they have in taste. Wheat is cooked in so many different ways for taste and we also make *roti* out of it to fill the stomach.

14. The quantity of milk is all right. Maybe, even one lb. is enough.

15. Gajraj has started going to the Talimi Sangh. I think we should keep him there full time.

16. Think things over and write to me further if you wish. There are two sides to it.

17. Write to Purushottam Gandhi<sup>3</sup> in this regard.

18. Consider in this matter the person concerned and the

<sup>1</sup> From the Koran and the Zend Avesta for inclusion in the Ashram Prayer

<sup>2</sup> *ibid*

<sup>3</sup> Elder son of Narandas Gandhi

convenience of the Ashram. I may agree to allow a deserving person [to stay in the Ashram] even for eight days.

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 4537

*697. LETTER TO MAHESH DUTT MISHRA*

*November 27, 1945*

CHI. MAHESH,

I have your postcard. I never thought that you were good for nothing. Do write to me when you are on leave. I can send for you if it is convenient.

My address: Khadi Pratishthan, Sodepur, 24 Parganas.

*Blessings from*

BAPU

MAHESH DUTT  
9 HAMILTON ROAD  
ALLAHABAD

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

*698. LETTER TO URMILA DEVI*

SEVAGRAM,

*November 27, 1945*

CHI. URMILA,

I hope you will understand my Hindi. I shall certainly talk to Jawaharlal.

Arrangements will be made for you here. You will get a room with a lavatory near by. You will be able to cook for yourself.

I shall be busy with my work in Sodepur but you can come whenever you wish.

*Blessings from*

BAPU

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

699. LETTER TO INAYATULLA KHAN

SEVAGRAM,  
November 27, 1945

ALLAMA SAHEB<sup>1</sup>,

I have your letter of the 21st instant. I am sorry and surprised that you have again misinterpreted my letter. I had not suggested that because the correspondence between us was still going on you should not have your letter published. I had only expressed my view that this correspondence should not be released to the press. However, if you think it proper, you may have it published. You are right in saying that Dastagir<sup>2</sup> can come here if he so desires. I had not said I would comment on each separate clause of the constitution you have drafted. I had only said that if broad questions are prepared in regard to it, I could try to reply to them. But from your letter I have begun to fear that you may misunderstand anything I may say. Be that as it may, if you formulate a few questions for me, I shall give you written replies to them. It is unnecessary for Dastagir to come just to collect my replies. Besides there is not even enough time for that. But whatever you send at this address will reach me wherever I may be.

I have got one more complaint, namely, why do you write to me in English?

*Yours sincerely,*  
M. K. GANDHI

From a copy of the Hindi: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

<sup>1</sup> The Khaksar Leader popularly known as Allama Mashriqui

<sup>2</sup> Ahmed Dastagir

## 700. WHY THE INSISTENCE ON THE YARN CLAUSE<sup>1</sup>

*November 27/28, 1945*

This is an old argument.<sup>2</sup> One wants to do many good things but is too lazy. However, when a rule is made the work becomes easy. Then one finds that one has gained the strength to do the work one could not do before. By making the yarn clause compulsory, we do not coerce people. We only make it easy for those who want to spin. How long can they spin who have no heart in it? It will be hypocritical if they spin as a demonstration. Hypocrites only do harm to themselves. They cannot harm khadi in any way. I would in fact go so far as to say that he who takes up spinning out of a desire for praise will gradually develop an interest in the activity and then continue to spin willingly. If even after long practice he cannot find interest in spinning, if he still finds it a tedium he will give up khadi. That will not harm us in any way.

If the khadi bhandars close down because of the yarn clause they well may. And I do not care whether anyone buys khadi or not. I do not wish to run a shop. I want people to learn spinning. In Bombay 300 or 350 charkhas are plied. But this number means nothing. What I want is that there should be as many charkhas plying there as there are homes. If the cities are to imbibe non-violence there is no other way. The Government have the force that destroys; I have the charkha. The charkha alone can save us from destructive force. All other methods are useless.

If the enforcement of the yarn clause results in reduced sales of khadi and if the consequent loss forces us to close down the khadi bhandars, we may close them down. We cannot maintain khadi bhandars to sell khadi. You will say that if khadi bhandars in the city close down we shall have to sell khadi in the villages and that khadi cannot sell in the villages as it can in the cities. I agree that khadi cannot sell in the villages and it should not. Khadi is not to be sold in the villages, it is to be worn there. It is to be spun and worn. Rather than that we should have to get licences from the Government for khadi bhandars it is better that khadi dies, it is better that the khadi

<sup>1</sup> According to the source this is a summary of what Gandhiji had said at discussions with the Charkha Sangh workers on November 27 and 28.

<sup>2</sup> It had been suggested that those who could not tender yarn for the purchase of khadi should be allowed to buy it for cash, and that making the tendering of yarn compulsory would amount to coercion.

shops close down. Khadi cannot survive if it has to depend on others for its survival. Then it will be its lot to disappear. Once you understand the idea behind khadi you will not be nervous. You will not wonder how khadi bhandars and khadi centres will carry on. Since we have taken that step, since we have dared, we must be prepared to face difficulties. If we have to suffer set-backs we must be prepared for it.

You ask about woollens and silks. Who wears them? Can the poor do so? Why should we take all the trouble for a few rich people? These things cannot become universal. We may certainly keep stocks of woollens and silks in khadi bhandars as we keep other things there but we must understand that that is no part of our work. We may not apply the yarn clause to woollens and silks. We may not ask for yarn when selling these. Do we ask for yarn when selling other village handicrafts? Woollens and silks come in that category. If we remain steadfast, the importance of khadi will not diminish. If we think of meeting the expenditure of khadi bhandars out of the proceeds from the sale of woollens and silks, it will not help khadi, it will only harm it. If we carry on the khadi activity with the help of woollens and silks we shall become crippled. We shall not be able to carry on with the khadi work. Khadi work can sustain itself. It does not require dependence on anyone.

No one can kill khadi. How can mills do so? Mills may themselves be destroyed. We do not worry on that account. All the activities concerned with khadi, right from the picking of cotton to the weaving of khadi, should be carried on by the khadi bhandars. Selling of khadi is only a minor activity. Kakubhai is the secretary of the Bombay khadi bhandar. I want to see how skilled he is. I want to see in his hand not a pen but a charkha. He should be an expert in all the processes employed in khadi. If I were in a bhandar I would spin, I would card. We have to teach people spinning and weaving through the bhandars. Today we do try to teach people how to ply the charkha. But if khadi is to reach every home we must teach people ginning, carding and all the other processes. I do not much care for buying slivers. One should make slivers oneself. Today machine-made slivers are used. The practice must stop. Everyone should card his own cotton, make his own slivers and then spin. Only then can we say that we have adopted khadi. I have become a lover of hand-carding. Even inferior cotton such as *mathia*, hand-carded, can yield yarn of the fineness of 20 counts. The mills cannot produce yarn of a count higher than six or seven from this cotton. I prefer hand-carding to carding with a bow. It does not expose one to the risk either of consumption or asthma. Even a queen in her palace can easily take

this up. Even children and old men can card and make slivers. It is a simple and easy activity.

Today we must not think of spreading khadi by carrying it about on our backs and hawking it. We have not to give anyone ready-made khadi. We shall say, 'take this charkha, take this cotton, card it, make slivers and spin. Get the weaver in your village to weave it and then wear it.' I would in fact say that the khadi bhandars not only should not have khadi, they should not even have slivers and cotton. If people demand them we may give them cotton and the necessary tools and arrange for spinning to be taught. You will then see that the country will have no dearth of khadi or cloth as such. Cloth is frequently rationed and still cloth famine persists. I can remove it. If I was made responsible for it, I could provide cloth to everyone. I am going to Bengal. If they do as I desire, I shall see that there will be no cloth famine there.

You ask if you should provide khadi for hospitals. For where will the patients find yarn, how will they be able to spin? Similarly there are the Congress committees, the district boards, the banks. Then there are exhibitions, Congress meetings and so on, which require khadi worth thousands of rupees. Where can they all find the yarn? Would it not be right to give them khadi without insisting on yarn being tendered? I say that if these institutions cannot tender yarn they should give up the idea of khadi. They can borrow the yarn, they can make their members spin or they can obtain it from friends. I want to allow no exceptions to the rule. I have taken in hand the nature cure clinic of Dinshaw Mehta at Poona. Do you think I can use mill cloth there? I said to Dinshaw, 'I shall give you my yarn and you can buy khadi in exchange.' Everyone will have to give yarn, be he a raja or a maharaja.

The yarn clause allows for buying yarn from the neighbours, but this is against my intention. I do not want this. What I have said is that people may take yarn from their neighbour but they may not pay for it. We do not take things from our friends by paying for them. That would be commerce. If we do not have something we take it from the neighbours and later when we get it ourselves, we return it. As a good neighbour he may not take it back but in any case no payment is involved.

There is in the resolution also the provision for one's servant doing the spinning. It is the same as the members of one's family spinning and one tendering the yarn in one's name. But it would not be right if someone were to employ a servant specifically for spinning because that is the same as buying the yarn. If a servant employed for

household work spends a little time on spinning for his employer we can have no objection. At the Times of India office, Bombay, they wanted some khadi. They came to me and asked, 'Where shall we find the yarn?' I said, 'You have so many peons and workers in your office who do nothing but paste addresses. Allow them an hour or two every day for spinning. Teach them the art. And use the yarn so produced to buy khadi.'

I suggested spinning clubs being organized in cities. But I see a different meaning has been put upon what I had said. The Club at Bombay became an agency for the sale of yarn. Workers are employed who spin for wages and then people buy the yarn to procure their khadi from the bhandars. This is to murder truth. What I had said was that since large cities are too cramped and people have to live in very small rooms where there is no space for spinning or keeping the charkha or carding, clubs should be organized in various localities and in the precincts of khadi bhandars where people could go to card, make slivers and spin.

This could remedy the lack of space for spinning. Also it would be easier to arrange for instruction in spinning. But the clubs that have been started are of a totally different kind and they should be discontinued. We should not leave hold of truth. We must not deceive ourselves. We must give up the lure of selling khadi. We should now develop an interest in teaching khadi. If this results in the sale of khadi stopping we should not mind it. But the khadi of my conception can only prosper by this means.

You ask what should be the character of the Bombay khadi bhandar now. I myself am anxious to make my idea clear. In the first place we must shift the bhandar from a central market like Kalabadevi. We should take it to a suburb such as Dadar or Vile [Parle], where we can find enough space. The work of the bhandar also should undergo change. The manager will not try and persuade people to buy khadi. He will sit in the bhandar and spin on the *takli*. His co-workers will do the same. He will talk to the customers and try to explain to them the new khadi policy. If someone is willing to learn spinning he will teach him. He will not use ready-made slivers. He will teach all the processes, beginning with hand-carding. He will also gather at the bhandar some artisans. He will have looms operated where the yarn spun can be woven. He will have charkhas and other implements manufactured. He will repair the implements of the customers. The surroundings of the bhandar will be clean and the air

will be pure. There will be cleanliness. The charkhas will be in proper order and the atmosphere will be congenial for spinning. It will also have facilities for selling khadi. The Bombay bhandar up to now has been a clearing-house. It will still be that though in a different way. So long we only worried about what the Bombay customers wanted. If a handkerchief of a particular design was in vogue we told the production centres to make such handkerchiefs. If it was a sari with a particular border we told the Andhra people to make such saris. We even used to send representatives of the bhandars to those far away places to explain what exactly was wanted. We took up printing saris at Masulipatnam. It revived a dying craft. But if we do not now change our method of work the same thing will be the undoing of khadi. Now the centres will have to meet the needs of the areas around them. They have to produce things with that end in view. In the matter of designs they do not have to follow the directives of the Bombay bhandar. Bombay will have to accept whatever varieties and designs are left and be content with that. It is no part of our duty to provide to the cities the designs they want. Our duty is only to teach how people can produce things that they want.

That is the reason why I want the bhandars to be shifted from a central bazaar. Take some place on the outskirts of the city which is attractive. Create beauty in wilderness. It is said that the English once had their factory on the banks of the Tapti on the outskirts of Surat, from where they started running the country. They wanted to suppress the khadi and other village industries of India. Our mission will be to revive them. If some stray artisan happens to come to you, put him at a loom. Start the work of carding, spinning and such other activities. Let a model village grow up there. Make the khadi bhandar an attractive centre. Those who seek peace from the noise of Bombay will go there on Saturdays if not every day. They will buy their khadi and learn carding. If you make things you need in the village way the city folk may also find an interest in such activity.

If you talk about our responsibility to the people of Bombay I shall ask: 'What responsibility?' If the people of Bombay continue their old interest, what shall we do? Will you be able to interest yourselves in horse-racing, gambling, cinema, theatre, dancing? What can you do about people who want to pursue these? Yes, if they want the facility to live in the style of a village we may invite them. That will be doing our duty. You say that in a city like Bombay where people are politically conscious we can make khadi a success only if

we are able to persuade them that the success of our political work depends on our pursuing this new khadi policy. I shall only answer that khadi has value to me only if it is a symbol of ahimsa. An American once said that it was not words that grew but it was the work. Your success will depend on what kind of khadi bhandars and what kind of surroundings for them you can create with your faith and *tapascharya*.

[From Hindi]

*Khadi Jagat*, January 1946

### 701. KASTURBA NIDHI'S POLICY REGARDING EDUCATION

*November 28, 1945*

Whatever work regarding education is carried on under the Kasturba Nidhi, whether it is for children or adults, should be given only through manual labour and handicrafts.

Trained teachers will be required to carry on this work properly. Arrangements should be made to give training to these teachers in registered training schools.

So long as such teachers are not ready, education can be imparted through manual labour and handicrafts but instruction in handicrafts should also be given in a proper way.

The teachers should study the literature of *Nayee Talim* and carry on their work on those lines as far as possible till they get properly trained.

From a copy of the Hindi: Kasturba Gandhi National Memorial Trust Papers.  
Courtesy: Nehru Memorial Museum and Library

### 702. LETTER TO VANAMALA N. PARIKH

SEVAGRAM,

*November 28, 1945*

CHI. VANUDI,

I got your letter. I have no doubt about your purity, nor about your firmness of mind. But if you yourself have some doubt, however faint, regarding the propriety of what you do, you should carefully think over it and change your habits suitably. Suppose, for instance, you tell somebody in jest that you are married and have a few children, and add that your mother-in-law is dead. Such jokes are

permissible, but the dangers in them are easy to see. That is why even in the highest circles we still hear criticism of certain things that take place in theatres. If a married man acts the part of Rama in a play and a woman married to another man that of Sita, how far is that desirable for both? It also requires to be seriously considered what kind of effect such Rama and Sita produce on the spectators. That carried away by the modern trend we may do or like improper things or see others doing that is altogether a different matter. I do not wish to dwell at length on this, nor have I the time for that. But you are a thoughtful girl and I have, therefore, put before you in a few words an important question for you to think over.

I hope you keep good health, and trust that all of you devote yourselves to keeping the Arogya Bhavan clean in every possible manner. You have with you many visitors now. Use the services of them all in cleaning up the place. I am trying to send Munnalal there. I expect he will arrive there in about a week.

*Blessings from*  
BAPU

[PS.]

I had Zohra's letter and I tore it up.

From a photostat of the Gujarati: G.N. 5796. Also C.W. 3019. Courtesy: Vanamala M. Desai

### 703. LETTER TO HARI-ICHCHHA P. KAMDAR

SEVAGRAM,  
November 28, 1945

CHI. HARI-ICHCHHA,

Though you have become the mother of so many children, you are still as foolish as ever. If I cannot write to you owing to pressure of work and ask somebody else to do so, what is wrong in that? You did a good thing in giving me all the news of the family. Do come when I settle down again in the Ashram and stay there as long as you wish. Bring your son with you. Perhaps you do not know that in Poona Valji<sup>1</sup> used to come every day to read books to me. I would quietly spin while he read to me for half an hour or three quarters of an hour.

<sup>1</sup> Valji Govindji Desai

I hope your health is good. Now I am going on a tour of Bengal and Madras and am not likely to return before February.

*Blessings from*

BAPU

SHRI HARI-ICHCHHABEHN P. KAMDAR

KHADIA POLE

RAJMAHAL ROAD

BARODA

From a photostat of the Gujarati: G.N. 7475. Also C.W. 4921. Courtesy: Hari-ichchha P. Kamdar

#### 704. LETTER TO KANTILAL GANDHI

SEVAGRAM,

*November 28, 1945*

CHI. KANTI,

I got your postcard, as also the report sent by you. The latter seems to have been drafted by you. If so, your English is weak. Ordinarily this should not count as a deficiency in one, but in India it is; for we take pride, though we ought not to, in being able to speak and write a foreign language correctly. I am a lover of all languages and take scrupulous care to write correctly, but I am more eager to convey my meaning and am not scared of making mistakes. Were it not so, I would never have been able to speak in Hindi and other languages. Having said this, my criticism of the report is that its English is not correct. I have no time to revise it and return it. The report itself is good and, therefore, I show it to everybody who is interested in it. I am now sending it to Jajuji to read.

I shall not feel sorry that you will be breaking up an organization which you have brought into being. Your leaving it will amount to breaking it. I only hope that your action will not be an expression of the rashness and anger which I have observed in your nature. Sometimes it becomes one's dharma to humbly cling to the organization one has set up, despite the co-workers' coolness towards oneself. I have been doing this from a much earlier age than you are at present and it has certainly benefited me. Endurance is a virtue worth cultivating. You are a student of the *Gita*. Ponder the profound truths contained in it. After cautioning you thus, I unreservedly accept your decision. If you teach the students who come to you and take

more intimate interest in their lives, you may perhaps be able to create another organization with their help. In future lay stress from the very beginning on all the processes relating to cotton. I have come to realize from daily experience that this is of the utmost importance.

My good wishes for the result of your examination.

The tour starts on the 30th. Manilal arrived last evening and Devdas left for Delhi yesterday morning. He had come in connection with Kasturba Fund work.

Blessings to Chi. Saru and Shanti.

*Blessings from*  
BAPU

From a photostat of the Gujarati: C.W. 7380. Courtesy: Kantilal Gandhi

### 705. LETTER TO DINSHAW K. MEHTA

SEVAGRAM,  
*November 28, 1945*

CHI. DINSHAW,

I have your letter as also Jehangir's.

I do wish to offer you some suggestions but that will be when I can spare the time. For the present I shall say only this much. Give full encouragement to those who are engaged in the cleaning activity. You must also pay as much attention to it as you can while doing your own work. You will have already decided to dispose of all the furniture. You can take it to Bombay and sell it there to recover the price or if you want me to dispose of it you will let me know, so that I may make arrangements from wherever I am. We shall not sell it at a throw-away price.

Bhai Munnalal will be going there in six or seven days. He will take part in the cleaning activity. I think he can keep the accounts and do for you whatever shopping there is to be done. He is well versed in all the three things and has done them all before. I understand that Mr. Mange is looking after the accounts and shopping. I wish to keep him entirely out of all this. I have no doubt that he should train himself for something else. He should become a naturopath. He should also educate himself. If you wish that Munnalal should not go there in my absence or if you have any other plans, you can send a

wire to the Ashram. It is necessary that what we wish to start<sup>1</sup> from January 1 should be started at home as early as possible.

*Blessings from*

BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 706. *LETTER TO SATYADEV*

SEVAGRAM,

*November 28, 1945*

CHI. SATYADEV,

I was glad to have your letter. I would like to have a copy of the order you have mentioned. I just cannot agree to what you say. I think there is some misunderstanding. You had better ask Jawaharlal also and write to me at Calcutta. There I shall be staying with Satis Babu at Khadi Pratishthan, Sodepur.

*Blessings from*

BAPU

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

### 707. *ANSWERS TO QUESTIONS*

Q. The object of the constructive programme is stated to be the preparation of the people for a non-violent political order. Is this definition correct? Or will it be better to define such a social and political order as one in which no one would be able to exploit the labour of another?

A. Your definition is correct but it is incomplete. In what way it is incomplete will be explained in the answer to your next question.

Q. If my definition is correct I feel such a social and political order can be achieved theoretically even by our making the largest use of machinery. In that case is it necessary to have the maximum number of village industries for the non-violent political order? If so why?

A. Non-violence cannot be divided into compartments. Non-violence is an inherent attribute of man or, at any rate, it should be an attribute of man during his waking hours. Devotion to non-violence is the highest expression of his conscious state. If we thus conceive ahimsa we should satisfy all our necessities by the labour of our

<sup>1</sup> Nature Cure Clinic at Uruli Kanchan

hands. If we do not do this we shall have to depend upon other powers and as long as such condition persists we shall be unable to realize a state of fearless-ness. Another danger in making more and more use of machinery is that we have to make great efforts for the protection of it, that is to say,

we shall have to keep an army as is being done today elsewhere in the world. The fact is that even if there is no danger of aggression from outside we shall be slaves to those who will be in control of the big machinery. Take the case of the atom bomb. Those nations who have atom bombs are feared even by their friends. If we take a wise view, we shall be saved from the working of machinery.

Q. One of the reasons given in favour of hand-spinning is that it makes one self-sufficient. Can one who is self-sufficient serve society better than one who is dependent on others? Do you mean to say that there is such a connection between self-sufficiency and social service that the more one is self-sufficient the more is one's capacity for social service?

A. In order to satisfy this doubt also we will have to keep in mind the non-violent outlook because truth and non-violence form the foundation of the order of my conception. Our first duty is that we should not be a burden on society, i.e., we should be self-sufficient. That means self-sufficiency by itself is a kind of service. After becoming self-sufficient we shall use our spare time for the service of others. If all become self-sufficient no one will have any difficulty. In that case no one will be required to undertake service of others. But we have not yet reached that stage and therefore we have to think of social service. Even if we succeed in realizing complete self-sufficiency, man being a social animal we shall have to accept service in some form or other. That is, man is as much dependent on others as he is dependent on himself. When dependence becomes necessary in order to keep society in good order it is no longer dependence but becomes co-operation. There is a fragrance in co-operation and there is no one weak or strong among the co-operators. Everyone is equal. There is a feeling of helplessness in dependency. Members of a family are as much self-dependent as interdependent, but there is no feeling of mine or thine. That is why they are called co-operators. Similarly when we take a society, a nation or the entire mankind as a family all men become co-operators. If we can conceive a picture of such co-operation we shall find that there is no need of depending upon lifeless machines. Or we shall have to use them the least, not the most, and therein lies the real security and self-protection of society.

Q. You lay more emphasis on spinning than on agriculture. Is there any political reason behind it? Or is it because people cannot take to farming as easily as they can to spinning?

A. I do not make such divisions as social, economic and political. What is political is also social and economic. One includes the others. It is true that we make and have to make such divisions for clarity of understanding. One of the reasons why I have not laid stress on agriculture is that even my knowledge of it is almost nil. How will I be able to enlighten you if I put emphasis on it? It is not so in the case of the charkha. I have acquired enough knowledge of it. Secondly under foreign rule the charkha had died out; it had been destroyed. Agriculture can never be destroyed but its form has been so changed that it has increased the slavery of the people. The third reason for putting emphasis on the charkha is that skill of hand has a very small place in agriculture. There is hardly any other industry in which the hands and the fingers are so much used as they are in the various processes that go to make khadi. The fourth reason is that foreign power first takes hold of the land and through it controls the other things. Therefore Government help is very necessary for improvement in agriculture. For these and other similar reasons I have laid more emphasis on hand-spinning.

Q. One of the features of the material development of human society appears to be that man is tending to move more and more from self-sufficiency to dependency. Don't you think this tendency is not right and that there will be revival of the opposite tendency?

A. I take this question to mean that society is advancing towards machinery. If I have understood the question right, my answer is that society must get rid of its slavery to the machine. By being slaves to the machine our slavery to our senses and their activity also increases immensely.

Q. Are you confident that the constructive programme will be able to achieve its object during your lifetime by mere propaganda? Don't you think taking into consideration human frailties (lust, anger, greed, infatuation, pride and jealousy) that there will be need for "legislative aid"<sup>1</sup> to make the people take to the constructive programme on any wide scale especially in this machine age? Will there be any violation of the principle of non-violence in taking such help from the elected representatives of the people? If so how?

A. I have said many a time that we will have to take help from the Government on our own terms. Not only that, we will have to take help from the whole world. There was a time when I felt that we could have only the barest minimum of help from the legislators in the matter of constructive programme. But now I have come to realize

that if the representatives of the people go into the legislatures we can secure their help. Along with this we must bear in mind that we cannot appreciate the value of the constructive programme properly if we cannot carry it on in adverse circumstances. Other people of course can't. I can say dispassionately but from experience that the strength of the people has increased in proportion to the progress of the constructive programme. If we can make the constructive programme universal and get it implemented through the people, then swaraj is in our hands.

SEVAGRAM, November 29, 1945

[From Hindi]

*Khadi Jagat*, December 1945

### 708. LETTER TO J. S. HOYLAND

SEVAGRAM, WARDHA,

*November 29, 1945*

MY DEAR HOYLAND<sup>1</sup>,

It gladdened me to see your letter after such a long time and made me happy to find that Prof. Privat<sup>2</sup> and his wife<sup>3</sup> were with you. Of course I remember the communion we had at Woodbrooke, now as you remind me, fourteen years ago. I suppose Woodbrooke has grown during this what may be called fairly long lapse of time, and I wonder how the 'School for the Imbeciles' we all visited<sup>4</sup> is faring.

My love to all. I am looking forward to the visit of Horace and Agatha.

*Yours sincerely,*

M. K. GANDHI

JOHN S. HOYLAND, ESQ.  
WOODBROOKE SETTLEMENT  
BIRMINGHAM 29

From a photostat: C.W. 4512. Courtesy: Woodbrooke College and Mrs. Jessie Hoyland

<sup>1</sup> A Quaker and member of the India Conciliation Group along with Horace Alexander and Agatha Harrison; was in India for sixteen years teaching at Hislop College, Nagpur; afterwards taught at Quaker College Woodbrooke.

<sup>2</sup> Edmond and Yvonne Privat

<sup>3</sup> *ibid*

<sup>4</sup> At Woodbrooke on October 18, 1931; vide "Speech at Birmingham Meeting", 18-10-1931

## 709. LETTER TO UTTAMCHAND SHAH

November 29, 1945

CHI. UTTAMCHAND,

I have such deep faith in you that I am sure that you will succeed in your new undertaking, too, and that the work of the Charkha Sangh under its new policy will progress in Gujarat at least. Remember that it is your duty to take care of your health.

*Blessings from*  
BAPU

From a photostat of the Gujarati: S.N. 9443

## 710. LETTER TO MANILAL AND SUSHILA GANDHI<sup>1</sup>

[Before November 30, 1945]<sup>2</sup>

Arun is a good boy but he is not up to the mark. He does not even know additions, though he talks of additions, subtractions, multiplications and divisions. It was only when I tested him yesterday that I could understand the report given to me by Valji. But it is not his fault. It is the parents' fault and now that of us all who are here. I am the first among them. Am I not?

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 4960

## 711. FOREWORD TO "GANDHIAN CONSTITUTION FOR FREE INDIA"

Perhaps the expression "Gandhian Constitution" is not a fitting title for Principal Agrawal's<sup>3</sup> pages. It may be acceptable as a convenient and compact title. The framework is really Principal Agrawal's, based on his study of my writings. He has been interpreting them for a number of years. And as he is anxious not to

<sup>1</sup> This was written at the back of Arun's letter to his parents, i. e., the addressees.

<sup>2</sup> From the reference to Arun, who was with Gandhiji in Sevagram till he left for Sodepur on November 30, 1945

<sup>3</sup> Shriman Narayan Agrawal

misinterpret them in any way he would publish nothing without my seeing it. This is both an advantage and a disadvantage. The advantage is obvious. The disadvantage lies in the reader mistaking the particular writing being my view in every detail. Let me then warn him against making any such mistake. If I were to commit myself to every word appearing in these pages, I might as well write the thing myself. Though I have endeavoured to read the constitution twice, with as much attention as I was able to bestow on it during my other engagements, I could not undertake to check every thought and every word of it. Nor would my sense of propriety and individual freedom permit me to commit any such atrocity. All, therefore, I am able to say is that the brochure contains ample evidence of the care bestowed upon it by the author to make it as accurate as he could. There is nothing in it which has jarred on me as inconsistent with what I would like to stand for.

The author was good enough to make such alterations as I thought were necessary.

The word “constitution” must not mislead the reader into thinking that the author has made any profession to give him a complete constitution. He has made it perfectly clear in the beginning pages that he has only laid down broad lines to indicate what a constitution of my conception would be. I regard Principal Agrawal’s to be a thoughtful contribution to the many attempts at presenting India with constitutions. The merit of his attempt consists in the fact that he has done what for want of time I have failed to do.

M. K. GANDHI

ON THE TRAIN TO CALCUTTA, November 30, 1945

Gandhian Constitution for Free India

## 712. LETTER TO MANAGING COMMITTEE OF THE TALIMI SANGH

*November 30, 1945*

Yesterday I went to see the Talimi Sangh hostel. You know Hoshiaribehn<sup>1</sup> who stays in the Ashram. I have sent her son Gajraj to your school. He insisted that I should see his school. Even yesterday morning he came and said: "You will come, won't you?" I said: "What shall I do at your school? I would rather see the place where you sleep." I had intended to send his mother too. Anyway, I went there after my morning walk to keep my promise. I was pained by what I saw there. I noticed filth and mismanagement which should not have been there. I had not wanted to spend much time there, but I could not bear what I saw there and spent half an hour or threequarters of an hour explaining things to Pandey.

I found there were puddles of water in front of the verandah of the children's hospital. It offended the eye. The children wash themselves right there. This breeds mosquitoes and so much of water is wasted. We should collect the water in a tub. Or we may wash beside the trees near by. If there were a thousand boys it would be a disaster. Going through the room I found the same thing in front of the verandah on the other side.

Then I went to the children's dormitory. Even at the entrance there was a lot of dirt. I went in. Mats were not properly kept. I had the bedding of a boy unrolled. It was very dirty. The bed-sheet was torn. It was stitched in a couple of places, but very crudely. The other tears had not been attended to. They should have been patched. If the sheet was too badly torn it could have been doubled and stitched. Many times in jail I had got mattresses made that way. They are warm and strong. The cotton of the mattress had collected into big lumps. It was not warm. That cotton should have been taken out and carded again. Several pieces of cloth were discovered from under the mattress. They were very dirty. I would have kept those pieces clean and used them for patching. The mat was very dirty. It should have been washed.

<sup>1</sup> Niece of Balvantsinha. According to Balvantsinha Gajraj had complained to Gandhiji that Talimi Sangh was a very dirty place.

I examined the floor. It is used for sleeping but is in a very bad state. Pandey said cow-dung was not available. It is better if cow-dung is available. But one can do without it. Where was there cow-dung in South Africa? We managed with earth. There was a wooden shelf fixed to the wall for keeping things. When I touched it my hand was covered with dust. I wiped my hand on Pandey's hand. It also got covered with dust. One boy had put his ink-pot on the mat. Where else was the poor boy to put it? But there was no method about it. I examined each and every pen and nib. I saw also the ink-pots. That is my way. That should also be the way of Nayee Talim. Everything was wrong from my point of view. These are small things. But small things make up big things. It does not require money. It requires a keen vision, it requires art. It is our duty to teach these. It is the purpose of Nayee Talim. It is the teacher's fault if it is not done. It is your fault. I would say that it is my fault. After all, the responsibility lies with me. What is the point in starting a thing and then giving it up? If someone says that in this way he can look after only one boy, I would say admit only one boy. Do not admit more. An element of untruth enters if we admit more boys and cannot look after them.

As I came out, I noticed the sacking you have hung up along the verandah. For this I must quarrel with you. A verandah is designed to admit air and sunlight. By fixing sacking around it you shut out both. And the room at the rear becomes absolutely useless. If you say it can't be helped because the boys are too many, I would say that we should take only as many boys as we can accommodate. We should not take more.

Pandey's mother Kodamba was in very dirty clothes. She looked like a maid servant. She did not even know Hindustani. And she has been with us for two months. Even Pandey's own clothes were not quite all right. The neck was open and so also the cuffs. We are labourers. Our shirts must have half sleeves. Brass or glass buttons are useless for us.

I had a brief discussion with Asha Devi<sup>1</sup>. But I am writing in detail because these matters, though small, are very important. And failing in these points, we depart too far from our objective.

I have read this again. It seems to be all right.

*Blessings from*

BAPU

From a photostat of the Hindi: C.W. 5888. Courtesy: Munnalal G. Shah

<sup>1</sup> Ashadevi Aryanayakum

### 713. LETTER TO MOHAN SINGH THAKUR

SEVAGRAM,

November 30, 1945

CHI. MOHAN SINGH,

I wanted to have a long talk with you. But I am sorry that I could not.<sup>1</sup> While I am dictating this, Sushilabehn informs me that you have repaired the pump. I knew that you would do it. I knew your great ability for mechanical things. Develop it fully and if any such work comes up in the Ashram continue doing it. Go on observing the power of the spinning-wheel.

I had noticed that your help had become inevitable in the camp run by Kanubhai. I realized that you had culinary talent as well when I saw the bread and the biscuits you made with tomato juice in an ordinary oven. I wish you would develop this talent too and give its full benefit to the Ashram.

*Blessings from  
BAPU*

From the Hindi original: C.W. 10430. Courtesy: Navajivan Trust

### 714. SPEECH AT MAHILA ASHRAM<sup>2</sup>

WARDHA,

November 30, 1945

I am not going to Bengal to serve four or five persons, but I am going to Bengal to serve crores of persons.

Referring to garba dance which the girls executed, Gandhiji said:

No doubt garba dance is famous in the world but this is no time for such dance.

He said that he was going to Bengal to serve humanity and wished that the girls would shower blessings on him and pray for his successful programme.

Referring to the sari spun by the inmates of the Mahila Ashram from the yarn produced in non-stop spinning during last Gandhi Jayanti, Gandhiji said that he would not like to take the sari with him.

*Amrita Bazar Patrika, 1-12-1945*

<sup>1</sup> Vide "Letter to Krishnachandra", 27-11-1945

<sup>2</sup> According to the source the inmates of the Ashram entertained Gandhiji with songs and folk-dances and also presented a khadi sari, dhotis and a beautiful garland made out of khadi.

## 715. RATIONAL APPROACH TO NON-VIOLENCE<sup>1</sup>

According to me what the All-India Congress Committee meant is clear. If constructive work is not carried on keeping non-violence in mind and accepting it rationally, India will not achieve swaraj as a result of it. A lot of work always went on in our villages but it was not informed by the knowledge and the vision of non-violence. So all we achieved was that we did not become as bankrupt financially as we are today. And when foreign invasion started, we abandoned the village industries one after another. Work for eradication of untouchability, uplift of Adivasis, equal rights for women, imparting training and bridging the gulf between the poor and the rich and so on had never been taken up. When we realized that to achieve real freedom the only royal way was that of non-violence and truth, our range of vision extended to the whole of India and beyond it to the whole world, and despite India being a slave country its fame spread in the world. I am firmly of opinion that if, as stated in the question, we forget all other aspects of non-violence except non-killing of human beings, non-violence will not remain non-violence, it will become bereft of truth, its universality will be lost and we shall never achieve swaraj. If ahimsa includes destruction of others' property, boycotting Government servants, going underground and so on, then, we can neither awaken the crores of people nor give them the correct training in fearlessness. If we want to work non-violently, then it is necessary to accept the restrictions laid down by me. But if we do away with these restrictions then there will be no other alternative for us but to abandon non-violence and to train the people for violence. That this way is totally futile for us has been proved by this barbarous war. At any rate by openly accepting the way of violence we save ourselves from deceiving our own people and the world at large.

[From Hindi]

Khadi Jagat, November 1945

<sup>1</sup> This was in reply to the question : "How far is the inference correct that in trying to make non-violence practical and progressive, people could arrest others or run away, go underground and destroy property but not kill or hurt anyone ?" It was to make this point clear that the All-India Congress Committee deliberately added the words "accepting non-violence rationally".

## 716. SPEECH ON NAYEE TALIM<sup>1</sup>

*November 1945*

Nayee Talim means teaching through craft. That basic craft has to be selected in the light of the conditions and produce of the region. For instance, it would not be proper to have khadi as a means of teaching in a region where cotton does not grow, but has to be imported for the purpose.

If Nayee Talim can be proved to be self-supporting through khadi, then the same thing can be applied to other industries too. What I mean by making education self-sustaining is this. Just as the expense on food and clothing for the children studying in Government schools is borne by their parents, similarly, in Nayee Talim schools, parents will have to bear the expenses on food and clothing of their children. But the expenses incurred in the schools of today on books and fees will be saved.

There should be no place for books in Nayee Talim. Initially some expenses may have to be incurred on cotton, carding-bow, and takli and so on. Afterwards the only expenses will be on the teachers' salaries, stationery, and the salaries of peons, etc., if they have to be engaged.

Suppose, there are thirty boys in one school. They will handle all the processes right from collecting cotton from the field to spinning and weaving the yarn into cloth. Through every process the teacher will educate them so that their intellect sharpens day by day. This will result in students' making ever new discoveries in the methods employed in the khadi industry which will make it more productive and profitable.

The cloth produced by students will be purchased by their parents at any price. It will be the teacher's duty to see that through his students he creates an awareness in their parents that they may not even touch foreign and mill-made cloth. We should also see that an atmosphere of self-sufficiency in cloth and khadi is created. We shall have to create an atmosphere of our own. For bringing khadi to the stage it has reached today, we had to make efforts and create the climate. As a result no one now can root out khadi. The same thing can be said of Nayee Talim also. If the teacher is unable to create the necessary atmosphere, Nayee Talim cannot become self-reliant and cannot make headway. If he succeeds in creating the atmosphere and sharpening the intellect of the students, then the entire expenditure from beginning to end on Nayee Talim can be met from the sale of

<sup>1</sup> This appeared under the title : "Self-reliance in Nayee Talim".

cloth produced by students.

Students will be equipped for earning when they leave our schools. We do not promise them jobs. The Government also does not promise employment to students who are trained at enormous expense in Government schools. But our students will be brighter than the students of Government schools and will easily find occupations for themselves.

We must remember that when atmosphere had to be created for Government schools, they had to put in considerable effort in spite of the way being clear. The atmosphere we have to create is for revival. That which has been destroyed has to be revived in a new way and we look upon it as a peaceful way of attaining swaraj. It should be easy to do this. We do not find it easy as we have not gone to the villages with the correct attitude and have made no real attempts at all. Now we have Nayee Talim. If it does not work a miracle and develop power, then what is it good for?

We do not realize the full significance of boys and girls being entrusted to our care from their childhood and undergoing craft-based education in our schools for seven years or more. And the modern education which is being imparted to us teaches us that schooling can never become self-supporting. This creates some confusion in our minds. It is my firm belief that if Nayee Talim cannot become self-supporting, then the teachers do not understand what it is. In my view, amongst other characteristics self-reliance is the most important characteristic of Nayee Talim.

If this is so for the education of boys and girls, then adult education must also be self-supporting. If we believe that it is difficult to convince adults about the value of education, then I have to say that this is nothing but an old illusion. And the teaching of the three R's in adult education is no part of our Nayee Talim. The meaning of adult education is that we will give them, through their own language, all-round education of a pure and socially useful life. And if they do not easily become self-supporting, in my view there is some serious defect in that education. We should not also forget that complete co-operation should be the basis from the very beginning. Those who know the full meaning of co-operation will raise no doubts about self-reliance.

QUESTION: Today only those students go to Government schools whose parents can pay for their food and clothing. We expect that under Nayee Talim, all the children of a village will go to school. There may be many among them who do not have the necessary food and clothing in their homes. What is the responsibility of Nayee Talim in such cases?

A. I have just stated the ideal that parents will provide for food and clothes. Even now boys do eat and wear clothes. The parents will pay to school whatever they spend on their children's food and clothing. The diet we give will have a scientific basis. The expense will be a little more because of the milk. That expense will be met by the school. But when we persuade the parents to bear the expense on food, then they will pay for milk too. Those who are very poor will be very few; but if they are really poor then we can certainly bear the entire expense.

I shall not worry about what clothes the girls and boys should wear because my ideal for them is a loin-cloth or clothes that a baby wears. It may be a brief kuchchha. We can easily make it. When girls develop breasts something will have to be done to cover them. The answer is a piece of cloth of the kind that is in vogue in the South. It is a different matter what provision is to be made in winters. You may not provide them any wraps but you must give them enough to wear. All this will be our property—the boys and girls of the same age group will wear them. One thing should be kept in mind, that these boys and girls will stay with us most of the time. We can easily bear all this expense. According to us the clothes for the poor and the rich will be the same. If the clothes are clean and of the right size, they will look as neat and tidy as naked children look.

Q. (a) Will there be an increase in the demand for cloth if an atmosphere of self-reliance in cloth is generated?

(b) Even if parents want to purchase cloth produced by their children, do they have the means to pay the price that we may ask for it?

A. Any price must of course mean reasonable price. This merely means that those who do not even touch khadi today, will certainly buy the cloth made by their children if we sell it at a reasonable price. There will be no question of making a large profit on it. The price of every item will be different but by and large the difference between the cost price and the selling price will be almost the same. Even if the price of fancy goods is higher, still comparatively it will be much cheaper. Those who buy them will pay the price willingly. When self-reliance in cloth is achieved, everyone will accept khadi and will do so willingly. Then Nayee Talim will have reached its peak. Not one will even care for me if this happens during my lifetime.

All my answers apply to the present time, the present conditions.

Q. Training of teachers is a vast field that we have before us. In what way are we to practise self-reliance in this training.

A. Your question is, how can those who have come here to be teachers become self-reliant? If young students can become self-reliant, the teachers must become self-reliant. The question is only one of bearing the expense of one's own food, clothing and education. My point is that if teachers themselves cannot become self-reliant, how can they make the students self-reliant? In fact well-to-do persons who have come here not for salary but for service, will not need any supervision. They will learn all occupations attentively and carefully. They will not waste anything because of carelessness. Such people will be able to meet their entire expenses from whatever occupation they undertake. Your curriculum ought to be such that teachers and students can earn enough for their expenses while they learn. You too will be put to the test in preparing such a curriculum. I like this question very much because it is a good sign that you have raised this question in the very beginning. Aryanayakum has written: "I have understood and agree with it." This means that I also should have the same thing in mind that he has.

If your syllabus is not based on the above lines, let me know. Perhaps I may be able to make it with your help. I go so far as to say that even wood should not be available free of charge. Bear in mind that we want to work in co-operation. We also want to learn true co-operation. Hence the fruits of everyone's intelligence and skill should go into one pool. As I go on writing the subject becomes more and more interesting to me. I become more and more confirmed in my belief that self-reliance is the key to our success. This is proved by long experience.

[From Hindi]

Khadi Jagat, November 1945

### *717. LETTER TO KALIDAS DEV SHARMA*

ON THE TRAIN TO CALCUTTA,

*December 1, 1945*

BHAI KALIDAS,

The reply to your letter is given below.

The International Brotherhood League<sup>1</sup> should be preserved in its essence. Those who sincerely believe that helping the Congress is as good as helping the Brotherhood League should help the Congress.

<sup>1</sup> This was founded by Krishna Nath Sarma.

Look at the fate of the Communist Party.<sup>1</sup> There cannot possibly be any opposition if your League works for the Congress according to the views of the Congress. That Asia is for Asians is a cardinal truth. To tell the foreigners to quit Asia is the clear cry of an anguished heart.

This is not meant for publication.

*Yours sincerely,*  
M. K. GANDHI

From the photostat of the Hindi: G.N. 8232

### 718. LETTER TO SHRIMAN NARAYAN

ON THE TRAIN TO CALCUTTA,  
*December 1, 1945*

BHAI SHRIMAN,

I am sending today your booklet<sup>2</sup> and my Foreword<sup>3</sup>. I finished everything at 9.30 last night. In between I only took time off for eating and spinning. Let me know if any changes are necessary in the Foreword.

Let me know if you do not agree with the changes I have made in your booklet.

You will see that I have left the place of the Panchayats at the taluka and district level rather vague. They are only advisory bodies. Why should they be given a place in the legal framework? Even the necessity for their existence is a matter of doubt. When the villages really come to life, the need for advisory bodies should be less. The Provincial Panchayat would attend to everything and would get things done through talukas and districts. If you think there is any snag in this line of thinking let me know. I have put in as much hurried reading as I could.

It is worth I considering if Pakistan and the Princes can have any place in my conception [of India]. Remember that the Gandhian plan can be successful only if it can be achieved through non-violent means.

*Blessings from*  
BAPU

<sup>1</sup> Communist members of the A. I. C. C. were at the time facing an inquiry for indiscipline.

<sup>2</sup> Gandhian Constitution for Free India

<sup>3</sup> Vide "Foreword to "Gandhian Constitution for Free India"

[PS.]

I have sent the booklet and the Foreword by separate registered book-post.

[From Hindi]

Panchven Putrako Bapuke Ashirvad, p. 308

### 719. LETTER TO SHRIKRISHNADAS JAJU

ON THE TRAIN TO CALCUTTA,

*December 1, 1945*

BHAI JAJUJI,

I have gone through circular 12 and Dhawaja Babu's letter. I am of the opinion that the fund that we have will be enough for the training in handicrafts and adult education. If both the activities go on together the expenses will be lessened. These funds should not be made to cover the other five activities. This does not mean that we are not to pursue those five activities or that they are of secondary importance. We shall conduct them with a separate fund. If we think of all the seven activities we may not be able to deal with any one. I am therefore of the opinion that this fund should be earmarked only for the two activities. Even when the fund grows later on, it should be limited to only the two activities. Of course all this requires hard work and intelligence.

If necessary you may use this letter. I am returning the circular and Dhawaja Babu's letter.

*Blessings from*

BAPU

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

### 720. INTERVIEW TO THE PRESS<sup>1</sup>

*December 1, 1945*

I know America and America knows me.<sup>2</sup> People in America who want messages do not really know me. You are prompting me to say something, but why do you not pay for my Harijan Fund?

<sup>1</sup> While he was on his way to Calcutta, a number of journalists had entered Gandhiji's compartment at Kharagpur and travelled with him till the train reached Mourigram.

<sup>2</sup> One of the Journalists had asked for "a message for America and American people"

Another journalist asked Mahatmaji: "Can we send what you said for publication?" Mahatmaji laughed and said:

Cook it, digest it and assimilate it. Use your journalistic sense and you will see what I have given you is something other than a stunt.

Questioned regarding his reactions to major questions of the day, Gandhiji said:

Great problems lie before us and as and when they arise, my views will be there.

He declined to commit himself further.

When one of the newspapermen queried him about his travel from Wardha, Gandhiji, with his proverbial fund of wit, retorted jokingly:

You have been travelling with me and if your journalistic instinct does not prompt you to answer that question, resign your post and take to something more useful in life.

Amrita Bazar Patrika, 2-12-1945

## *721. SPEECH AT PRAYER MEETING*

SODEPUR,

*December 1, 1945*

He began by referring to his attempts made since 1914, when he was in England to learn Bengali. He made some progress in it, though he could not keep up his Bengali studies. It was his ambition to be able to speak to the people of Bengal in Bengali so that he might be able to penetrate into their hearts. He was sorry he could not do so on the present occasion. He was also of the opinion that no Indian could call himself a full-fledged citizen of India unless he could speak to the people of the various provinces in their own tongues. Failing this proficiency in the different languages it was the duty of every Indian to learn at least Hindustani which alone could be the *rashtrabhasha*<sup>1</sup> of India.

He then proceeded to give the etiology of his present visit to Bengal. Ever since his release from prison, he had been anxious to visit Bengal but he could not do so owing to ill-health. Moreover, he did not want to visit Bengal unless he was sure that the authorities would welcome his visit and that there would be no restrictions on his movements. He was not prepared to submit to any restrictive orders on the one hand or on the other to offer civil disobedience against such orders under conditions now prevailing in the country. Even after the way for his visit to Bengal was clear it had to be postponed for several months on account of Sardar Vallabhbhai Patel who

<sup>1</sup> National language

was in need of nature cure treatment and needed his (Gandhiji's) presence by his side. He was glad, however, that after all he had been able to come to Bengal.

Explaining next the object of his visit, Gandhiji said that it was purely to offer whatever consolation his presence in their midst could give to the victims of Bengal famine and to do whatever he could to relieve their distress. He had not come to take part in the politics of the province or in the forthcoming elections. In fact, as they all knew, he took very little interest in these things. Where his chief interest lay was too well known to need reiteration.

Mahatmaji then concluded after appealing to the people assembled to contribute their mite to the Harijan Fund as a token of their sympathy with the cause of the abolition of untouchability as also to ameliorate the condition of Harijans. Incidentally he mentioned that in this way he had collected 2 lakhs of rupees for the Harijans since his release. The proceeds of the autograph fees that he charged were earmarked for the Harijan Fund. Anyone by paying a fee of Rs. 5 could have his autograph. There could be no exemption on the ground of poverty because according to him the autograph-hunting was essentially a rich-man's hobby. Anyway, there was none poorer than the Harijans and consequently none had a right to cheat the Harijans out of the autograph fees which had been premortgaged to them.

*Amrita Bazar Patrika, 2-12-1945*

## 722. DISCUSSION WITH IAN STEPHENS<sup>1</sup>

SODEPUR,

[On or after *December 1, 1945*]<sup>2</sup>

GANDHIJI: Arguing on those lines, you will be able to understand the prejudice in South Africa too. The root cause—a false notion of preservation of the race and economic status—is common to both. The difference is only one of degree. If you apply concrete facts to individual cases it is half a dozen of one and six of the other. It is on a par with the racial prejudice here.

IAN STEPHENS: Oh, no. Here it is much less.

G. Yes, owing to the vast disparity in numbers. But take the case of the individual who actually suffers. His experience does not differ from that of the coloured men in South Africa or America.

<sup>1</sup> This report by Pyarelal appeared under the title "With an English Friend". Ian Stephens, a correspondent of *The Statesman*, Calcutta, was of the opinion that colour bar and racial segregation was at its worst in South Africa, and did not agree with Gandhiji that it was equally bad in America.

<sup>2</sup> Gandhiji reached Sodepur on December 1, 1945.

I. S. We, Englishmen are apt to forget that side of the question.

G. Habit becomes second nature. There may be no deliberate intention either.

I. S. In the Punjab and Delhi races mix much more freely than elsewhere. Was that due to the fact that the disparity in numbers was comparatively less there?

Gandhiji was of opinion that the contrast presented by Bengal in this respect was perhaps due to the violent spirit having manifested itself there on a much larger scale than in Delhi or in the Punjab. The Punjab did show the violent spirit in some measure. But it was not a patch upon Bengal. The daring of the Chittagong Armoury Raid was neither attempted nor duplicated anywhere else.

I. S. I have often thought over it, and it has always baffled me how these Bengali young men, so gentle by nature, have drifted into violence.

G. I have solved it for myself. They feel they have been unjustly libelled in the past. Lord Curzon harped on their softness. It soured them. So they say, 'We may not be wealthy, but surely we are not effeminate.' So they adopted this devious method and surpassed every other province in daring. They defied death, defied poverty and even public opinion. I have discussed this question of violence threadbare with so many terrorists and anarchists. It is terrible whether the Arab does it or the Jew. It is a bad outlook for the world if this spirit of violence takes hold of the mass mind. Ultimately in destroying itself it destroys the race.

I. S. And it has spread all over the world for the last two or three years.

G. Look at the latest ukase of Gen. MacArthur<sup>1</sup>. He has divided the entire Japanese nation into two categories, those whom he calls war criminals and those who do not come under that label. As I read it, it struck me that this was not the best way to introduce democracy among the Japanese—a race so proud, so sensitive, so highly organized along Western lines. They will do what the Italians did in Garibaldi's time on a much larger scale. You cannot deal with the human race on these lines. Whatever happens in one part of the world will affect the other parts. The world has so shrunk.

This evoked from the friend the observation that he did not think that the world had deteriorated so much theoretically as it might have during the last three years. Gandhiji agreed with him though his grounds, he remarked, were different.

I. S. My reason for that belief is that in spite of the fact that suffering, for

<sup>1</sup> Douglas MacArthur, U. S. Army General; Commander of the occupation forces in Japan after the War.

instance in Indonesia and elsewhere, has been appalling during the last three years, the human mind has not been equally warped.

G. My hope is based on a detached view of the situation. Whilst in detention in the Aga Khan Palace I had leisure to read and think. What struck me was that whilst practice showed deterioration, the mind of man had very much progressed. Practice has not been able to keep pace with the mind. Man has begun to say, 'This is wrong, that is wrong.' Whereas previously he justified his conduct, he now no longer justifies his own or his neighbour's. He wants to set right the wrong but does not know that his own practice fails him. The contradiction between his thought and conduct fetters him. His conduct is not governed by logic. Then, of course, there is my standing prediction in favour of non-violence that it will prevail—whatever man may or may not do. That keeps my optimism alive. Extensive personal experience too confirms my belief that non-violence is self-acting. It will have its way and overcome all obstacles irrespective of the shortcomings of the instruments. It makes no difference how we arrive at our conclusion, but it keeps us fresh and green.

The conversation next turned upon Gandhiji's pet theme of living up to 125 years. Gandhiji's visitor wanted to know how he managed to keep physically fit. Gandhiji replied that outwardly he owed his physical fitness to strict adherence to regular habits in eating, drinking and sleeping and to his partiality for nature cure principles which he had adopted strictly in life since 1901. Reminiscently he described how up till 1901 he used the medicine bottle but had almost thrown it away and for forty-five years he had lived more or less according to nature cure principles.

G. But, in a still greater measure, it is due to the practice of detachment of mind. By detachment I mean that you must not worry whether the desired result follows from your action or not, so long as your motive is pure, your means correct. Really, it means that things will come right in the end if you take care of the means and leave the rest to Him.

He based his belief on the teachings of the Bhagavad Gita which he had called his "dictionary of action".

The friend remarked on the close analogy between the teaching of the Bhagavad Gita and the thesis presented in Aldous Huxley's<sup>1</sup> *Ends and Means*. The mention of Aldous Huxley's name revived in Gandhiji's mind memories of old days

<sup>1</sup> British novelist and critic; in later life became increasingly drawn to Hindu philosophy.

about Aldous Huxley's father<sup>1</sup> whose writings he used to read during his student days in London in 1889.

I. S. But there is a physical side all the same?

G. Yes, only I attach greater importance to the mental. What you think you become. Thought is never complete unless it finds expression in action and action limits your thought. It is only when there is a perfect accord between the two that there is full, natural life.

I. S. But what about the legacy of one's past life? It cannot be written off the balance-sheet.

G. I have my answer for that. If my past conduct does not warrant the full span of life, no matter however correct my present life may be, I can still counteract the effect of past mistakes by attaining complete detachment between the mind and the body. Detachment enables one to overcome the effects of past faulty practice as well as handicaps of heredity and environment. Normally speaking, every deviation from the rule of nature, whether ignorant or wilful, e. g., anger, ill-temper, impatience, errors in conjugal life, exacts its toll. But there is this promise that if you have arrived at complete detachment you can rub out all these. "Except ye be born again, ye cannot have everlasting life." Conversely, you can have everlasting life if you are "born again". There is no hurdle placed before death. You can turn over a new leaf and begin life anew here and now; the past will not disturb its tenor provided you have completely severed yourself from it and its legacy by the axe of detachment.

On the previous occasion when this friend had visited Gandhiji, Gandhiji had done all the talking and the friend had listened. This time Gandhiji had intended that he would only speak in answer to questions and let the friend do the talking but the friend again had the better of his resolve. Gandhiji remarked, discomfited, at the end of their talk:

I admit defeat. After all you are a practised journalist.

I. S. I am only human.

*Harijan*, 7-4-1946

<sup>1</sup> Gandhiji presumably has in mind T. H. Huxley, biologist and writer, who was, however, the grandfather of Aldous.

723. DISCUSSION WITH MEMBER OF FRIENDS  
AMBULANCE UNIT

CALCUTTA,

[On or after *December 1, 1945*] <sup>1</sup>

F. A. U. MEMBER: However much we may want to be friendly the past tradition clings round your necks and drives you to desperation. It seems to me, that there is hardly any hope of giving to a young Bengali student an idea of the better side of Englishmen unless perhaps he is transferred to England. The atmosphere in India is so poisoned that I wonder if it would not be better for Englishmen not to attempt to come to work in India just now but to wait for better times.

GANDHIJI: Any friend, who is a real friend, and who comes in a spirit of service, not as a superior, is bound to be welcome. India, when she has come into her own will need all such assistance. The distrust of Englishmen, as you say, is there. It won't disappear even by transporting Indian students to England. You have got to understand it and live it down. It has its roots in history. The late Charlie Andrews and I were bed-fellows. There were scarcely a thought in our mind which we did not share. He even adopted Indian dress though sometimes with grotesque results. But even he could not escape suspicion. He was even dubbed "a spy". His was a very sensitive spirit. He suffered unspeakable anguish under these unmerited attacks and I was hard put to it to dispel the baseless distrust. 'If he is a spy, I am a spy,' I said to these critics. In the end C. F. A.'s spirit triumphed.

Pearson<sup>2</sup> was C. F. Andrews' disciple and friend. He too came in for his share of distrust. Then there is Stocks<sup>3</sup>. "If I am to serve India I must become an Indian," he said to himself and married a Christian Rajput. He was boycotted by the Rajputs. The Government distrusted him too in the beginning. But he has lived down the distrust of both

<sup>1</sup> Gandhiji reached Calcutta on December 1.

<sup>2</sup> W. W. Pearson, a British missionary worker in Bengal and for some time a teacher in Santiniketan

<sup>3</sup> Samuel Stokes, a British missionary and an associate of C. F. Andrews. He was a member of the Congress and courted arrest in 1920; became a Hindu to deliver the message of Jesus to the Hindus; changed his name to Satyanand, and took up work for the uplift of the Hill tribes at Kotgarh.

the Government and Indians.

If then, even a C. F. Andrews and a Stokes and others had to labour under distrust, for you to be distrusted may not be wondered at. So far Indians have known Englishmen only as members of the ruling race—supercilious when they were not patronizing. The man in the street makes no distinction between such an Englishman and a good, humble European, between the Empire-builder Englishman of the old type that he has known and the new type that is now coming into being, burning to make reparation for what his forefathers did. Therefore, if one has not got the fire of sacrifice in him I would say to him: ‘Do not come to India just now.’ But if you are cast in a heroic mould there will be no difficulty. You will in the end be taken at your worth if you persevere. Anyway those of you who are here have no reason for going back.

The same friend was able to elicit from Gandhiji what he considered to be the weak spots in the Indusco Plan of Chinese co-operatives. Firstly, the Indusco was a product of abnormal times. Its production was war-time and war-purposes production stimulated by the Japanese blockade. Secondly, it was organized by foreign missionary enterprise and their work was tainted by the proselytization motive.

G. If you try to merely copy the Chinese co-operatives in India you will end in miserable failure. Here you have to work among Indian Christians. The temperament is different, the character is different, and the circumstances are different. Co-operation which is rooted in the soil always works. You have therefore to find out for yourself what type of co-operative is best suited to the Indian temperament and soil. Even those who have become converts to orthodox Christianity are today veering round.

M. By “veering round” you mean going back?

G. Yes, I mean going back to real Christianity, to Christ, not Western Christianity. They are beginning to realize that Jesus was an Asiatic. Having seen this they are reading their Bible through Indian eyes. You should study the meaning of Indian Christianity through J. C. Kumarappa’s book *Practice and Precepts of Jesus*.

*Harijan*, 31-3-1946

## 724. MESSAGE ON RAJENDRA PRASAD'S BIRTHDAY<sup>1</sup>

[December 2, 1945]

Rajendra Prasad is a true patriot. Long live Rajendra Prasad.

*The Hindu*, 4-12-1945

## 725. SPEECH AT PRAYER MEETING

SODEPUR,

December 2, 1945

Addressing the congregation after the prayer Gandhiji said he would like to thank them and congratulate them because they had maintained silence and were peaceful during the prayer. The gathering of this evening was very big indeed. On Saturday the prayer meeting was less crowded. On both the days they had shown remarkable discipline. So he would thank them and hope they would continue to behave calmly in future also.

The prayer song which was sung this evening had a special significance. Gandhiji said it was very appropriate in the conditions obtaining at present. The song was also sung in a very melodious tune.

In the song there was an appeal to God to lead humanity from darkness to light. It said the humanity was engulfed in thickening darkness and had lost vision. So they were praying to God to give them strength and lead them to light.

The import of the song was that they must be freed from all bondage and attain enlightenment. The freedom from bondage also included the winning of swaraj. India wanted release from the bondage.

We are all engulfed in darkness today. Not only India but the world also is engulfed in darkness. India wants peace. So also does the entire world. We are all travellers groping in that thickening darkness. We are all blind and cannot feel the absence of light.

The prayer we have offered is the most important thing of this evening. I was in South Africa when I used to pray privately. When I returned to India I saw the necessity of holding mass prayers. I have

<sup>1</sup> The news report which carried the item was dated December 2, and was exclusively published in Advance on the occasion of Rajendra Prasad's 61th birthday.

been holding mass prayers since then. There is of course the necessity of individual praying in his own way.

Our prayer today to God is to lead us from darkness to light, from untruth to truth, and let us have peace—peace not only for India but for the entire world.

Gandhiji said he did not like the shouting of slogans. The shouting of slogans disturbed the peaceful atmosphere which was the condition prerequisite to holding prayer. So he would request them not to disturb the peaceful atmosphere of the place by shouting slogans.

In conclusion, Gandhiji asked the gathering to remove untouchability from their midst. Untouchability was a slur on humanity.

Gandhiji then requested those who had assembled to contribute their mite to the Harijan Fund.

*Amrita Bazar Patrika, 3-12-1945*

## 726. SPEECH AFTER PRAYER MEETING<sup>1</sup>

SODEPUR,

*December 2, 1945*

I know your love for me. I also want to love you. I also want to win your heart. But that I want to achieve through work. Do not ask for my darshan or want to touch my feet. I am not God; I am a human being. I am an old man and my capacity to stand the strain is limited. If I am to appear before you again and again my strength will be exhausted. And I will not be able to do work.

So my request to you is that you should not ask for my darshan or request me to stand before you so that you may touch my feet. If you come at prayer time you will have my darshan. But I want to impress upon you that I like peace. I do not like shouting of slogans or claps. They irritate me. If you love me you will not do so.

*Amrita Bazar Patrika, 3-12-1945*

<sup>1</sup> The source had reported that this was in response to requests from a large number of people who arrived at the Ashram after the prayer was over. Gandhiji returned to the lawn and spoke to them for a few minutes.

727. *LETTER TO AMRIT KAUR*

SODEPUR,  
*December 3, 1945*

CHI. AMRIT,

Just got yours (at 11.45). The mail closes at noon. You may take all the time you need, whether at Delhi or Simla. Come when you can. I am in Calcutta till 10th at the least. Then is all uncertain.

Pyarelal is well and working. Sushila is in Sevagram looking after Madalasa. She is due here on 5th.

All well.

LOVE.

BAPU

From the original: C.W. 4172. Courtesy: Amrit Kaur. Also G.N. 7808

728. *LETTER TO NIRMAL KUMAR BOSE*

SODEPUR,  
*December 3, 1945*

DEAR NIRMAL BABU<sup>1</sup>,

Your sweet letter. You will do exactly as you please.

In order to interpret my writings, you should be for some time in Wardha when it is fairly cool.

Your amoebiasis may not be removed but can certainly be brought under control by nature cure methods. I suggest your coming to the clinic in Poona when I am there. From 1st January it will be for the poor.

*Yours,*

BAPU

From a photostat: G.N. 10511

<sup>1</sup> Professor of geography and anthropology, Calcutta University. He first met Gandhiji in 1934 at Wardha and thereafter devoted himself to study and propagation of his ideas.

729. SILENCE DAY NOTE TO R. G. CASEY

[December 3, 1945]<sup>1</sup>

Do you want me to come tomorrow? 7.30 is better for me, but I could easily come at 7 p. m. if that is better for you.

I have brought a lot of literature for you that I promised yesterday—of this more tomorrow.

From a photostat: G.N. 809; also G.N. 810

730. LETTER TO ARUNA ASAF ALI

SODEPUR,

December 3, 1945

CHI. ARUNA<sup>2</sup>,

I have read your letter carefully. How I wish I could meet you openly and have you with me for a few days. I love you too dearly to talk to you through letter-writing. Know that I have been silent not through indifference but by design. I am trying to reach the truth. You are helping me. Go on doing it. You can help me much more by appreciating than following my advice.

For the present no more.

Hope you are well.

*Blessings from*

BAPU

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> The source carries the following note by Casey, then Governor of Bengal : “Notes passed to me by M. K. Gandhi during our ‘talk’ on December 3, 1945—one of his silence days—during which I talked to him for 1½ hours; he said nothing.”

<sup>2</sup> Wife of Asaf Ali, a Congress leader. She was a member of the Congress Socialist Party and had played a prominent part in the Quit India movement in 1942, ever since when she had continued to work underground.

731. *LETTER TO NARGIS CAPTAIN*

SODEPUR, CALCUTTA,  
*December 3, 1945*

DEAR SISTER,<sup>1</sup>

Just a line to thank you for your note. Of course you will point out the things you mention, when we meet. I have to work double speed. But I am so far well. I did read Jh's words. Love to you two.

BAPU

SMT. NARGISBEHN CAPTAIN  
DUNLAVIN LODGE  
POONA 5

From a copy: Pyarelal Papers. Courtesy: Pyarelal

732. *LETTER TO SARAT CHANDRA BOSE*

SODEPUR,  
*December 3, 1945*

MY DEAR SARAT,

Whilst writing this I am on my back with mud-pack on the abdomen.

Nathalal saw me too. I like your reply to him. But we must talk more when you are free.

Please don't ask me to come to your place for Gita's<sup>2</sup> wedding. She saw me yesterday. She has grown. You know how my views have grown about marriages. Whether I am present or not Gita and her husband (to be) have my blessings. (Here I went off to sleep.)

Of course I have to come to your house, the old house, to Mona<sup>3</sup> and the rest of the Deshabandhu<sup>4</sup> family. You must tell me how and

<sup>1</sup> The superscription is in Gujarati.

<sup>2</sup> Addressee's daughter

<sup>3</sup> Daughter of C. R. Das; vide also "Letter to Mona", 6-12-1945

<sup>4</sup> C. R. Das

when. It must be after the Working Committee meeting<sup>1</sup>.

Love.

BAPU

SHRI SARAT CHANDRA BOSE  
1 WOODBURN PARK  
CALCUTTA

From a copy: Pyarelal Papers. Courtesy: Pyarelal

### 733. *LETTER TO AMTUSSALAAM*

December 3, 1945

DAUGHTER AMTULSSALAAM,

You have fallen ill. It should not have happened. What you say is correct. Do what you think is proper. It will be all right if you go to different villages.

Do not worry about me. God will keep me fit as long as He will. You may come whenever you get an opportunity. You had better not come if there is no particular business.

There is nothing more to write. I am writing this at night.

*Blessings from*  
BAPU

From a photostat of the Hindi: G.N. 540

### 734. *LETTER TO KRISHNAVARMA*

SODEPUR,

*December 4, 1945*

BHAI KRISHNAVARMA,

I have your letter. The charge against you is that you are hypocritical and given to falsehood. My own experience with you is the opposite, but nevertheless you are thoughtless and impatient and your thinking is not consistent. That is why your work does not shine. I have already told you that if you cannot accommodate more people in a hygienic way have only one. If I send someone from here, my fear is you will not be able to put up with him. So I feel you should

<sup>1</sup> To be held in Calcutta from 7th to 11th December

do what I say. If you insist I may think of sending someone but if you do you may have to repent it later.

DR. KRISHNAVARMA  
NATURE CURE HOSPITAL  
MALAD, BOMBAY

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 735. LETTER TO VALLABHRAM VAIDYA

SODEPUR,  
*December 4, 1945*

BHAI VALLABHRAM,

I have your letter. After I return to Sevagram and settle down there you may certainly come if you wish.

May be you are not acquainted with my views as they have progressed. They were of course implicit in all my writings but of late they have become more explicit. I have no longer any interest in marriages, whether within the caste, inter-caste or even interprovincial. Therefore, so far as possible, I do not say anything anywhere on the subject of marriages. As it is I hardly ever attended any and now I have firmly stopped attending them altogether. What I believe is that if we want to preserve whatever is good in varnashrama every Hindu has to become not only a Shudra but an atishudra<sup>1</sup>, and regard himself as such. And as a true indication of it marriages should really take place only between atishudras and the so-called other varnas. These marriages also should be not for the sake of indulgence but so as to observe restraint and keeping in mind the restrictions it implies.

Now I can send my blessings to Chi. Ramakant and Chi. Tara. May they be happy, live in restraint and may their alliance be doubly devoted to service. Often after a marriage instead of one sevak multiplying into two both the parties drop out of service. This is my experience. There are exceptions, and may this union be one such. To that end pure restraint on your part will prove helpful to them in every field.

The Medical Board has not been lax; it has to do work that is vast in scope. Besides, they are contemplating a co-ordination of the various systems of medicine; so the matter it seems will take some time. Let me also add that although I have a great regard for

<sup>1</sup> The lowest among the shudras

Ayurveda my experience with those practising it has not been very good. But, at the moment this is beside the point. We shall discuss this further when you can find time to come over.

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

### 736. LETTER TO SAILEN CHATTERJEE

SODEPUR,

December 4, 1945

BHAI SAILEN

It is thought, and it has been my experience, that through the power of prayer, heart-felt prayer, one can achieve what cannot be achieved by any other power. Swaraj is a very small thing. But prayer should not be recited mechanically. True prayer transforms the life of a man.

Your second question displays sheer ignorance on your part. When did I say that I would live up to 125 years? If I can be so arrogant I shall be God as the questioner says. On the contrary I do not know whether I shall be able to take the next breath. What I have said is that I want to live for 125 years while rendering service. And I have also said that all should aspire to that end. We can only wish. I am an humble devotee of God.

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

### 737. SPEECH AT PRAYER MEETING<sup>1</sup>

SODEPUR,

December 4, 1945

Gandhiji explained that the real purpose of the prayer could not be fulfilled unless the congregation became calm and quiet.

I have just seen that a crowd of people have entered the prayer ground after we have finished the prayer. I must remind you all that the prayer begins punctually at 5 p. m. (Bengal Time). Those who want to join the prayer must reach the place earlier.

Proceeding, Gandhiji said that he was happy that such a big gathering attended his prayer. He was also happy that those who had unfortunately come late had imbibed the mass feeling and stood at the edge of the congregation and listened to what he had

<sup>1</sup> According to the source the gathering included British, American and Chinese nationals as also a large number of women students.

to say very calmly and quietly. Even though they could not take part in the prayer they were very silent. That attitude, said Gandhiji, was what the prayer intended to teach the average man. It was called self-control and was a great factor of human life. For the last sixteen years he had practised it. Whenever he was late in attending any meeting or function he decided better not to go at all as otherwise he was sure to disturb others. When placed in such a position he requested friends to excuse his inability to comply with their requests for attending the meeting. He would strongly urge upon those who came to attend the prayer to learn the virtue of self-control and develop it in their lives.

During his stay in Calcutta, concluded Gandhiji, he would try to explain the social and other important aspects of self-control and prayer.

*Amrita Bazar Patrika, 15-12-1945*

### 738. LETTER TO BHAGAWATICHARAN SHUKLA

[After *December 4, 1945*]<sup>1</sup>

CHI. BHAGAWATI,

I have your letter. How will the marriage be performed at Gondia? Will there be some rites or will it take place before the magistrate? You have not made it clear. I, of course, wish you both well. I can never have any objection to such marriages if they are not for mindless indulgence but for exercising restraint, for expanding the field of service and enhancing the spirit of service. Actually, I can even encourage such marriages. That is why I wish to have a reply to the above question.

What is the girl's brother doing? Why does the girl not write to me? I am certainly eager to know what she has been doing since she first visited the Ashram.

From a copy of the Hindi: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

### 739. LETTER TO SHANTILAL DESAI

*December 5, 1945*

CHI. SHANTILAL,

I have your letter. One of your notes is kept in my files so that whenever I get the time I can go through it and return it to you. The other one I have already read but I don't know where it is now. It is not lost. But I agree it should reach you at the earliest. I am sorry

<sup>1</sup> This is in reply to the addressee's letter dated December 4, 1945.

there has been some laxity about it but I do not know how it happened.

It is good that you gave me the information about Manibhai. I have had a talk with him. I now have my eye on him. I am very keen on engaging him in Dinshaw's clinic. I believe that the experience he will gain there will prove very useful for village work. Moreover, since he has to spend some time with me he will certainly be under my supervision from time to time and so I shall myself get better acquainted with him.

I hope you are getting on well at your end.

SHRI SHANTILAL DESAI

ANAVIL VIDYARTHI ASHRAM

NANPURA, SURAT

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

#### *740. LETTER TO JIVANJI D. DESAI*

SODEPUR,

*December 5, 1945*

CHI. JIVANJI,

I got your letter and the cheque. It has to be considered whether we should go as far as you suggest regarding the copy-right. Anybody writing to us for permission and our giving it will mean that we have read the work or got it read by someone and approve. In this connection Anand Hingorani had suggested different Boards, so that the Tamil Board would decide about the Tamil translation and the Malayalam Board would advise about the translation in that language. There would, thus, be a separate Board for each language. We have to consider how far it would be advisable and becoming for us to bother ourselves to that extent.

There are several translations of Tolstoy's books in the same language. All of them are not up to the mark, and the titles of the books also have been translated differently. All of them sell, but the translation which is most faithful to the original, most painstaking and beautiful sells more than the other translations. The same has happened in the case of the Bible. The authorized version is there but there are many others in the field and their publication is not prohibited. Every translation has its own circle of readers.

You have raised the question of the Autobiography. A translation has been brought out by one Tamil publisher and now this

is the second. How would we know which of the two is really good? Or would it be advisable to stop other translations from being published? I do not see much benefit in that. Even when we decided to claim copyright, I did not go as far as that. This matter cannot be looked at from a purely legal point of view, nor from a purely financial one. We should look at it wholly from a moral and practical point of view. And looking at it thus I feel that we should permit the person who has written to us to publish the translation. I have not replied to him, however. Consult all the others and discuss the matter with them and suggest whatever reply you think should be given. I will think over it and then send a reply to the man.

*Blessings from  
BAPU*

From a photostat of the Gujarati: G.N. 9959. Also C.W. 6933. Courtesy: Jivanji D. Desai

#### *741. LETTER TO SONAVANE*

SODEPUR,  
*December 5, 1945*

BHAI SONAVANE,

I have your letter. It is good that you wrote. I hope that your legal practice will flourish. I very much like your idea of not going into the Assembly.

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

#### *742. SPEECH AT PRAYER MEETING*

SODEPUR,  
*December 5, 1945*

Gandhiji spoke about the technique and purpose of prayer which was to commune with the inner self by the individual. To the extent this communion was achieved the individual man got a fresh lease of spiritual enlightenment to sustain one for the next 24 hours.

*Amrita Bazar Patrika, 6-12-1945*

#### *743. LETTER TO R. G. CASEY*

SODEPUR,  
*December 6, 1945*

DEAR FRIEND,

As you were eager to have a copy of the Constructive

Programme<sup>1</sup>, I had procured a copy. But today's post brought me a proof copy of the revised edition. I send it for your perusal. You will read what you like. The copy need not be returned to me.<sup>2</sup>

The other things I am trying to collect as fast as possible in the midst of the overwhelming work before me.

May I repeat the pleasure it gave me to meet you and Mrs. Casey.

*Yours sincerely,*

M. K. GANDHI

H. E. THE GOVERNOR OF BENGAL  
CALCUTTA

From a photostat: G.N. 811; also Gandhiji's Correspondence with the Government 1944-47, p. 105

#### 744. LETTER TO MONA

SODEPUR,

*December 6, 1945*

MY DEAR BABY,

Your sweet letter. I was pleased to see your big family. Only I was too busy to play with them to my heart's content.

If you have not come up to your promise, try again.

You need not trouble to come, I shall not misunderstand your absence.

Love to you all.

BAPU

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Vide "Constructive Programme: Its Meaning and Place", 13-12-1941

<sup>2</sup> The addressee in his letter of December 9, 1945, said that he entirely agreed with Gandhiji's views on home-spinning and weaving but he was against each cultivator growing his own cotton as that would reduce the already very small areas for the growing of his main crop—paddy. Further, his scheme would not free cultivators from the thralldom of monsoon or other disabilities arising out of lack of irrigation.

745. LETTER TO A. K. M. ZAKARIAH

SODEPUR,  
*December 6, 1945*

DEAR FRIEND,

I was glad to see yours of 3rd inst. to Shri Pyarelal. You can come any day just before 5.15 p. m. You will forgive me if I am called away for work at the time.

*Yours sincerely,*  
M. K. GANDHI

JANAB A. K. M. ZAKARIAH  
68 SYED AMEER ALI AVENUE  
CALCUTTA

From a copy: Pyarelal Papers. Courtesy: Pyarelal

746. LETTER TO THE AGA KHAN

KHADI PRATISHTHAN,  
SODEPUR (NR. CALCUTTA),  
*December 6, 1945*

DEAR FRIEND,

I write this about the little crematorium on your ground. You know perhaps that when I was a prisoner in the Aga Khan Palace in Yeravda the ashes of Mahadev Desai first and then of my wife were buried in your compound. The remains were cremated there at the Government's instance. They would not let me cremate them outside at the usual crematorium. Through Government's good grace and your people's forbearance, friends have been able to have access to the above crematorium. I have been pleading with the Government that they acquire the little plot and some right of way for devotees. Now that you are in India, may I look to you to facilitate my request in the manner you think proper?

I hope you are keeping well and that we shall meet before you leave India again.

*Yours sincerely,*  
M. K. GANDHI

H. H. THE AGA KHAN

From a copy: Pyarelal Papers. Courtesy: Pyarelal

747. LETTER TO SHANTIKUMAR N. MORARJEE

SODEPUR,  
December 6, 1945

CHI. SHANTIKUMAR,

I have just been able to reach your letter. A letter to the Aga Khan is enclosed.<sup>1</sup> Read it. If you approve of it, send it on to him. If you wish, you may show it to Sir Purushottamdas<sup>2</sup>.

*Blessings to you both from*  
BAPU

From a photostat of the Gujarati: C.W. 4806. Courtesy: Shantikumar N. Morarjee

748. LETTER TO MADALSA

SODEPUR,  
December 6, 1945

CHI. MADALASA,

You want no reply, but I do wish to reply. You have had fever again. I do not like it at all. Make a practice of lying in the sun. You may, if you like, increase the duration gradually. Cover up the body to start with and, as you feel warmer, remove the covering gradually till finally you are stripped of all clothing. This will not only cure the chest complaint but I am sure make the whole body perfectly healthy.

*Blessings from*  
BAPU

[From Gujarati]

Panchven Putrako Bapuke Ashirvad, p. 327

<sup>1</sup> Vide the preceding item.

<sup>2</sup> Purushottamdas Thakurdas

749. LETTER TO MUNNALAL G. SHAH

SODEPUR,  
December 6, 1945

CHI. MUNNALAL,

I got your two letters. If other people's advice differs from mine, follow mine. I assume that you have gone to Poona and am accordingly addressing this letter there.

Why should you feel concerned over anything that you may hear? Remain engrossed in your work and don't speak except when absolutely necessary. You should attend to only three duties there and discharge them to the best of your ability: writing the accounts, doing the marketing and maintaining cleanliness. In doing the last you may occasionally have to express your opinion, but in doing the other two things you need speak nothing. If you keep up courage and faith, your work is bound to win appreciation. But even if it does not, what does it matter?

Kanchan seems to be keeping good health. I get very little time to talk to her. She works and remains cheerful.

I have torn up your letter.

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 8615. Also C.W. 7197. Courtesy: Munnalal G. Shah

750. LETTER TO BALBHADRA

SODEPUR,  
December 6, 1945

BHAI BALBHADRA,

I have your letter. Since Satyawati<sup>1</sup> has passed away, I should certainly like to be better acquainted with you.

SHRI BALBHADRAJI  
6 PYARELAL BUILDING  
KASHMERE GATE, DELHI

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Grand-daughter of Swami Shraddhanand

## 751. LETTER TO KRISHNACHANDRA

SODEPUR,  
December 6, 1945

CHI. KRISHNACHANDRA,

1. With regard to Om Prakashji I think there is no need for an M. A. degree. Of course he must improve his knowledge of Urdu and achieve proficiency in it. But how will a degree help in that? If he wishes to go home when his brother sends for him, he can certainly go.

2. I had entrusted the sadhu to Aryanayakum's charge because I felt I should not burden you with the responsibility of a case which needs careful [medical] attention. Let him go if he wishes to. If he stays he has to abide by all the rules. Cleaning of lavatories is the first duty. He should not be a burden in any way. From what Kanu tells me he seems to be a totally useless man.

As for new Sevagram only what is deemed proper should be done. In this connection, only what Jajuji says should be done.

Read the letter to Sankaran which is enclosed herewith. That includes my reply regarding his sister and his son.

Any girl who wishes to learn only Hindi can easily learn it on her own. But we cannot provide facilities for teaching only Hindi. Provision can be made for both the scripts. This point is perfectly intelligible. Try to convince them by appealing to their reason. We may not compel anyone to learn both the scripts, but let us provide facilities for those who wish to learn both the scripts.

*Blessings from*  
BAPU

From a photostat of the Hindi: G.N. 4835

## 752. LETTER TO V. A. SUNDARAM

SODEPUR,  
December 6, 1945

CHI. SUNDARAM,

I have your letter. I do not take the least interest in the Assembly elections. I am forwarding your letter to Pantji<sup>1</sup>. I remember Suresh very

<sup>1</sup> Govind Ballabh Pant

well. I am surprised that even a man like Suresh wants to enter the Assembly.

*Blessings from*

BAPU<sup>1</sup>

SHRI V. SUNDARAM  
KRISHNA KUTIR  
BANARAS HINDU UNIVERSITY  
BANARAS

From a photostat of the Hindi: C.W. 2895. Also Pyarelal Papers. Courtesy: Pyarelal

### *753. SPEECH AT PRAYER MEETING<sup>2</sup>*

SODEPUR,  
*December 6, 1945*

In his introductory speech Gandhiji referred to the incident which took place at Sodepur Railway Station when one person either in attempting to board a running train which was not scheduled to stop at Sodepur or for some such reason was run over and killed.

They might think that when there were crores of Indians what did it matter if one met with death in such circumstances. But that was a totally wrong view. And if they allowed themselves to think in that way they would not be able to build up a brotherhood in India and secure her salvation. They must instead think that the person who met his death the other day was one of them and must feel sorry for his tragic end.

Perhaps, said Gandhiji, he himself was partly responsible for his death for the deceased went there either to see him or to attend the prayer. The congregation too was partly responsible because after the prayer was over they rushed to the Station, vied with each other to catch the train and thereby created a situation which caused this death. They, therefore, should henceforth take the vow with him not to create any such situation in future which might cause the death of a fellow-brother.

All this happened because they were not disciplined. The prayer was intended to confer upon man that discipline which he required so urgently. If they were mentally disciplined through the practice of prayer they would no more commit the mistake they committed the other day.

If by prayer they could be mentally disciplined, stated Gandhiji, they would

<sup>1</sup> The subscription is in Tamil.

<sup>2</sup> The meeting was also attended by Abdul Ghaffar Khan and Jawaharlal Nehru.

attain a state which was nobler and higher than even the salvation of India.

Perhaps, freedom of India could be maintained with the help of pistols or swords. But were those weapons of any value if their votaries were not disciplined? Therefore whether a country was wedded to violence or non-violence discipline was of paramount importance to all men.

Without discipline it was difficult to attain swaraj as he had stated two days ago.

If they practised prayer with all concentration they would find that all their difficulties would smoothen.

Concluding, Gandhiji referred to an incident in South Africa when a ship came upon a rock and was about to sink. Its Captain was a strong-willed and disciplined man. He preserved the calm of his mind and realized that he could not save all lives. He, therefore, secured the safety of as many men as he could and then went down with a hymn to God on his lips alone with the sinking ship. If he was not a disciplined man, said Gandhiji, he could not have saved the lives of the many passengers of the ship whom he brought to safety. What was, therefore, urgently required of all was discipline and this all men could acquire by actively participating in prayer.

*Amrita Bazar Patrika, 7-12-1945*

## APPENDICES

### APPENDIX I

#### *LORD WAVELL'S VERSION OF HIS TALK WITH GANDHI*<sup>1</sup>

I deplored the recent speeches of Congress leaders and said that the preaching of violence could only lead to violence, especially with the inflammable material in India, of young students and goondas (the Indian equivalent of hooligans); and that fomentation of racial and communal hatred would not produce the atmosphere in which a solution could be produced in next year's discussions. He admitted the violence of Congress speeches and indicated that he was trying to get the tone lowered. I said that an agreement of some kind between Hindu and Muslim was necessary, even if it was an agreement to part. He said he had always tried for a settlement but was frustrated by the British policy of divide and rule. I said this was nonsense, we tried our best to bring them together; that the increase in communal feeling was mainly due to the action of Congress Ministries in 1937-39 which had made Muslims feel they would not get a square deal from Congress and had caused the rise of the Muslim League and the idea of Pakistan. He defended the Congress Ministries at some length, and said all Governors had admitted their fairness. I said there was no doubt about the psychological effect on the Muslims, whatever the facts may have been; and he admitted this. I then said that the British were accustomed to abuse and misrepresentation from Indian Nationalists, but that there was a limit, and that it seemed hardly wise to antagonize us at this moment when we were trying our best to bring about a settlement, and that India after getting her freedom would want Britain's co-operation in defence and in commercial development. I added that if any disorder resulted from the hatred now being stirred up, it would of course be my duty to suppress it, and I should do so by all means in my power. He assented to this; and then said that India needed no help from Britain in trade or defence. She would develop her trade in her own way, and her defence would be the moral force of non-violence, which would eventually conquer the world and bring about universal peace. I said I did not think either of us would live to see this desirable issue, and that the immediate point was to prevent violence in India during the next year or so. We left it at that. He was quite friendly though woolly, and seemed in good health.

*The Viceroy's Journal*, pp. 192-3

<sup>1</sup> *Vide* footnote 1, "Speech At Calcutta", 10-12-1945